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Missionary Society
College

Solitude in the Himalayas.

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD. ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII January, 1910 Number 1

WORLD WIDE

The Baptist Church or better still the faculties of the Baptist colleges have taken a long headed step in organizing a union of their denominational schools to strengthen their lecture courses. Dr. Mabie, for eighteen years home secretary of their Board, a man of large observation and ripe scholarship has accepted the post of lecturer on missions in these courses and has already entered upon his work. It is planned that he remain in residence at each institution about four weeks, during which time the lectures on missions in these courses are to be delivered and students interested may have conference with one of the best informed missionary men of the United States. There is an example every church can well afford to pattern after in her own schools.

Upwards of 141,000 young and middle aged members of the Methodist church have during recent years studied missions in mission study classes. Each year the number of students increases, and the Board is providing better and more interesting books. While the outlay is a little heavy at the beginning it takes no prophet to see that the result of such a campaign of education is going to bring large returns.

A Presbyterian Church in Wilmington, Del., last year contributed on the basis of $19.00 per capita for foreign missions alone. That church supports a whole mission station in China, and is not satisfied with its attainments. The smallest subscription for this purpose is two cents per week. Everybody is blessed by thus giving.

Thirty-eight different missionary societies have appealed to the Student Volunteer Association for 351 missionaries to be sent out this year. China asks for 120, India 60, Japan 56, Africa 19, Turkey and Asia Minor 14.

Southern Presbyterians have increased their receipts $88,000 over one year ago and have passed the dollar per member mark.

The Disciples in October held their centennial. Their membership now includes about two millions. At their convention an open air communion was held in which 25,000 communicants received the emblems.

The British and Foreign Bible Society of London has made another good record for the year closing March 31, 1909 as is fittingly set forth in their annual report, so profusely illustrated. In whole or parts they issued over 5,934,000 copies of the Scriptures, an advance of 246,000 over the preceding year. Since its foundation the Society has issued 215,500,000 copies over 82,000,000 of which have been in the English language. The Society maintains depots in about 100 of the main cities of the world, and employs 900 native Christians and 600 Christian Bible Women to help carry on this distribution. The expenditures last year amounted to £237,041.05. The annual report appears in the form of a neatly bound book of 226 pages under the name "The Word among the Nations."

For forty-four years the China Inland mission has been working in that great country. Today nearly 1000 missionaries are supported, and active mission work maintained at 210 stations. In that time 30,000 Chinese have been accepted into membership and more than 21,000 are today living in the new faith.

It is said that in Africa, there are at the present time, 2,470 missionaries, assisted by 13,089 native Christian workers, with 4,789 places of worship.

Mohammedan women of Egypt, even to members of the reigning family, are endeavoring to win for their sex the right to put aside the veil and to pass at will the door of the harem.

"The Mohammedans have ninety-nine names for God, but among them all they have not 'our Father.'"

Study the Bible; no man ever yet became a skeptic who was thoroughly acquainted with its contents. Paine confessed he never read it, Voltaire said he had barely dipped into it. He who knows the Scriptures will love them most.—*Selected.*

Mr. Hudson Taylor once said: "A candle that will not shine in one room is very unlikely to shine in another. If you you do not shine at home, if your father and mother, your sister and brother, if the very cat and dog in the house are not the better and happier for your being a Christian, it is a question whether you really are one."—*Missionary News.*

Egypt is under the lash of the Sword and Crescent,—Mohammedanism. In this field for a long time the Prebyterians have been pouring both noble lives and much money. Tho the sowing has been long the harvest is coming. Today over 20,000 converts among whom are forty-three ordained Egyptians are at the leaven of Christianity.

In an intercollegiate oratorical contest in California Tan Ah Lok, a Chinese student born at Singapore, won first place. His subject was "China's Call to Service." But where were the "favored Americans" during this time?

The Chentu Chamber of Commerce, on its own initiative apparently, issued an order for all traders to report the number of opium smokers in their employ. When the report was complete they took steps to verify the figures, and issued notices, which are now posted in about 70 or 80 per cent of the shops in Chentu, that no one in their employ smokes opium. The notice reads as follows: "The Chamber of Commerce has examined our shop and declares that we employ no opium smokers," This is fine! We have now the following classes as a body against smoking—the officials, the merchants, the army, and the schools.—*Missionary Witness.*

Two Christian Chinese opened a bank at Chefoo last summer, and marked the occasion by a religious service. Mr. Elterich says that every opening of a heathen business firm is attended with superstitious practices. He understands that one-twelfth of the profits of this Christian bank are to go to the Lord's work, one-twelfth to the employees, and the balance to the firm. What would be the result if our church members at home would conduct their business enterprises on this basis?—*Woman's Work.*

The Moravian church, like the early Christian church at Jerusalem, is small at the trunk, but wide in its branches. Of its 64,567 communicants, but 6,197 live in Germany, while 32,478 are upon the foreign fields where its missionaries labor. It numbers 17,820 members in the United States, and 6,457 in Great Britain. In every country its adherents are from three to four times its membership, since only the most zealous of its converts are

fully prepared to assume the conditions of life which prevail in a church so thoroughly evangelistic.—*Missionary Tidings.*

There seems to be a feeling existing among the missionaries of China that the time is near at hand for a more vigorous occupation of Tibet. This land, so long isolated from the world, and without the Gospel, is being opened up to the world at a very rapid rate.

While Prince Ito of Japan, who was recently slain, was not a Christian yet the following incident shows that he was in sympathy with the church:

Mr. Murata was sent to preach in Pyeng Yang. A church building was needed, and the little company of Christians had pledged all they thought they could—between $500 and $1,000—when one day Mr. Murata received a telegram from Prince Ito, summoning him to the capital.

Mr. Murata went at once, and was cordially received by the Governor, or Resident General, Prince Ito, who asked many keen questions about his work, all of which he answered, no doubt, with enthusiasm.

Finally Prince Ito said: "The work is good, and I wish to contribute toward it," and then wrote out and handed him a check for 5,000 yen ($2,500).—*Missionary Witness.*

"I passed thru tribe after tribe that, as far as I could learn, had never seen a missionary. Everything tended to indicate that they were undoubtedly what are called raw heathen; yet the people of many towns begged me for teachers and preachers. I cannot begin to tell you how my heart went out to them. I assure you it is an exceedingly pathetic thing to stand in the midst of a great throng of ignorant, degraded human beings who beg for the bread of life as a child begs his parent for food, when you know you are unable to satisfy their hunger."—*Bishop Isaiah B. Scott, in "Regions Beyond."*

That there yet remains something to be done before the world is evangelized may be seen from the following by J. Campbell White, a man who has given the subject much thoro study:

"At present there is a total of about 13,350 missionaries (from all countries) on the field, not counting missionary wives. If each one of these missionaries succeeds during his lifetime in evangelizing an average of 25,000 persons, the total number reached would be 325,000,000 and there would still remain 676,000,000 of people in the non-Christian world unprovided for."

In writing of the success of an uneducated clergyman among the sand hills of Nebraska, the Episcopal Bishop of Kearney has this to say in regard to reaching the unsaved masses of the world:

"A thousand such men as this lay reader could be put to work in such neglected places of the West, and yet the church requires that men, before they are permitted to minister to these scattered sheep, must be college and seminary graduates, versed in at least three dead languages and the philosophies of all the ages! . . . . While we are priding ourselves on our apostolic and educated ministry we are withholding the Gospel from millions of simple people who are hungry for the Word."

There should always be room for the man who desires service.

Mrs. Warren of Arabia writing in the *Church Missionary Gleaner* for November says:

"One little instance may be given to show that our children are learning to think of others. Early in the year the teachers and children commenced a weekly missionary meeting, and once a month they put what they can into their missionary box. The children are so eager to earn something so as to be able to add to the contents of their box. The head teacher recently told me that the girls were informed by her that she wished to give them a treat. 'What would you

like?' 'Tea and double *roti*' (i. e. English bread), was the reply. The children requested the teacher to purchase her sugar from them and not from the bazaar. 'Buy the sugar from you,' she said, 'what *do* you mean?' They then opened a paper parcel containing 4 lbs. of sugar! Where had it come from? The children receive in the early morning a chapatti (cake made of unleavened flour) and a teaspoonful of sugar. For weeks they had saved this sugar so as to be able to sell it, and thus be in a position to put a few coppers into the missionary box!"

The Baptist Missionary Society of England is searching in Brazil to open a mission among her 54,000,000 population. The society is happy to announce that it is out of debt.

The London Missionary Society is compelled to retrench on account of lack of funds. The strain upon the organization is similar to the one experienced thirty years ago. It would appear that about once in each generation the missionary organizations must be brought low in want.

Russia is a promising field in spite of the ill reports from that land. The Mennonites have 273 congregations most of which are flourishing.

A large hearted Norwegian made a contribution of three million kroner (about $800,000.00) to home and foreign mission work and the secular press has shown her lack of sympathy for Christianity by complaining that all that money should be sent out of their country.

If there is anything in Turkish domain that has a bright side to it, perhaps it is no more clearly seen than in the recent ukase from the new government directing all priests to recognize the right of conscience in every one of other faiths than Mohammedan.

Persia is responding to rapid changes under her new government. The new eleven year old king aspires to modernize wherever he can and this gives the liberal element favor in the land. Within the last two years some forty newspapers have sprung into new life.

Protestantism is making progress in the Turkish empire. Today there are in round numbers 60,000 church members, 20,000 pupils in 330 schools, and over 3,000 in the Sunday schools.

The day of miracles has not gone by only so few recognize them. In Western India a Christian woman was talking to a group of women about the heavenly way, when a Brahman interrupted her. He purposed to confuse her and said, "In the ancient days you speak of there were miracles; show me one of these and I will believe." Quickly she answered, "See me! I am a woman of low caste speaking to you, a Brahman, these wonderful words of life! What greater miracle can there be? What more wonderful work can you ask to see than this?"

The Tamil Christians lately sent out twelve missionaries to the heathen about them. As a result 94 were baptized and over 250 are under instruction for baptism.

In a late revival in China a Chinese minister so directed the work that one hundred students offered themselves for the ministry.

THE PROGRAM OF THE WORLD MISSIONARY CONFERENCE.

The program of the meetings of the World Missionary Conference is nearly completed. The Conference proper is to be held in Assembly Hall, Edinburgh, Scotland, beginning June 14, 1910, and the 1100 delegates are to be seated on the floor, while missionaries, wives of delegates and other visitors are to occupy the

(Continued on Page 43.)

OUR INDIA FIELD

OUR MISSIONARY CHILDREN

Alice K. Ebey

HILDREN add much to the joy and inspiration of a mission home. At present there are eleven of our own number. These are loved and cherished not only by the parents and all our missionaries but by native Christians and many heathen friends.

Three belong to the Stover household at Anklesvar. They have a pleasant home and spend many pleasant play hours in the shady compound. John Emmert, known as Emmert, is the oldest child in our mission. He is now a boy of twelve and is fast putting away childish things, entering into the fullness of manhood. He has been educated at home under his mother's direction. He lacks the advantage of an organized school and the companionship of school fellows, yet he has acquired quite a fund of general knowledge and is apt to learn. He likes to read and has read many good books. He is handy at pencil-drawing and water-coloring and thinks he would like to be an artist. Some original verses reveal a poetic side to his nature. History, Geography and Physiology are his favorite studies. Several years ago he said "Auntie, I think I'll be a sea-captain so I won't need to work problems." But now he understands the importance of mathematics and is making progress along that line.

He likes sewing and helps with the family sewing. He also knits and might put many girls to shame by his work. The native people come to him to have thorns extracted and boils opened. He may be our mission doctor by and by.

He was baptized over a year ago and in due time we trust he may be used of the Lord among India's needy ones. He delights in Bible study and has several certificates for passing the All-India Sunday-school examination. He has his temptations and struggles, yet on this lad, born and bred in India rest great hopes for the future.

Miriam Elizabeth is a lively fun-loving girl of seven. She likes to climb and romp and her blue eyes often twinkle with mischief. She does not care much for dolls but is a real mother to younger children. She has her daily lessons under her mother.

James Mitchell is a grave little man of five, fond of dolls and blocks and quiet play. Lately he ventures to take a timid part in the family romps. He likes to sit in the native school and has learned the Gujarati alphabet of fifty-two letters. All the missionary children speak the vernacular as readily as English. Emmert and Miriam read and write Gujarati.

The home of Bro. E. H. Eby at Jhagadia is blest with two happy, lively boys. Horner McPherson, known as H. M., is a most interesting lad of four and a half. He is altogether a boy, always ready to romp. He likes to visit and can ask more questions than a wise man can answer and then some more. His mother gives him special kindergarten training, so his little hands are usually busy. He is very fond of his baby brother but can't understand why he don't like to wrestle.

J. Wilbert is a fine fat baby with soft blue eyes. He has scarcely known sickness and is usually quite happy to roll and kick on the floor while his mother is busy with other duties.

Lloyd Roland Emmert is nearly three, a stout, stocky lad who calls himself

Beginning at left at top: Mary Angeline Pittinger, Lloyd Roland Emmert and a native. Second Row, left: John Bernard Berkebile, Esther Virginia Long, H. M. Eby. Lower corner: Lulu Nina Ross.

"Lloyd Baba." He lived at Bulsar where there are many native Christians and orphans so talked more Gujarati than English. Now he is in America and will doubtless perfect his English and forget Gujarati. He is a very obedient child and sits very quietly by his mother during services. He enjoys horses and tools. We miss him from our circle but hope he may return from furlough grown in body and mind.

John Bernard Berkebile, the light and joy of the far-away home at Vada, is a chubby, happy boy of a year and a half. He likes live things and is very fond of his dog, Trip. He is learning to talk but has had three or four languages to deal with. During his father's long illness in the hospital he has been his mother's comfort.

Lulu Nina Ross, "Baby Nina," is the fattest, bestest baby you ever saw. Her home is at Vyara and she keeps her mama good company while her papa looks after the Lord's work in far away villages.

Esther Virginia Long, our little "Queen Esther," has had more than her share of suffering during her short life but during the past few months she has grown well and strong, delighting her parents with her happy cooing and baby tricks.

Mary Angeline Pittinger, child of the Dang Forests, lives seventy miles from white neighbors. She is very dear to her parents and a great wonder to the jungle people. Baby Angeline is a hearty, happy girl nearly a year old and has her part in the work among the jungle tribes.

Eunice Joy Brubaker, the tiniest of all, brightens the home at Dahanu. She is about five months old and daily increases in stature and wisdom, growing in favor with all.

These little ones have been consecrated to the Lord and the work of the church. They must be taught and trained to shine amid the darkness of a heathen land. Other dear children of our number are now in America and some have been called to the heavenly home, but for these that remain let us pray that they may be kept from surrounding evils and may eventually be greatly used in the service of Christ. *October 12, 1909.*

Umalla, via Anklesvar, India.

INDIA IN TRANSITION

J. M. Blough

INDIA, the great country of India, is being changed. India's people, 280, 000, 000 strong, among the most conservative and custom-bound people of the sluggish East, are being changed. Yes, it is perceptible. Daily there are unmistakable evidences of a revolution, a transformation, slowly but just as surely. It could not be rapid in the beginning, for such a tremendous company of self-satisfied people cannot be moved in a day. The great power-wheels are not whirled into motion in a flash, but when once in motion they have a wonderful momentum. This is our prophecy for India. It moves slowly at first for it is a mighty power, but as it moves it is gaining a momentum which will surprise the world some day. When once the ancient landmarks have been removed and full liberty granted there will be an advance no less marvelous than that in Japan.

India is in a transition period such as America never saw. Western education, civilization and Christianity have already wonderfully changed this Empire. It is a most crucial period too. In her backward state all the new inventions and projects are being thrust upon her faster than she is able to adapt herself to them. Railways, telegraph, telephone, machines, etc., are all imported and so do not represent the development of the country, only an acquisition. The people are not prepared for the new surroundings which are forced upon them. The result is that there is continually a combination of the old and the new which is most ridiculous and incongruous. O for aesthetics and harmony! This makes the present a very critical period for India as a transforming period always is.

But to the concrete. We live on a large highway where hundreds of people of all classes pass every day. In the mode of travel we have this transition so manifest. Here comes the automobile of our neighboring King at a terrific speed, and everybody clears out of the way. Then comes a rubber-tired carriage of some rich Parsee, and bicycles in number—all these an innovation trying "to hustle the East," and pushing to the side of the road the common old fashioned bullock-cart (unaltered for y-e-a-r-s and unalterable (?), but still in the majority), and the 1001 foot travelers who never will own a cart, scarcely shoes for their feet, nothing perhaps showing signs of transition except an umbrella. Umbrellas? Well, I should say. India uses more unbrellas than any other country in the world, so I am told. They are always in season you know. It is remarkable how the India people have taken to umbrellas. In this the transition is almost complete. This monsoon I saw but a few of the handmade, leaf-twig woven, scoop-shaped umbrellas of the poor. Even the poor buy the "up to date" umbrellas, and they use them with a zeal that is amusing. Just two days ago while we were in prayers at 7:30 A. M. a young Hindu came hustling up the road in the cool of these fine crisp mornings and he had his umbrella up, and it wasn't raining either. So in the matter of clothing. Many have taken to wearing European clothing but they retain the native head dress. Western methods, appliances and materials are winning favor and the Swadeshi advocates cannot prevent it. This change is most noticeable in towns and cities.

When we turn to the social side of India we also find this change. Some one says that Christianity has not yet made an impression on the great social system of India, but I cannot accept this at all. Something indeed has done so, for the great, intricate and deeply-rooted caste system is surely being shaken. This many Hindus themselves confess. In schools, railway cars, and large cities it is very difficult to keep caste in any consistent manner, and many do not, only when they must, i. e. when a caste acquaintance is near. True, thousands of homes are still as strict on caste as ever, but many who are bound by its fetters declaim it and follow it only because their families do. Low castes are being admitted to the schools, even encouraged. A strong native government has practically dashed caste to pieces by giving all castes equal rights in school and government service. Christians are being respected. Three boys were going down street in Madras leaning together and looking over the same book. The middle one was a native Christian and the others high caste Hindus. One of our neighbors who belongs to a superstitious caste works for and with Christians, but upon returning home in the evening his family sprinkles water over him and caste is satisfied. A man of experience in Bulsar bears testimony that there is but half the strictness in caste as there was fourteen years ago, especially in its attitude to Christians. Caste is losing its grip. A few days ago a high caste woman and a sweeper stood side by side in the doorway of my room as we conversed together. Of course they did not touch each other, but a stranger would not have suspected their different social standing as I dealt with each in the other's presence.

Religiously India is in turmoil. Really it is sad to look upon the religious condition of India today, for the people are like a ship that has lost its bearings. You know what the condition is in the front-yard when the old house is being pulled down and the new one built. Such is the religious condition of India today. But it is a hopeful one. Christianity has driven Hinduism to a defensive attitude, and even an aggressive one. Now Hindus may deny this statement but I feel it is true. Idolatry is certainly losing its hold upon the people. Of course it is

very firmly rooted in the hearts of the superstitious and uneducated, especially the women, for they hold traditions well, but it is surely going. Many who are not Christians have given it up and are preaching against it, declaring from their Scriptures that it is not upheld by them. And it isn't, neither is caste. Idolatry is bound to go. It cannot satisfy the educated; it cannot hold them.

Hinduism is being studied as it never was before. The intention is to revive it. Christianity has forced Hinduism to show the best she has. The effort today is to Christianize Hindusim to such an extent that the people will be satisfied with it and not turn to Christianity. If this is not a hopeful sign I cannot judge. The leaders know they are losing ground, so they are hunting up the best their Scriptures can afford in the (vain) hope of satisfying the inquiring mind. Several sects, though in large measure opposed to one another, are together opposed to Christianity, yet their preachers preach much that is borrowed from Christianity, and then they have the audacity to say that their Scriptures teach it. It is the present scheme to read into the Hindu Scriptures what it pleaseth the speaker to get out of them, and the people are deceived. "Back to the old religion" is the cry—no idolatry, no caste, but no Christianity. All such preaching helps the cause along. People are thinking for themselves. They are bound to investigate. Every few weeks a new preacher comes to town. Yes, the Hindu world is stirred. Christianity is the stone that has fallen into it. It cannot hold its own with present-day education. It is being revised but the revisers do not agree. Hindus often vary as much in their thoughts from one another as they do from Christians. A short time ago I had a conversation with four Hindus in our Post Office and each one had his own religious ideas and all were different from mine. How can such a conglomeration hold together?

Perhaps the most startling advance Hindus have made is in imitating Christianity in helping the low and depressed classes. Hindus see that as Christianity educates and converts the depressed classes Hinduism loses. This they hate, so they follow in the steps of Missionaries and establish schools, orphanages and hospitals. It is a praiseworthy movement—Hinduism aggressive, trying to redeem itself, aiming to hold its multitudes. Yes, high caste Hindus seem really in earnest. They hold meetings and invite the low castes and outcastes for conference, saying in intent, Now we will do for you all that Missionaries will, so you must not go to them. We are all Hindus and so must stand together. This is the excited stage of religious India today. Christianity with its small constituency is the most influential factor in this turmoil, and a growing factor too.

Fifty years from now India will be a different India, but it remains for the Christian Church to say today just what it will be. It is largely in our hands. What will we do? As the Indian youth turns disappointedly away from the religion and superstitious customs of his fathers, what shall he accept instead? Mrs. Besant's Theosophy? Slander to a Western nation. I acknowledge that it is hard for India's intelligent men to accept the truth now, but may the Christian Missionaries so live as to gain their confidence, and may the Native Church be worthy of their membership and support. The truth will win, is winning. People are becoming educated but they must have a sound religion to balance, else the character is weak. Christianity alone will do. Revived Hinduism can never be more than half a truth. Its philosophy can never save. Do you care for those in the turmoil who know not how to turn? Put forth your hands with your might and help. God is on our side. We want willing hands and more of them.

May India come out of this transition test a jewel polished for the Lord's diadem! Amen.

Bulsar, India.

INDIVIDUAL SUPPORT OF INDIA NATIVE WORKERS

W. B. Stover

WE certainly do recognize the desire on the part of the Brethren at home to have their representative on the field, their worker instead of themselves, whom they may specially pray for and whom they support. And we mean to do what we can to satisfy and please all those who are doing mission work in this way, as well as interest those who would like to have a hand in the work if they knew how. The Mission Work of any important field is so large and so varied, there is room for all to do a great big part in the work, and their help won't inconvenience any one else. So in talking the matter over, the missionaries have thought, for during the year 1910 at least, better satisfaction of all concerned, that I should undertake the responsibility of correspondence. I am consenting to do so, and now ask any one who wishes to assume the support of a worker on his own account, to write me and tell me about it. Also, if there are any who have been supporting one or more workers, and who have not been hearing about them as often as they feel they are entitled to. Brethren, believe us, we all want to do the best we can for the general good. You are at liberty to write me and I will see that your letter is answered.

There are several things very pleasant in this manner of supporting a worker on the field: the brother at home who gives can feel he has his representative on the field, he knows for what particular thing he is giving his contribution, and he can pray with more freedom perhaps in knowing this than he could without the knowledge. I mean, in praying for the mission work in which his interest centers, he can pray more feelingly and more earnestly. These are not matters of small import surely.

There are several other things which we feel we could keep quiet about and no one be the wiser, but we cannot conscientiously do so. For example, the brother supported by Price's Creek Reading Circle, Ohio, was found guilty of the misappropriation of funds. We dealt with him kindly, and firmly, but when it was apparent that he does not have any degree of spiritual perception that he ought to have, he was recommended for other work, and has gone into that. He may be lost to Christianity altogether, but we feel he will most likely remain a Christian, and perhaps after a few years come out all right. Now all we can do in such a case is to find another man for the Reading Circle to support, and report to them in due time.

Another brother, supported by a sister in Nebraska, had been saying that his people do not know where he is, but if they found out, he would have to leave at once. One day his father appeared at the front door, and was invited inside and seated, meanwhile the son got out the back door and disappeared. This created quite a wonderment, and some suspicion, for several said that he must be guilty of something that he cannot face, else why should he disappear after that fashion? And that means we should place another name opposite the name of the sister for support, and write an explanation. This brother however writes to us from where he is, and stoutly maintains his innocence as to any charge against him, saying that to go away was the simple avoidance of a demonstration. He continues to be true to his profession,

so far as we have any way of knowing. And we believe he is what he says.

These irregularities here, which we can in no way avoid, come in and make it so that we have been inclined to think it were better to support one, and let us arrange who that one might be, and let us change as often as need be, for the changes must be made sometimes, even much oftener than we think we can easily put up with. Several of our missionaries are of the opinion still, that it were better on general principles to support a worker, let that worker be whomsoever. But we are all quite willing to harmonize in this matter, only we hope that you will not object to changes when we are driven to the necessity of making them.

Another thing: we have to keep a graded system of wage, which needs to be changed according to location and efficiency. In this those who give will kindly understand that perhaps they are giving more than their supported worker gets! and perhaps less! Several are "supporting" workers whose support and contiguous expenses just average twice what the worker actually receives. On the other hand, several are giving a little less than twice as much as the worker requires and receives. In such a case it is plainly seen how a man could be upset entirely by getting into direct correspondence with his supporter, and then complaining to him, which is an easy thing for some people to do. So those who support the individual worker will please understand that their gift for support is an average, and nine cases out of ten not the exact sun that is paid to him. And it is probable that we will have to ask that the average be raised from $50 to $60 per year, but we promise you, we won't ask for it till we are driven by necessity to do so. We count the present rate of support at $50 per year, you know.

Now it appears to me that the individual support idea is a splendid thing for Sunday-school classes, and groups of young Christians here and there throughout the Brotherhood, for to support your own worker will arouse an interest in the hearts of many who might otherwise remain cool on the whole great question of Missions. Our present list of supported workers finds Iowa strong to the front, supporting more than twice as many as any other State. The present list of workers foots up forty odd, and should really be doubled this year,—if we can get the men. In India six are supported as follows: three by the Scottish Bible Society, one by the District Mission Board, one by the Church at Ankleshwer, and one by a friend and neighbor, Geo. T. Bridges.

The great principle in giving to Missions is first, an expression of thanks towards a loving Father, and second in harmony with one's feeling of thankfulness to make an effort to establish the truths of God in the hearts of our fellowmen. To do what we can is the reasonable duty of all. If any have suggestions, I shall be glad to correspond with them. May the work of the Lord, in every department during 1910 grow and grow and grow. Amen. *Ankleshwer.*

Oct. 29, 1909.

GOVERN all by Thy wisdom, O Lord, so that my soul may always be serving Thee as Thou dost will, and not as I may choose. Do not punish me, I beseech Thee, by granting that which I wish or ask, if it offend Thy love, which would always live in me. Let me die to myself, that so I may serve Thee: let me live to Thee, who in Thyself art the true Life. Amen.—St. Theresa. (1515-1583.)

INDIA WOMEN AS CHRISTIANS

Anna Z. Blough

I admire the women of India for their humility, and it seems to me that in this respect they come nearer to the ideal of the Christian religion than American women do. True, it is largely a humility of necessity because of their social condition, yet it seems to be real. We of the West seem so bold in comparison with them. Education has elevated the American woman and made her ambitious, and too often she forgets her humble position and tries to fill places suited only to men. This the India woman does not do. She knows her place and quietly fills it.

As a Hindu she is indeed a slave. She is married early and becomes a woman very young. Her husband may not be a man who loves her or cares for her tenderly, but instead he is her god and she must live in humble obedience and subjection to him in all things. Whether he is just or unjust, she must obey him. He may be dissipated, a drunkard, a gambler, reckless, without friends and honor, yet she must live in humble obedience to him. She is considered ignorant and must consult her husband in all affairs just as a servant, but he never consults her. "To consult her or seek her advice would lead to the eating of refuse."

Yes, the Hindu women live a life of ignorance and servitude. "We are prisoners," says a Hindu lady, "from our birth, and our fathers, brothers, husbands and sons keep us in prison." This is indeed true of the zenana women. They are shut in from the world and know nothing about it except what little they learn from their husbands as they may talk to them occasionally. Speaking of the life in the zenana one says: "It is like a frog in a well. Everywhere there is beauty but we cannot see it. Hearing of our condition the eyes of strangers fill with tears, but they leave us there. Have you no pity in your hearts?" The majority of the women of India, however, are not in the zenana, yet they too are ignorant and depressed.

Coming from such conditions do you

A Bengali Lady.

wonder that the women of India are meek and humble? It is a hard way of developing humility but it has done it. And do you suppose as the women become Christians they can fully appreciate their liberty and adapt themselves to it? I am sorry to say that there are some who are a little too independent for their husbands and the condition of the community, but they are few. Christian women retain this modesty and humility very well and I like it. She would think it very unbecoming to walk down the street with her head uncovered, neither would she think of entering a church without a covering on her head. She will not go into the presence of her superiors, either men or women, without her head covered. One cannot help but appreciate this custom, and living among such women we naturally come to feel that we American women ought to be more humble and respectful in these matters.

Just as women are most zealous in religious matters in all countries so they are in India. They cling most diligently to the old customs and superstitions and caste practices. When they become Christians they have much to leave behind, much to give up, and it takes time for them to give up all their old ways. Those who in their childhood were brought up in heathen homes can scarcely get away from the heathen customs, but want to hold to some of them as Christians also. Those who are born Christians have a much easier road. Those brought up in Christian orphanages can more easily be trained too.

While the India women have much to give up, they have also much to receive in becoming Christians. The Christian woman in India, though by no means advanced like the women of the West, is enjoying the liberty of Christianity. The suffering and shackles of heathenism are removed. She enjoys a nice quiet home with her husband and children. Her husband loves her and eats with her and walks with her. While she herself is not educated perhaps, yet she knows the value of it and sends her daughters to school. Her mind gradually becomes filled with good thoughts and she tries to improve.

India women make good Christians, why shouldn't they? Of course we must not set too high a standard for the first generation. They are not perfect, neither are we. But they are growing in grace. They try to be good as well as they know. I take pleasure in working with them and have no reason to be discouraged. Of course we are tried sometimes, but when we remember, we quickly forgive. They are willing to be taught and generally anxious to learn. Even in six years we can see some improvement and it fully rewards us for our efforts among them. They have far to come, but they are doing well.

Two things we must do: Make the women of India Christians, then make them good Christians fit for the Master's use. Not that we can do it, the Lord must do that. But that we may be used in helping. God has set before us wide and open doors in this service, and great is our responsibility if we enter not in. Does not the work among the women of India appeal most strongly and tenderly to your love and zeal and compassion? O help us in this great and influential service! Christianity has already brought bliss to many a woman of this dark land. Dear Sisters, is it not a privilege to bring joy to these sad hearts? And is it not a joy to have some share in bringing the blessings of the Gospel to such needy ones? May we do all we can to make the women of India free and happy in the Lord. *Bulsar, India.*

PRACTICAL holiness, though not the basis of our salvation, is intimately connected with our enjoyment thereof. If we are saved by grace we are saved to holiness.—Selected.

LEST HE FALL

Sadie J. Miller

COME in the house and be one of us, we'll do you no harm, holy man! What if you have taken oath before the priest, he is not here and who will see you? What hurt if you drink with us? Moreover we are not asking you to drink but come and sit with us!

These words came from the intoxicated Patel who had already induced two men to drink with him and the third one's fate was almost sealed too, tho for a time he was stern in refusing; priding himself in his caste mark which bore distinct evidence that he was under oath. He must not drink nor eat meats nor partake in any of their derivatives. No Bheel wears the caste mark unless under oath.

But alas! for his oath, ere he was aware of it he had condescended to stand in the way of sinners and sit in the seat of the scornful. Once in their company and being a notorious religious fellow his intoxicated host would talk religion.

Said he—look here, saint! I want to ask you a question—from whence are we and where are we going?—A fair question, to be sure, but the drunkard seldom retains enough reason to complete a conversation. From this to that he questioned pell-mell without allowing his victim the first opportunity for an answer.

Let a man that thinketh he standeth take heed lest he fall. Had the so-called saint or holy man avoided him at the onset he had been wise. He thought he was strong.

Again the drunkard called to his wife. Poor woman! she was busily engaged in weeding her garden and had already been called twice; first to spread the cot for him; second to give him food, both of which he could and would well have done himself had be been a sober man.

Come she must only to appease another absurd, petty notion of his. Who hath woe? Who hath sorrow? Who hath contentions? Who hath complaining? Who hath wounds without a cause? Who hath redness of eyes? They that tarry long at wine, they that go to seek mixed wine.

Recently this same man in a drunken fit beat his wife on the head with a cruel weapon until the blood streaked down over her face. She is about today sickly and dull with a shaven head and open sore. But everyone of his friends excuses him because they say—he knew not what he was doing. The constant repetition of such cruelties seems altogether unfair. In the saloon again lies the blame.

Could the saloonkeeper but realize the amount of distress he causes surely he would not continue his work. But Indian saloonkeepers always justify themselves in the fact that this is their way of providing for their families, and people will drink. Why should not they, as well as any one else, have the profits which come with so little effort and in such large quantities?

He fails to think of the brains that are being deadened and the souls that are hastened to the grave. Most of the drinking classes in India are not giants intellectually at the very best and as a result drink works its ruination the sooner.

I have gone to the saloon to observe existing conditions. Those who crave it hang about the place and remind one of the scavengers, crows, as they gather about a carcass. In one hour two dollars' worth of the deadly stuff was carried away from the saloon. Think of the poor people spending their precious money in this way! They are barely able to provide for their families and when so

much goes for drink it is not difficult to comprehend the suffering for hunger as well as suffering from the stripes they receive so often.

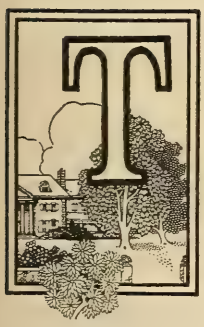
When once in the clutches of the evil habit there seems to be little way of escape for these weak people. They know not how to throw it off and who can, without the help of the divine One, put away such long retained habits? Young men of higher civilization, too, may be ranked with these for they too fail in these same things.

Notice the crimes as they appear in the dailies. The majority of them may be traced to drink. He who is on the alert and feels his inability to be strong perhaps falls less frequent than the one who is conceited and thinks he cannot fall. Ah! let a man that thinketh he standeth take heed lest he fall.

The successful fight in driving out liquor in America is most gratifying. Good people have stood together against the evil and are winning the day. But what about India where government stands at the head? Where are we to begin work against intemperance? We want to be loyal citizens and to discard rum means fighting government. Unfortunate indeed that a nation of such high civilization as England, and a Christian nation, too, is guilty of such an evil. For this one evil England cannot but lose her power. She must answer for this curse in India.

PERSECUTED FOR RIGHTEOUSNESS' SAKE

E. H. Eby



THAT is worth nothing which cost nothing. And so our Lord pronounced the blessing on those who are being persecuted for His sake and the Gospel's; and Paul told the new Christians that without persecution we may not enter the Kingdom of God; and Peter speaks of the value of being persecuted on account of one's good works; and James exhorts Christians in every land to count it joy when they fall into divers temptations; and John records the Lord's words of promise to those who overcome.

No one passes unquestioned from the borders of one country into another, and often emigration is very difficult and dangerous. Satan guards well the borders of his kingdom and makes it as uncomfortable as possible for every one who wishes definitely and forever to step out from under his tyrannic rule. The benefits to be secured as a result of leaving the Satanic kingdom must be well known and understood if one is to have the courage to face all the obstacles that will be put in the way of his escape. In this lies the value of persecution: it tests one's faith, one's appreciation of the value of salvation. It determines how much one is ready to give up and to endure in order to possess Jesus in the heart.

At this point Jesus' words are clear and uncompromising: "He that loveth father and mother, brother or sister, lands or houses, goods or business more than Me is not worthy of Me." And Paul says, "I count all but loss that I may gain Christ and be found in Him."

A few months ago a young Brahman of high family, a barrister-at-law, his father a Judge at Court—a young man of great promise in his chosen profession, became convinced thru reading the Bible that there is salvation in none other save in Jesus. He was true to his convictions and took Jesus into his life. What did it cost him? A fifty thousand rupee inheritance, his place in his family

(he was cast out and counted as good as dead) and it cost him his profession, for of course his business stopped. He went into a village and began teaching a mission village school at a small wage —stripped of all that was ever dear to him in this life. All for Jesus! What is it costing you my brother, sister, to be a Christian?

Here are some lines composed by a native Christian in time of severe persecution. Do they ring true to the Master?

Mean treatments to me are nicest gifts,
Abuses are jewels set with diamonds,
Disdains and contempts are jewels of beauty,
Angry glances are pearl necklaces around my neck;
Censorious words I consider as perfume,
Yea, as a precious silken coat.
If they hit me on my naked head,
I will call it "Anointing with oil";
Scoldings are a mine of precious stones
To a Christian who has peace at heart;
When tribulations fall to his lot,
He thus regards them as splendid fortunes,
By the Word of Christ resting within.
Let mockers sing a mocking song,
The joy of my soul will never cease;
Let blamers blame me,
The peace of my soul shall never depart;
Let the stony-hearted persecute me,
My spiritual joy will never forsake me;
Let them treat me ever so meanly,
Mine experience of heavenly joy will never scatter;
Who, I ask, hath power to banish
The indwelling hope and faith
Of one who hath divine grace,
Yea, the grace that flows from a celestial source!"

—Purushottam Chowdhari.

CHILD LIFE IN THE DANGS

Florence Pittenger

ANOTHER one has said: "Child-nature is human nature at its source." Human nature is human nature the wide world over. Shall we say then that child-nature is child-nature the wide world over? However, conditions surrounding the child are so different in different climes that we find a vast difference between the childhood of the American boy and that of the lad of "India's coral strand."

We shall speak of the child life as we see it here in this vast jungle. I dare say that half the children born never live to outgrow childhood's days. The greater number die during the first year and many during the first month.

Often the mother is so poorly nourished that she can not supply food for her infant, and the little life goes out. If there is no old cloth about the hut the little one is left entirely nude—it shivers, takes cold and fever and dies, for we have a few months of cold weather here. These children have no clothing, they have no toys, they eat their black bread and sleep on the ground floor of their

Child Life in the Dangs.

Umalla, India,—Station of D. J. Lichty and Wife and Sadie Miller.

hut with only a filthy rag wound about them. In the same hut are the cattle, dog and chickens if the family possess these. Whenever the parents work the little ones must help. The older ones must keep watch over the baby from morning until night. Some of our school boys bring their baby brother or sister along to school. Their crying does not add much to the noise of the schoolroom for there every one talks and studies at the top of his voice.

The children who are strong or tough enough to endure the treatment they receive are happy in their way. They have time for play and my ears are often greeted with the shouts and laughter of our village children as they roll and wallow in the sand and dust. Especially is this true of the boys who come to our schools. What a difference we can see between those who come to school and those who never come! There is a brighter day coming for the children of these forests. Yes the morn of this day is already breaking.

When the child is a week old there is a feast, drinking of liquor and a time of general rejoicing. This they call worship or "doing God" if we use their expression. Time and again we have been begged for money to buy the necessities for these occasions.

We can say that these simple, ignorant people love their children. There is always more joy over a boy than over a girl, but even the little girls are loved, and the mother mourns bitterly if death claims her child. Whenever a child becomes sick the people say: "Doosh-na kădle, ki ker ru?" Meaning: An old woman has eaten it and what can we do?" Their belief is very firm that the cause of illness is an evil spirit in some old woman and we can not get them to feel that the cause is neglect and inhuman treatment on their part.

The children of our village love to play in and about our house. Especially is this true since our own little Mary Angeline has come to brighten our home. They think her a great wonder and she simply delights in all of their pranks and never objects if they put their dirty fingers into her mouth to see if she can bite. They like to bring to her offerings. She was the recipient of many cucumbers during the cucumber season. These people never have any vegetables to eat only during the short season after the mon-

soon season and then the cucumber is the chief thing. They let it grow to almost ripening, then it is cut up and eaten. What a picture to see the children with huge pieces in their hands, the juice making paths over their dirty faces, and even all down over the dusty bodies! They have no salt on their cucumber and yet they enjoy it as much as the negro lad does a delicious piece of watermelon. We have great hopes for the little boys who now sit in our schools. Will you not join us in earnest intercession that these same boys who are now learning to sing Christian songs and to read God's Holy Word will one day be teachers among their own people and thus hasten the day when Jesus shall be crowned King indeed of this jungle country.

PROSPECTS OF A NURSE IN INDIA

Ida Himmelsbaugh

I FEEL so new yet and know so little of the real work, that I fear I shall not be able to do justice to this subject. But as a nurse in the hospital my first duty was to obey orders without questioning, so here also I shall do the same. Since this subject was given to me I shall endeavor to tell you what my first impressions are.

A new missionary knows very little of what is being done on the field. In the little while we have been here, we have had little opportunity to see any diseases except itch and it seems to be as much a part of this country as the brown skinned people.

While at Jalalpur Sister Ziegler and I were alone about two months. One evening two men came to the house and asked for medicine. I did not know what they said but one showed me his back and it was almost covered with ringworm, so I gave him the proper medicine, then the other one stretched out his hands to me, and they were all covered with leprosy. All I could say was that I did not have the proper kind of medicine. How I wished I might be able to point him to the Great Physician. Leprosy certainly is a loathsome disease.

My next patient was a baby which was suffering from rupture. It was hard to convince the parents that the treatment was not painful, but after a few days' treatment they saw such a change in baby that they were glad to have the treatment continue. Baby is now well, fat and happy.

Next came Burie with rheumatism, she seemed to suffer so much, yet I was fearful lest I might not be able to give her any relief. I hesitated for some time; but one evening Sister Blough and I went to her home and found her lying on the floor and one of her nieces was sitting on her legs to ease the pain,—this touched me very much, and I decided to try to give her relief. So next day I sent for medicine, and in a very short time began giving it. It was very bitter and she said she positively could not take it unless I watched her, so each day I took it to her. In this way we were both benefited. She got the medicine which did her much good, for she has only had three days of pain since. I began to give it to her, which was before monsoon, and I got a good walk. Sometimes it rained very hard, but the road was a good one so it did not matter. Burie is so grateful for the help.

Soon others wanted medicine too, but my first year's study was not nearly complete so I had to tell them to wait, for if I once begin regular work there will be no end to the coming and I will not be able to get the language. There

will be far more work than could possibly be done by any one nurse. Brothers and sisters pray for this work for it is a needy work. And I hope by ministering to these poor sick bodies, I may be able to help unlock the doors to their hearts, which seem to be closed so tightly for fear the Prince of Peace might come in. Brothers and sisters it is only by earnest prayer that all this opposition can be broken down. They do not want this Prince of Peace. Yet the blessed Christ gave His life for them just the same as He died for you and me.

My work is humble. Yet I believe it pleaseth the Master to serve Him in this way. May we not look forward to the time when we may have the means to carry on this work for the Master in the proper way?

FIRST YEAR'S IMPRESSIONS IN INDIA

Kathryn Ziegler

WHEN coming to a new country where there is such a vast difference in every respect one receives impressions without number. Many times we are made sad as we are brought face to face with the gross ignorance and the superstition which prevails, but we are also impressed to see what the Christian religion has already done for some of India's people.

We can only give a few impressions compared to the many, concerning your missionaries who have been on the field some years, our native Christians and the heathen people in general.

The majority of our workers are comfortably situated, which is very necessary for them to retain good health, and to be able to do the most good in the Master's work; but the writer was impressed to see and hear how our missionaries travel by rail or otherwise, and the inconvenience, discomfort and sometimes danger connected with it. As a rule when traveling on the railroad they travel third class, the cheapest way, but accommodations are according, and not very agreeable sometimes; but the writer thinks that they could not look any happier if they were traveling first class.

Those that go out to do village work go a great distance on horseback or on a vehicle with two bullocks fastened to it in such a way that if they have no mind to go they can turn any way they please; here much patience is needed for the one going on a long journey; but it is an inspiration to see their countenances beaming with happiness, and to hear of their hope for those for whom they give their lives. They go forth with hearts full of burning zeal to take the glad tidings of salvation to those who are dying without the blessed hope of eternal life. So they take the Gospel from place to place knowing that He in whom they trust is ever ready and willing to sustain in all their service for Him.

As we come in contact with our native Christians, we are impressed by the great contrast between their lives and the lives of the heathen. It gives us joy beyond measure as we are permitted to listen to our native Christians, who so earnestly and convincingly proclaim the message of love. How we need to pray and uphold them as they can speak with greater effect than we can, coming from heathendom themselves! What most of them have to endure for the religion they love, is not easily described and we do not wonder that some fall by the way.

The writer has been impressed by

Washing Clothes on Pavement in Bombay.

their simple manner of living: even with their meagre earning with no comforts comparatively speaking, they are ready to give of their means so that others may receive the Gospel. Their homes are so small and poorly built sometimes that we wonder how they live. They can truly sing, "A tent or a cottage why should I care? They are building a palace for me over there!"

The heathen generally appears rather timid in the presence of white people, but one comes in contact with some who seem to be more bold than the white person, if they have any chance at all they will investigate your baggage, lunch basket or whatever one has; and if they are caught at it they make no apology whatever.

They manifest a very selfish spirit; this is easily seen if you are on the train and see them get in through the windows so as to have a good seat. This will all change as they become enlightened and are taught to prefer others above themselves. But when they go about their work, they do not get in such a hustle, that they become exhausted in working for themselves or for others, so it is needful that we ask for patience.

Kipling's words on patience can only be fully appreciated when we have to do with people of the Orient.

We notice their form of worship, how faithful they are in their way, our hearts bleed for them, and we pray that God may speed the day that where there are temples erected to hideous gods, there some may be erected for the worship of the living God.

Brethren and sisters in the homeland pray for us that we may help bring this to pass.

The half is not told.

When we find our hearts such fountains of sin, it is fit that our eyes should be fountains of tears.—Matthew Henry.

Do not think it enough to live at the rate of common Christians. —David Brainerd.

As we climb, temptation is the barometer to show us our altitude. —Rev. G. T. Durgen.

AMONG STRANGERS

Effie V. Long

DURING the last three months we have been living with other missionaries, our own home at Jalalpor being closed up. Of course every one loves his own home most and is happiest there if it be a true home.

But it does one good to get away among other people and see how they do things, and get new ideas, and thus be able to make comparisons that might be helpful. I count it that a short visit to a friend has lost much of its value if we fail to get new ideas and new inspiration for work and new ways of doing things. We must learn from one another.

And then, too, it is a good thing to come in contact with others and *really live* with them, to get us out of our ruts and to get the rough edges knocked off. Most of us have "humps,"—abnormal growths,—that we are not aware of till they come in contact with such like in other people, and sometimes it takes a good many bumps to get them all knocked off, but the sooner the process is done with the better for all concerned.

Being and living with others though they be not entire strangers, helps us to appreciate our own all the more. When one has been separated from his loved ones of his own home for awhile they seem all the dearer when again he meets them. 'Tis said that "Absence makes the heart grow fonder." Is it true or not?

Our little family had a pleasant stay of several months in a home of the Christian and Missionary Alliance people. We were there to study the Marathi language. Those missionaries are much like us in many respects and do not get a big salary but just enough to live on, and we always feel at home among them. We understand each other and appreciate being together. The Alliance mission is composed of members of many different denominations and also quite a number of different nationalities are represented. Being thus it is remarkable how well they get along and work together, but it seems the principal doctrines on which they all agree, are emphasized, and the minor kept in the back ground. Without the Spirit of Christ they could not have the harmony they do. There seems to be a feeling of intimacy among them too, that one admires. But still there is not the near feeling of brothers and sisters of one family as there is among our own missionaries. In fact I do not believe there is any other mission in India that has this feeling as fully developed as the Brethren Mission. The missionaries of some other missions that I know of scarcely know each other and have never visited in each other's homes nor seen each other's field of work. Our little mission is quite different. We know all of the stations and something of the work there, and we call one another by name and feel we must have a visit with each one at least once a year. I like this feeling. Our missionaries here in India thus take the place (as much as possible), in service and sympathy and helpfulness, of our brothers and sisters, our fathers and mothers at home.

That is the genius,—the true spirit,—of the Church of the Brethren,—the feeling of brotherhood. You are sure of a return of friendship. How often in a crowd of strangers has it made my heart rejoice to find one that I recognized as a brother or sister though I had never met them! The true brotherly feeling is there and you can't help it. It just seemed to grow there. Yes, I am glad I belong to the Brethren Church and I hope and pray that this brotherly feeling will always be one of her characteristics.

WINNING AND RETAINING

C. H. Brubaker

"He that winneth souls is wise." "Where no wise guidance is, the people falleth."—Proverbs.

The remark is often made that it is easy to win men and baptize them into the Church, but to hold them and properly take care of them afterward is the harder and more tedious task. And no doubt many of us have known cases where evangelists held meetings and a large number came out and received Christian baptism, but in two or three years half of them had backslidden.

Wherein lies the fault? There is a possibility of the missionary or the evangelist being at fault in several ways. (1) He may win the man by his own personality to himself, rather than win him for Christ, and so when the winning personality departs for another field of service the attracting power is gone and the man falls away into his old ways. (2) He may win the man by offering some worldly inducement which he is unable to make good, resulting in a lack of faith in the one who has accepted. (3) He may lack in giving a clear understanding of the Christian requirements. This may result in misunderstandings, and if not carefully handled by the pastor, result in coldness and disobedience.

The man who chooses church-relationship may be at fault. His motives may not be up to the standard. Perhaps he thinks more of his standing in the community than of his personal salvation. Perhaps it will enhance his business prospects. Have you never heard of a man joining a church seemingly with the intent of getting the contract to put up the church-building? Perhaps he comes as a refugee, running away from some crime against the government. Perhaps he expects his living in an easier way than he can get it otherwise. In any case above mentioned it is evident that the man was not won by the attracting and saving power of our Lord and so He had not won the man's affections at all.

Winning is one thing, and retaining is another, and yet we must through the Holy Spirit's power accomplish both, else our work is fruitless. The Bible is plain in its teaching. He that is faithful to the end receives the crown. He who puts his hand to the Gospel plough and turns back is not fit for the kingdom.

The minister may have done his work faithfully and well in the matter of winning, and the individual who accepted Christ through his efforts may have done so in all good faith and with the purest of motives and still afterwards fall away. This may be due to several reasons. (1) The minister who won him, or the one in charge after him, may have neglected to feed the *lambs*. He may have forgotten to direct the energies of the new convert into active Christian service. A living soul needs exercise in order to live and develop. (2) The new convert may have refused instruction or neglected the means of grace for his development such as prayer, praise, testimony, and Bible study. How important these are! A man dies spiritually without them. He may have sought the fellowship of his unsaved friends rather than that of the Saints, and thus been lured away.

Or when a child of God wanders away or turns his back on truth it may be from a combination of neglect on the part of himself and teacher, coupled with the untiring efforts of the enemy of our souls who goes about like a roaring lion seeking whom he may devour, some-

times transforming himself into a angel of light for the purpose of deceiving the very elect.

If the winning is ideal, that is, if Christ is lifted up and the Father draws men to himself and they are attracted to Him by His holiness and His power to save from sin, then the retaining is not so difficult, for when God wins He wins to keep. But on the other hand if men are won thru the personality of men and attracted to men, if by promises incapable of being fulfilled, or by a lack of proper teaching men are won, then difficulties arise. Praise God for attractive personality but let it be used to point men to Christ and not for self-glory. Promise men what the Bible promises and you will be safe. Teach the full and complete Gospel and you will be saved from disputes over essentials and non-essentials.

If the choosing is ideal, that is, if the soul, feeling the weight of sin comes to Jesus choosing Him as his personal Savior, acknowleging Him as King of his life, then holding on is easy for he becomes a loyal subject to King Jesus and seeks to do His will at all times. But if men choose the Christian religion thru some ulterior motives such as for social standing, for business opportunities, for protection from an unfriendly world, or for selfishness of any kind, they have not really chosen the Lord.

Let us seek wisdom from above in our endeavors to win souls for Christ and ask the guidance of the Holy Spirit that those won may be kept for the Master's use. *Dahanu, India.*

CHRISTIAN MISSIONS AMONG THE BACKWARD RACES

J. M. Pittenger

THIS subject is as broad as the subject of Missions itself and might be treated or viewed from at least three very interesting stand-points, viz.: (1) As related to the past. (2) As related to the present, i. e. what is the Christian Church doing for these Backward Races at the present; (3) What are the prospects of Christian Missions among these races for the future?

Each of these subdivisions afford a most interesting field for research and subsequent thought out of which could be drawn lessons of great value for present day Christians. It is a source of great joy to note the present awakening and consequent activity of the Church in regard to both her possibilities among and responsibilities for what here we term the Backward Races.

A review of the history of missions leads one to the definite conclusion that the church's most heroic efforts to evangelize have been among these races. Their condition morally, spiritually and otherwise has, without doubt, called forth this effort on the part of Christ's followers.

There is *no* incentive so blessed, so precious, so inspiring, so full of that joy and peace which pass beyond human ken as the incentive which leads men to help their weaker brethren.

The man who is fully and truly guided by this incentive from morn till eve of each day is the man whose cup with joy runneth over. He it is who is greatest among men for so said our Lord and Master. *This* incentive was the guiding star of His life. It shaped His every word, thought and deed. It

points out most forcibly to us the manner in which we should serve if we would be a blessing to those about us.

Only a reference dare be made to that part of this subject as it relates to the past.

Fifteen centuries ago, there roamed through the forests of northwestern Europe a race of people as rude and barbaric as any of their day. The confines of what was then their homes proved too narrow for their restless, wandering natures so they sailed away to what was to them a distant land, England.

After a brief period, the great missionary, Augustine, went among these pale faced people to proclaim the message of salvation. They heard and the result the whole world knows.

Taking only a superficial glance at the vast difference between the conditions, morally and otherwise, of those rude denizens of the forests as Augustine found them and their descendants of today, fills one with awe. This preaching of Augustine appealed to them. It became the leaven which worked among them, rude though they were, changing their thoughts and hence their lives. Then began a process of reform that has taken all these fifteen centuries to reach its present stage. And the end is not yet.

"How slowly it has come about!" one is led to say. Yes, this is true but God has had a purpose worked out in this that the world has not yet fully comprehended. This purpose will be shown us, without doubt, as the present glorious campaign for the world's evangelization is worked out.

As we look at the present phase of this question the slowness of development among the Anglo-Saxons will take on at least one very encouraging feature, viz.: It has and will make possible a quicker evangelization among the Backward Races of the present. Witness, for example, Japan and the marvelous changes wrought within her empire of islands. The change that came so slowly among the Anglo-Saxons and their descendants has made possible these mighty and speedy changes among the Japanese. The most virulent critics of Christianity and Christian Missions are *bound* to admit this.

While the tardiness of development in the process of evangelization among the Anglo-Saxons is painful to contemplate, it has given a fixedness of purpose in their efforts to evangelize other races, perhaps not so backward as their own, that could have been gotten in no other way. From this, no doubt, arises the Anglo-Saxon's present eager desire to make possible a more speedy evangelization of the present Backward Races than his own has been.

Will this be possible? Yes. A careful study of the everyday events now passing with such wonderful rapidity in the empire of the Celestials confirms one in this belief. Even extremely conservative India furnishes abundant proof to confirm one in such a belief.

What an *intensely* interesting research it would make to study the home life, yes *all* the customs of the races that are now considered backward and then compare their chances of RAPID progress in the process of evangelization with that of the Anglo-Saxon. But such a research, however skillfully and carefully made, could not possibly reveal in full the possibilities of any one or more of these races to become true children of God.

The preaching to them of God's word followed by the working of the Holy Spirit is the only facts that can and will fully reveal these possibilities.

The Backward Races of the West have all been, to a certain extent at least, evangelized. That is Christianity has practically "won out" in America and Europe. This statement is made with reserve for it is a well known fact that in many sections of both Europe and the two Americas the standard of professing Christians is very low. Nevertheless these regions have heard the Gospel

of Jesus and have in a measure, learned and felt its influence.

To the eastward, then, to China, India, and the islands of the sea, do we look for the Backward Races of the present day. The individuals of these races number millions upon millions. There, say all who have taken a careful survey of conditions, will be the greatest conflict between the teaching of the world's Savior and those who mock at and despise them. Some of these races have never beheld the face of one of Christ's messengers but the large majority of them has.

The door of ingress for His messengers is now open in all of them. Here among these backward people are the efforts to Christian Missions now greatest, and, here, of course, will the harvest of souls be most bounteous. The adversary of these souls and their gleaners devises every possible scheme to overthrow the work but let none of those who are sowing in these or other fields fear or be in any way dismayed for we are servants of the King of kings.

Let each one who is in *anyway* interested in the work of Christian Missions among the Backward Races be full of that hope which lays hold of and accomplishes great things in God's name. Let every one look heavenward and then over the lands wherein dwell these races and rejoice that prospects are so glorious for the evangelization of all these races in God's own good time.

Ahwa, via Bilimora, India.

INDIAN LANGUAGES

I. S. Long

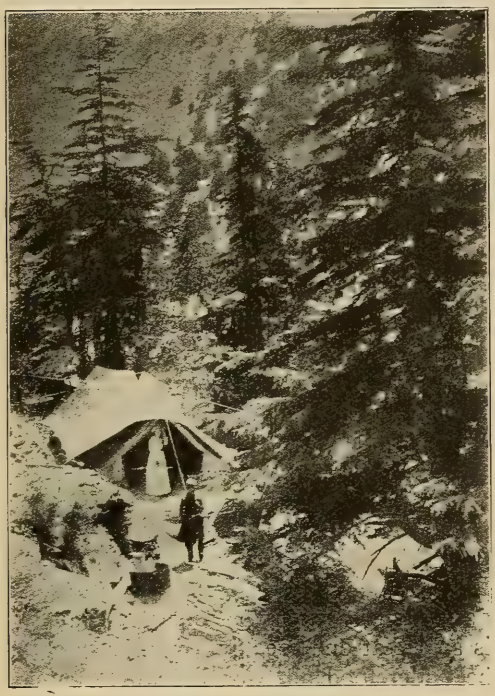
IN India there may be said to be two families of languages, those of Sanskrit origin, namely Marathi, Gujarati, Urdu, Bengali, etc.; and those of the Dravidian family, namely Tamil, Telugu, Kanarese, Tulu, etc. The Dravidian languages are spoken in the South; the Sanskritic languages in the North.

In all India there are said to be 123 distinct languages and dialects, and the people of every tribe and tongue are doubtless proud of their mother tongue. In several instances small tribes consist- of not more than a half million people, even before their dialect had been reduced to writing, have been known to object to allowing government or missionaries introduce through schools the neighboring larger language in well prepared books.

Hindi is spoken by more people than any other Indian language. About seventy million speak Hindi. Next, in order comes Urdu, spoken by about twenty-five million people. Then follow the others in order—Marathi, Telugu, Bengali, Tamil, Gujerati, Kanarese, etc, etc. Hindustani, a kindred language to Hindi is used generally by the Railway people and many government officials. It is said that one speaking Hindustani can be understood all over India. But missionaries never depend on any one language for the delivery of their message, but always learn the language or dialect spoken by the people among whom they live.

The same language in not widely separated areas is often spoken a bit differently. The words are found to change slightly. The natives have a common saying, that "Language changes every twelve kos" (twenty-four miles). However, this should not sound strange to us, for we are told that people of certain sections of cultivated England scarcely understand the English spoken by people of other sections of that small island.

Certain Indian languages are more difficult to learn than others, naturally. The C. M. Alliance missionaries who work both in India and China say that Marathi is more difficult than Chinese. Marathi is clearly a bit harder than Gujerati. This greater difficulty consists merely in its greater profusions of forms and inflections. The same language, however, to one is difficult, to another comparatively easy; but the difficulty or ease with which different people learn language is *generally* not due to difference in the weight of their brains, but rather on how well they like language study, how well they stick to "their bush," how well they persevere in their effort to learn and hear and speak. In learning a living language "If any have ears to hear let him hear"; speaking will then follow as night the day.



A Camping Place in the Himalayas, India.

The language of the Santals and Marathi are among the difficult Indian languages. The Santals are a hill tribe, living a little west of Calcutta, among whom a wonderful work of grace has been done thru missionary effort. The Santal verb, for instance, has five voices, twenty-three tenses, three numbers, and four cases, so-called. The Marathi verb has besides the Participle, Gerund and Supine five Moods. Of the Indicative there are twenty-one tenses, of the Conditional seven, of the Subjunctive six, etc. This will only be interesting by comparison with other languages.

"It is a wise ordinance of Providence that makes the oriental languages difficult to acquire; for knowledge of a language is dangerous unless knowledge of the people guides in the use of it." Fortunately the missionary may study the living language and the living people side by side. *To those* who settle it in their hearts that the language is at every point interpreted by the people, and the people by the language, both become alike interesting and the task of acquiring the new language is not thought a task to be dreaded but a privilege to be enjoyed.

The missionaries who learn the language well are seldom if ever unhappy in the foreign field. Much of the poor success of many missionaries is undoubtedly due to their poor command of the vernacular. The educated natives, it is said, easily pardon the mistakes of beginners; but after one has had ample time to learn the language well, he does not easily forgive mistakes made by the missionaries. The native might attribute the poor language of the foreigner to his general ignorance. But generally, he would think the foreigner has a great contempt for his (the native's) mother tongue.

Often, no doubt, missionaries throughout their entire career on the field speak hesitatingly and incorrectly simply because they got discouraged in the beginning. They had such poor pandits. Personally, I believe it would pay in the long run if Missions would get the very best pandits obtainable for the new missionaries. Says one: "It is the very essence of false economy to cut down in this direction." For, few things attract

and please the Indian more than to hear a foreigner speak the vernaculars correctly and fluently. When they understand well, their eyes twinkle and a smile curls about their mouths and they may be heard to say softly: "That Saheb is clever." At the same time some or all of us, especially in our first attempts to speak the new tongue, have been just a bit chagrined, after making what we thought a pretty fair speech, to hear the native say: "Saheb, we don't understand English." As we think of the beauty and sweetness of and the great need of the people for the message we bear, and as time after time we remind ourselves that we are not representatives of an ordinary king or potentate but of the "King of kings and Lord of lords" we almost wish we had "tongues of men and angels."

The Brethren in India are working in two districts, Gujerati and Marathi. The Gujerati work is older and of course larger than the Marathi work. In Gujerati we have six stations, in the Marathi field, three, with a fourth about to be opened. In these districts besides Gujaratis and Marathis there are many Mohammedans speaking Urdu, and many Bhils with a language peculiar to themselves. But these and all others understand the Gujerati and Marathi. These two languages are kindred tongues; so it happens that the missionaries, and much more the native Brethren, understand much of a sermon preached in the language different from their own. As yet, only several of our missionaries have been granted time to learn the second language. It would afford all of our missionaries pleasure if they could speak well both languages. And at times both are needed.

In all the world the blessed Book with its words of Life has been translated into something over 400 languages and dialects. Of this number India furnishes her goodly share. And while one is inclined to be vexed as he stands deaf and dumb before his fellow-men with whom he would fain deal, it is consoling to know that our gracious Savior knows and hears and answers every heart-prayer, in whatever tongue prayed. And, pained as one may be over the thought that all this Babel of languages is the result of man's sin and pride, pleased and satisfied at heart are we that the same God who confounded the tongue and closed the hearing ear is daily saving to His own eternal praise hundreds of sinners "out of every kindred, and tongue, and people, and nation;" and He is making them unto Himself "kings and priests" who shall reign on the earth.

"Oh, for a thousand tongues to sing
My dear Redeemer's praise,
The glories of my God and King,
The triumphs of his grace."

THE blood of Christ: it is the fountain of immortality! The blood of Christ: it makes the soul summer warm and beauteous! The blood of Christ: it binds all heaven, with its many mansions and throngs without number, in holy and indissoluble security! My soul, seek no other stream in which to drown thy leprosy! My lips, speak no other song with which to charge your music! My hands, seek no other task with which to prove your energy! I would be swallowed up in Christ! I would be nailed to His cross. I would be baptized with His baptism. I would quail under the agony of His pain, that I might triumph with Him in the glory of His resurrection. —Joseph Parker.

OPPORTUNITIES FOR THE LADY PHYSICIAN

Ella M. Brubaker

Imagine a land entirely without a physician and you will get a picture of the condition of the women of India and the opportunities for the lady physician to work among them. Are there no physicians, do you ask? There are a few but they are usually found in the larger towns only, while the masses live in small villages. However, these few can scarcely be counted so far as medical aid to women is concerned, because of the customs here.

Custom is more of a barrier to medical aid for the high caste women than for the low caste, but poverty keeps the latter from calling the physician. Then added to custom and poverty is ignorance, fear and superstition. The lady physician, if she is a true servant of the Lord, can, by His help surmount all these difficulties. If she is tactful she can easily gain the confidence of the high caste as well as the low caste and this done the doors of the most carefully guarded zenanas are open to her. She gives her services free, so the poor are not excluded. Then after acquaintance is made and confidence won, fear goes, and superstition also, but more slowly.

Not only do these women suffer from the lack of aid of the good physician but they suffer as much, if not more from the aid of ignorant and equally superstitious midwives. You would be surprised and horrified were I to tell you of some of the ways and means used to accomplish certain ends. God only knows all the misery they cause.

That these women do allow themselves to be attended by the lady physician has been proven many times. When we first came here I was called by high caste as well as low caste to attend their sick. And very, very much do I regret the fact that I have not had a course in medicine. It disables me to help the women physically as I should like, and also closes some doors that would, through help in sickness be open to me. Thus my opportunity to help them spiritually is cut off.

Before coming to India I thought of taking a medical course or a nurse's training but missed it for what I then considered to be a lack of time. But since I realize what I miss by not having it I wish many times I had taken the time for it. And I would urge every other young woman, who thinks of coming, to study medicine first if possible. As it is, we are able to give out the common remedies, and as time goes on we become more adept in the work, but yet when the most needy call comes then is just the time when we are unable to respond. You can imagine how humiliating this is, and how our hearts ache for the poor sufferers. All we can do then is to tell them to go to the private high caste doctor in Dahanu. And this we know they invariably will not do, for the reasons above mentioned. Then all we can do, yet what a blessed privilege it is, is to go to the Great Physician in prayer and plead in their behalf. Then it is that we long for the faith of the early disciples. Pray for us, mother church, that we may become pliable so that God can use us, just as He wills, as He did the first Christians.

I was in the home of a lady physician for a while this summer so could see at close range the amount of good she can do. A large number of people come to her dispensary every day. Two Bible women talk to the people while they wait. Outside of office hours she calls on outpatients in their homes. At one time, while I was there she had four confinement cases in twenty-four hours.

And these were all among native people. They love and respect her very highly. In connection with her work among the people she is training one American girl and a class of six native girls in the work.

We are ever on the alert to learn when we have opportunity, but the few questions we can think of asking and the once telling is not enough. It takes the several years of constant training before coming to the field to be of real service to us after we get here. May all prospective missionaries give these few thoughts prayerful consideration and may the Holy Spirit lead you is my prayer.

Dahanu, India,
Sept. 30, '09.

THE INDIA FARMER

D. J. Lichty

IT is estimated that fully two thirds of India's population belong to the agricultural classes and these as a whole represent the poorest subjects of the King. Their average daily income is but 3c and yet of the £80,000,000 annually extracted by the English government from India a very large portion comes from the peasant.

The Indian Ryot is chronically in debt, and it is no wonder for who with paying his obligations to the government and being victimized by the greed and treachery of his master, the money lender, and tyrannized by the crafty under officers of the government we have presented to us one of the most pathetic figures in the British Empire. Then too, nature often is no kinder to him than his human oppressors. "Ofttimes it comes to pass that between him and salvation only hovers a shower of rain." The scourge of famine, like a drawn sword, ever hangs over him, and too often it falls on him heavily, depopulating his villages and putting him the more at the mercy of those whose advantage is his calamity.

India also is the land of Kings and Native Royalty, who from time to time hold costly Durbars, build and maintain costly palaces, accumulate rich treasures of jewels and precious stones and who wear them on occasional tours to England to pay their respects to the King Emperor, and all this largely at the expense of the Ryot.

Rajpipla State is ruled over by one of these kings of the first class. Of its one thousand five hundred and seventeen and one-half square miles of area only one-third is first-class farm land. The remainder consists mostly of hills, interspersed here and there with small farming tracts in the intervening valleys. The best land is valued at $20 to $30 but the annual tax extracted by the government almost equals the first cost.

The tax on lands selling for $5 to $20 is proportionately high. The still poorer farm lands found in the hills belongs entirely to the government and is let out at the rate of $2.00 per pair of bullocks owned by the farmer who is then entitled to farm as much land as he is able.

The best land is principally occupied by a class of farmers known as Patadars and they are fairly well-to-do but few of them can be said to be wealthy. However they have the advantage of having respect and often influence among the higher castes. The Bhils represent a larger number of agriculturists but their condition is far less enviable. In fact it is most deplorable and almost hopeless of improvement.

What then in short is the condition of the Bhil farmer in Rajpipla today. (1st) He is shouldering debts incurred

by his parents, for which he is in no wise reponsible, and this often with compound interest. Famine by drought and famine by vermin overtook him in recent years, depopulating many of his villages and forcing those who survived to incur further indebtedness in order to start up farming again, for the famine had left him neither food, raiment, farm bullocks, or even grain to plant. It must also be noted that in these eight years following the famine excepting one season, not more than a half or three-fourths crop has been realized even by the best planters.

The Bhil when sober is industrious and thrifty but the State government taking advantage of his taste for liquor realizes an annual revenue of $44,000.00 from so small a territory as Rajpipla and this does not take into account the large profit realized by the liquor contractor and of all the local liquor shopkeepers scattered throughout the State.

Thus he is robbed not only of his hard earned living but it unfits him for further effort and converts a once honest peasant into a thief and an inveterate liar.

The above is how his debts have accumulated but what of the rate of interest charged by the money lender. To begin with, no one except for pure charity thinks of loaning any money at a rate less than 25 per cent and when grain for food or for planting is loaned the poor Ryot often pays in kind at the rate of 100 per cent and I have known of cases where 200 per cent was demanded.

Thus in his extremity what is left for the poor Bhil to do; i. e., what can he do? Well there are just five things for him to do any one of which is disastrous to him and his family. (1st) He may forsake his village and family and escape to unknown parts where he may again borrow and set up farming, but more frequently he becomes by profession a thief under the guise of a day laborer.

(2nd) He may deed himself and family, in whole or in part to his creditor or creditors as the case may be to slave the rest of their lives, or at least until the last farthing is paid.

(3d) Often his property is confiscated and I have seen the very roof from over his head torn down to help pay an old standing debt. Until recent years there was no limit to the poor man's land being confiscated and even now when there is government restriction along this line the money lender follows a different course which amounts to the same thing in the end. This is accomplished by forcing the debtor to farm his lands on halves shouldering all the incidental expense, (seed grain excepted) not on himself but on the man who is already down. And this also is not husbandry on the part of the Bhil but slavery which converts a once industrious man into a careless and irresponsible villager.

The object of this paper is not to put all the blame on the moneyed classes for in many cases the oppressed classes incur indebtedness when they could keep out and when they know it will bring oppression to themselves and descendants for generations to come. This sorry condition is a result of a long standing pernicious custom which the British government to some extent has succeeded in checking in her own territory but in some of the native states the custom continues to prevail with all its attendant evils.

But the problems involved in these conditions affect not only the people and the government but also the efforts of Christian Missions, and that in a very peculiar way. So long as the high caste Hindoo retains any hope of becoming rich at the expense of the peasantry, Christianity has few attractions for him, and since the Christian religion possesses a peculiar power of raising the oppressed to his own level and standing in the affairs of life, he is just as averse to them becoming Christians as he himself is. But in spite of all kinds of oppres-

sion, real or threatened, many of these poor people have had the courage to accept Christ as their Savior. And herein are we encouraged. If Christ is thus able to enrich the poorest and to make noble the ignoble, what greater sermon than its fulfillment can be preached to the all and self-sufficient high caste Hindoo? Christianity must not only beg a hearing but by its power in the lives of men must it compel a respectful hearing.

My Christian brothers in America! This is an appeal both to your liberality and to your high sense of duty. You, by the appropriation of a few thousands of dollars out of your abundance, could help a great deal in assisting the Native Christians to grow up independent of their oppressors into a self-supporting and self-propagating church.

NUGGETS OF GOLD FROM INDIA'S MINES*

RAJAHGOPAUL

A. W. Ross

POONAMALEE Rajahgopaul was the first convert of the Madras Free Church Mission and was also its most distinguished and influential Indian Minister. His father was a judge in the courts and died when his son Rajah was quite young. At sixteen the later entered the English Institution established by Mr. Anderson to satisfy the longing of many youths to procure an English education. While catering to the wants of the public yet Mr. Anderson was ever alert to the opportunities presented for pressing the claims of the Gospel upon his students. Day by day gospel truths were made to appeal to the youths under his instruction and it was not long till there was a growing sentiment among an inner circle of students in favor of Christianity which finally resulted in the baptism of Rajahgopaul and one of his close friends.

As a matter of necessity that night the two converts remained in the Mission Home. Before going to bed Rajahgopaul taking his Bible silently pointed to the verse in the fourth Psalm, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. I will both lay me down in peace and sleep; for thou, Lord, only makest me to dwell in safety."

Next day they were called upon to endure a sharp fiery trial. Their uncles and several near relatives appeared and tried every device to swerve them from their faith. "What, What! Does Christianity teach you to hate us, your fathers, mothers and friends? What a religion is this!" The lads with streaming eyes replied, "NO, no, Christianity teaches us to love you. We love you more than ever; we pray for you day and night that the Lord may have mercy on your souls."

Foiled in this their first attempt they now at once got out a warrant against Mr. Anderson on the pretence that he was detaining their sons against their will. Before the chief magistrate in the very midst of relatives they witnessed with all becoming modesty a noble confession for Christ.

When the magistrate asked them whether they would return with their relatives or not, they firmly replied that they would go back to the Mission House with Mr. Anderson. The lads being upwards of 18 and able to think and judge for themselves and having been baptized

*The writer acknowledges the free use of "Sketches of Indian Christians" by Mr. J. Murdoch, and the "Missionary Review of World" in the preparation of these sketches.

at their own request as they had declared, they were set at liberty to go where they pleased. At the bottom of the stairs in front of the police office, the crowds made a rush to rescue the youths in the very presence of the chief magistrate, but the attempt failed. The whole city was now moved. Great crowds gathered around the Mission Home for several days, breathing out threatenings and defiance. The attendance at the Institution fell at once from 400 to 70, tho it gradually recovered.

As with every missionary it was the fondest hope of Mr. Anderson to see these new converts trained to serve the Lord in the capacity of the native ministry. During this period of preparation for the ministry Rajah and his friend lived in the home with Mr. Anderson taking on the customs of their foreign friend. This however was a mistake tending to denationalize them and give them expensive habits. During this period the friendship between the new converts and Mr. Anderson became very fast and the latter was often wont to refer to them as his spiritual sons and they to him as their spiritual father.

Rajah occupied the position in the school as personal assistant to Mr. Anderson thereby lightening and sharing his cares and labors. He was ever most earnest in his work and had a splendid influence on all about him. His course finished, he was licensed to preach the Gospel and was ever faithful to the calling.

After twelve years of unremitting labor Mr. Anderson taking Rajahgopaul with him sailed for Scotland. They were met with a most warm and hearty reception. Crowds flocked to hear the long heard of convert and tho he was many times flattered by injudicious friends yet he remained the same humble christian.

Upon returning to Madras he found abundant opportunities to serve his Master in the Institution but evangelistic work in the villages was not forgotten. Frequent visits were made in the villages and often he was wont to go to distant towns to witness for Christ his Savior.

In 1858 he was ordained pastor of the native congregation, a position which at that time was most difficult to fill. His marked ability together with sterling character won the respect and confidence of every one; and long before his death, those who attended his ministry valued him most highly for his gifts as a preacher, his wisdom as a counsellor, and his worth as a friend.

Early his attention was drawn to the condition of the educated men of Madras, whose faith had been shaken by their Eastern education and were tossed in a sea of doubt. Consequently Rajah founded the Native Christian Literary Society. A library of some size and value was gradually collected in the Evangelistic Hall where lectures on religious, literary, and scientific subjects brought together large audiences of non-Christian Hindus.

Still not enough, the fertile brain and zealous heart of Rajah turned to the large number of outcast poor massed together in miserable hovels in the squalor and dirt. Naked and filthy the boys and girls grew up; ignorant and without moral restraint; strangers to decency making most splendid materials for vice. For these accursed people no one had a word of kindness. Intercourse with them was defiling.

Among such a people unaided by his Mission he began a work. First a little school. Numbers soon increased. Soon a hundred children were in attendance in the all too small quarters. Attention of the Government was called to his success, and he was given a good building previously occupied by an institution for orphans. The school grew and prospered and today stands as a monument to the work of its founder.

The condition of the heathen women weighed heavily on him and at last he was able to open up a school among the Chetties, a bigoted caste largely engaged in trade. A Mr. Braidwood had at one

time secured a site among these people and began to build a school, but they arose en masse, demolished the walls, and drove away the workmen. For 20 years nothing was done further, till Rajahgopaul began his work. At first there was bitter opposition but the leaven of truth had been working among these people and soon his school was on a good footing. Encouraged with success he founded another in other quarters and so on till the fourth and he had at last some five to six hundred girls under his care.

All these various enterprises together with a growing congregation to look after gradually told on his strength and a breakdown was apparent. Kind and liberal friends invited him to revisit Scotland which he finally did. In doing so he hoped to secure financial aid especially in way of endowment for his schools. His visit was blessed with a partial restoration to health and offerings for his schools sufficient to place them on a fair financial basis. He returned to Madras much stronger and much refreshed, but the hand of disease was upon him and it was not long till it was seen that his labors were nearing an end. January 9th 1887 beloved by Christians and non-Christians alike he was carried to his last resting place.

Guard Room from Theatre Road, Landour, India.

OUR POTTER

Adam Ebey

FROM the day that God took clay and made a man men have been taking clay and making pots and bricks and tiles. In India most of the potters are in castes of their own.

A year ago when the little native church here was building, a potter from a nearby village was called to make the tiles for the roof. He was called in time to get the job done before the rainy season, but failed to come and the rain caught him with a lot of half and quarter burned tiles. The roof was a failure. Half the contract money was kept back. This year another building needed a roof. To finish up the church and to cover the new house, the potter was again called.

May 13 he came with his wife and

mother-in-law. Some of our men went early in the morning to bring their outfit in a cart. In the evening they came with a grain-laden donkey.

Their full outfit consisted of a donkey, a potter's wheel, some dirty bedding, water vessels, food, and a hooka. The donkey was not needed here so he was taken home the next day. The wheel is made much like a wagon wheel but very heavy. The bedding was used at night on the beds and during the hot portion of the day to cover the drying tiles. This is necessary lest the water evaporate out of them too quickly and they crack. Our Christians touched the water vessels of clay. It was rather a surprise to me. They did not seem to fear defilement. The hooka is a large tobacco pipe. Often the smoke is drawn through water in a part of the bowl. They also had a pocketknife to cut the double tiles apart. They lost it one day and after they had gone we found it in the ashes, ruined by the fire. To divide the large cap tiles for the comb of the roof a triangle was made of a green switch.

A place was ready for them to eat, sleep and work in. Posts had been set up and a roof of leafy branches put on. It was partly enclosed by mats of split bamboos. Here they lived for a month.

We agreed to supply them with clay, wood and water. It proved an expensive job. Water was easily supplied. The oxen drew it out of the well and by means of the irrigation channels it was taken to the place and then put in a large iron tank. Proper clay was hard to get. Two kinds were needed. We did the best we could and yet could not satisfy the potter. There is plenty of wood to be had for the getting near here, but the potter wanted a particular grade and it was not to be found. Litter was plenty. —straw, chaff, leaves, in fact, anything that would burn was in demand. Ashes had to be supplied for the first kiln.

The wheel is set up. Water and clay are near by. The clay is hammered fine. Ashes are sifted over it. Water is poured on. The women tuck up their skirts, and tramp the clay until it is mixed ready for the wheel. It is made into balls about as large as a man's head.

The man's work is to turn the wheel and form the tiles. He sits flat on the ground with his wheel before him. With a stick he makes the wheel revolve rapidly, then places a ball of the clay on the wheel and with his hands forms one end of a round tile. One end is small enough so it will enter in the large end of another. The large end is made first. Then it is set aside to dry for several hours and again placed on the wheel and the small end finished. Again it must dry for a day or two when it is ready to be cut apart forming two roof tiles. This is done with the pocketknife. They are not cut quite in two. They are left hanging together until they dry a little more.

When dried enough in the air and sun, they are piled in rather an orderly pile and with wood and litter mixed through and stacked around and outside and over them, the kiln is ready to be fired.

This year the first kiln turned out fairly well, yet there were many poor tiles. The second one was not so good and the third was very bad.

Getting ready for the last kiln a premature shower came up and we all helped to get the half dry tiles in the church to save them.

Like most Indians they are beggars. Though it was specified in the contract what we were to furnish and what they were to do, they came for more and more. They wanted beds, lanterns, oil, towels, covers for the tiles, and vegetables.

Unlike most Indians they are industrious, often rising at three o'clock and going to work.

Poor tiles make a poor roof and when the first heavy rain came two of our Christian families had leaky roofs to contend with. The church roof on one side was very bad. With the soaked

floors of clay beneath and the soaked soft tiles above dripping clayey water, we had to have Sunday school and meetings in the bungalow for several weeks. We did not pay them in full. Wish we had kept back more of the money. There were some resolutions made long before the potters left. I need not tell you what they were. But we were glad to see them safe home and hope to have a better roof for the next rainy season.

Umalla, via Anklesvar, Sept. 21, 1909.

A QUESTION FOR YOU

Dear Reader,

Here is a question for you, who love the Lord and the souls of men, to solve: What would you do in the matter? Some time ago a young woman ran away from her husband, and the whole neighborhood felt upset about it, as it was known she went off with another fellow, and both were members of the Church! but not the man who went away. The husband did all he could to find her. He heard of her, and sent messengers. When she heard that she was being traced, her new associate became frightened, and left her, lest he be arrested. So she went with another fellow, one who did not know her at all. With this man, No. 3, she was found, his people were informed that she had a husband, and he was after her, but if they meant business, they had better all come to Ankleshwer, and make sure first. So they came, five men for the girl, and the five who were in the search party after the girl, they came one Sunday afternoon. Settle at once, or keep them till Monday,—it was better to have a settlement meeting at once, as all were restless. We assembled. Several of our Christians whispered to me that I should have to be stern and very dignified all through. So I came into the meeting, when they were ready for me, and began to ask questions: who is the leader of the girl's party? who the leader of the man's party? who is the man's father? What do you propose to do? Then I asked, sternly, "And who was talking about divorce? Does any one in this company remain so utterly ignorant of Christian Religion and Christian Law, as to suppose we would talk about divorce here? If so, you better leave, for we won't do anything of the kind!" Then I asked the girl if she would go with her husband. She said *no*. I asked the husband if he would take her with him. He said *yes*. Then we called for a local officer, who is a Christian, and when he heard the statement as above, he said we could do nothing at all. *But we must do something.* Not to do something is to give the girl over freely. Then one of the Bhil-Christians whispered to me to order the husband to take his wife by the wrist and get out with her. The officer said he could not do that. I said I could, for if she went with him, she was his, but if she refused, then, we would be up to the proposition. I ordered him to take her by the hand and depart. They went in peace! *Good,* that settled the case. We were all glad. Then it only remained to settle between the contending parties how they should share the expenses, and we settled that by compromise, and the other side went home. Next day they took her to the blacksmith shop and had her great brass leg-rings broken off, and all her jewelry, and got her new and decent clothes. She looked a different woman, new made woman, one who was built on a different plan from the one we had dealt with the day before. And they had a dinner together, and were about to be off, when some one said to me: "Sahib, do you know they have never been married?" I was too surprised to think! And I talking of divorce, lecturing the whole company on the unbreakable marriage tie, when there had been no tie! Wah, wah, what next? But it was train time. They had to go at once. I set a time for their

return to be married. They promised to come. On the set day, I got word, the man had been arrested for stealing and could not come! These are among the very least and the very lowest of those whom we have been calling "ours in the Lord," and not certainly a usual thing happens like this. But now what? After he gets out of jail, he will come with her to be married, I presume. Yes, they will have to be dealt with as offenders, but we must be careful lest we fail to win them, for they are so nearly lost already. It is a question just what to do!

Fraternally yours,
W. B. Stover.

C. C. Eskildsen Reading the Missionary Visitor. His Wife by His Side.

THOUGHTS ABOUT THE PAST AND THE FUTURE

C. C. Eskildsen

What Dane Will Answer This Call?

I am thinking about that time when the Brethren began their good work here in Denmark by Bro. Hope and the other two, dear, old brethren Eby and Fry. During the many years past, many good meetings have been held, and resulted in spiritual blessings and joy for many sinners have repented and accepted Christ, and joined the church. Many long and wearisome journeys have been made sometimes without food to reach places where to preach the true Gospel to sinners. But God's blessings and His Holy Spirit in the meetings have given strength instead of fatigue.

What a comfort it often has been to us, when our dear and able brethren have left their dear homes in America, to make the long, long journey to visit, support and encourage us in our mission work. Yes, how glad we have been when

(Continued on Page 41.)

The Little Missionary

"THY KINGDOM COME."

We say, O Lord, "Thy kingdom come,"
Each morning when we pray;
But are we living just like those
Who long to see that day?

We sing, O Lord, "Thy kingdom come,"
In hymns that sweetly chime;
But are we doing what we can
To hasten on that time?

Are voices, hands, and willing feet,
Our purses, yea, our all—
Are they at His disposal laid,
Responsive to His call?

If so, oh! then with joyous hearts
That work and wait and pray
We'll sing, "Thy kingdom come," O Lord,
And hail with joy that day.

—Exchange.

TO OUR BOYS AND GIRLS.

A letter from Mrs. Rankin of Baringa, Upper Congo.

HOW would you like a snake to come to school and pay you a visit there? Such a big one came into our school here at Baringa the other morning. It was more than six feet long and six or seven inches around the body! We did not ask it to come again! Indeed, we gave it no chance to do so!

We were all busily reading or writing, more or less quietly—should I say noisily?—when there was a stir amongst the children, and a cry: "There is a snake outside!" I imagined it to be a little one, such as we often see here, and thought that some men standing there would easily kill it, and so said, "Sit down, sit down!"

But the next minute I saw this great thing come in at the door, so swiftly and silently and unexpectedly, and make its way around the wall to our class. Needless to say, neither I nor any other of the teachers or scholars sat down any longer. The children shouted "Njua! Njua! (Snake! snake!) and the older boys and men—for we have grown-ups in our school as well as children—dashed at it with sticks and we all jumped out of our seats to give it room—but not because we wanted to be polite to it.

At last one of the men managed to kill it, and carried it out triumphantly on a stick, and later on in the day he had a feast. That is why it did not come to school again.

In thinking over the incident I said to myself: "That is just the way temptation nearly always comes—swiftly, silently, unexpectedly." Oh, how we need, dear boys and girls, to be always on the alert, always ready to meet it with our weapon in our hands, a prayer to the only One who can enable us to resist it. When I looked at that snake and thought how helpless I was, and all the little ones with me if it had darted at us, and no one had been near to aid, it was terrible. But our Helper is always near. And when you are praying for yourselves, will you pray for the boys and girls at Baringa, that they too may learn to keep their weapon in their hands and to put their trust in the Savior who is so longing to help them? Some of them have given themselves to Jesus and we are glad, but we want them all to know Him.

Seventeen nations have united to create prohibition territory in the Congo.

Dr. George Brown, of the London Mission Society, labored under many trials and perplexities in the mission of New Guinea. The following incidents from his life show great trial and abounding joy:

"Dr. Brown had to face not only the general trials of a missionary's life, but many very great and peculiar ones. On one occasion he was exposed to much misunderstanding and public censure because of prompt action taken to punish some treacherous natives, and to save the native teachers under his care from greater danger. On another, a cowardly captain took him out of his course, and prevented his return home for many months, during which period two of his children died, and other members of the mission were in great suffering. Had he been able to reach home at the time he should have done with stores and medicines, it is just possible some of the lives might have been saved, and certainly long weeks of anxiety would have been avoided. In these and other trials his wife seems to have been quite as heroic as he was himself, and even after the tragic occurrences just referred to she volunteered to remain at the station alone for some months longer in order to help one of her lady colleagues.

"He has much to tell of the fine character of native teachers from Fiji, as well as of the New Britain natives, when they learned the meaning and power of the Gospel. The first sermon ever preached by a New Britain native to a New Britain audience was preached by a chief who had been tempted on Dr. Brown's first landing amongst his tribe, to put him to death, and the sermon, as Dr. Brown relates it, must have been a very fine one, full of power and effectiveness. The writer's own comments upon the sermon are as follows: 'His language was good, and he spoke earnestly and well, without the slightest hesitancy, and yet without any appearance of assumption. Oh, how different his language sounded to our poor attempts! The natives listened with ears, mouths, and eyes. It was a rich reward for all our labors and trials.'"

A Chief's House Decorated with Human Skulls.

For Our Ministers

Once each month an outline of a missionary sermon will be given. Outlines are solicited. Address the Missionary Visitor.

A MISSIONARY SERMON.

By A. G. Crosswhite.

Now Joshua was old and stricken in years; and the Lord said unto him, Thou art old and stricken in years, and there remaineth yet much land to be possessed. Joshua 13: 1.

IT is strange yet nevertheless true that the same text is used by the advocates of missions that is used by its opposers. God's all-seeing eye beholds the fields for operation and his wisdom directs the most opportune time for their conquest. He has always been ready and willing to fulfill his promises but it was and is his purpose that man should work with man, and, so far as physical manhood is concerned, the contest is equal; but it has been clearly demonstrated in all earth's greatest struggles that mind is superior to matter and the prowess was on the intellectual side.

Warlike tribes and heathen nations whose god was Mars or Baal have subdued each other merely by superior physical force and multiplied their domains at the expense of their fellowmen's blood.

From constant dread of the spirits of slaughtered foe and living antagonist who thirsted for revenge, they neglected the development of their natural, visible resources and kept their warriors in perpetual readiness to defend their acquired possessions and reach out after still more.

Subjugated foes thus became strong allies of their hitherto despised captors and willingly followed the banners of their conquerors, for were they not in wilderness, typifying the unevangelized sympathy with such military tactics? Mutiny or rebellion meant instant and merciless death, and so ages rolled on. Canaan, at the time of the allotment among the tribes presents such a picture as here described. Here we see for the fourth time

The Hand of God in History.

1. The destruction of the earth by a flood and the repeopling of the world.
2. The call of Abraham and God's covenant with the Jews.
3. Their bondage and deliverance by Moses.
4. The conquest of Canaan under Joshua, the latter of which now engages our attention.

Joshua was old and well nigh his eternal reward when God showed him this stupendous task and some have concluded that *might* instead of *right* had prevailed. Joshua and Caleb had wanted to go over *at once* and possess the land and forty days instead of forty years was amply sufficient for its accomplishment [Dr. Talmage says nine days, in his admirable work, "*From Manger to Throne*"] had they not needed this.

School of Training.

Had they gone at once much of that beautiful bible story would never have been written and the word FAILURE would have been written over the door of every stronghold from the Great Sea to the Salt Sea on the South to Mt. Hermon on the North.

A beautiful picture is presented in Rev. 12 of the spread and final triumph of Christ's Kingdom under the symbol of a woman persecuted by the great red dragon. She is headed this way for the wilderness, typifying the unevangelized portions of the earth.

The flood of persecution has not yet impeded her progress and the time of her ultimate triumph is concealed in the mystical number also used by Daniel to represent the duration of the church age, time, times and a half time.

Her son, our Savior, was here long enough to show us how to live and to establish His great missionary school. Just before leaving the world he gave the "GREAT COMMISSION,"—"Go ye therefore, and teach all nations," etc., Matt. 28:19.

In this symbolic illustration we see Him "caught up to God and to his throne," Rev. 12:5. In His personal stead we have the Comforter, the Holy Spirit who is still directing the work of evangelizing the world and thru His influences doors are constantly opening to new fields of activity and their labors are being abundantly blest. The "dark continent" has been pierced by the Sword of the Spirit in fulfillment of the prophecy, "Ethiopia shall soon stretch out her hands unto God." Psa. 68:31.

Thibet with her "forbidden city" of which even a reliable map was until recently unobtainable is yielding gracefully to the missionary's cautious advances and the isles of the seas are hearing the glad sound. But the worst is on *this* side. Many are appropriating the precious words of the text to worldly aggrandizement and heaping up earthly treasures not knowing who shall share them. With every tick of the clock a soul is passing into eternity unprepared!

The nearer to death, the nearer to God, should be our watchword. Joshua was more concerned for the extension of God's Kingdom at the close of life than when he conquered Jericho. Oh, may our last breath be spent in his glorious service!

Flora, Ind.

From the Firing Line

Not church news, but incidents of struggle, victory, defeat, discouragements or rejoicing,—these in pointed, brief statements are solicited for this page.

Soon after the writer was placed in the ministry, he and his older brother were on a mission tour through Grant, Pendleton and Tucker Counties, W. Va., preaching in turn. One Sunday evening after having preached at two different points in the mountains during the day (the people coming to the places of preaching for ten and fifteen miles on horseback and afoot), we left our horse and two wheeled cart at the foot of a mountain, there being no road over which a vehicle of any kind could be taken up the mountain. We climbed the mountain afoot, on reaching the top, we found a good sized congregation assembled at a private residence, previously arranged for the meeting. It was late in the evening when we arrived at the place of preaching it being my brother's turn to preach. After the sermon the congregation remained, being desirous to learn more about the Gospel and the Brethren. About midnight a request was made to hear the younger brother preach. Accordingly another sermon followed, continuing the teaching until break of day. Then wending our way down the mountain side to a stream of water where we immersed three penitent believers in Christ. The people returning to their homes rejoicing. We continuing on our journey, praising God for the evidence of His presence with us and the people in the mountains of West Virginia.

T. S. F.

A THANKSGIVING CALL.

As I entered the sick chamber there lay a lady of about 60 years, supported by charity. Arms, hands and lower limbs swollen and deformed with rheumatism, suffering day and night. Her

husband a drunkard, left her many years ago. Father and mother dead. No brothers or sisters. No son or daughter to comfort her. Tho deprived of all these she did possess something that day, that I can not forget—a smiling face and a thankful heart.

And as I prayed for her I also prayed for myself, that I might learn better the lesson of thanksgiving.

M. H. K.

IS NOT THIS THE HOLY SPIRIT?

What new feeling of contentment
  Fills me with its presence mild,
Keeps my soul in perfect quiet,
  Like the trusting of a child?

Chorus:
Is not this the Holy Spirit,
  Is not this the peace divine
That His people may inherit,
  Which now fills this heart of mine?

What a joy now bounds within me
  Like a never-failing spring,
Since I know that heavenly kindness
  Worketh good from everything!

What a thrill of love pervades me!
  Love for Christ, His church so dear,
Love for e'en the lowest heathen
  Dying Christless year by year.

What strange power has come to serve me?
  Though I'm small in heaven's sight,
Souls have trembled at my message
  Pleading God's eternal right.

—Adaline Hohf Beery.
(Written October 9, 1896.)

LET your light shine. It is not for you to ignite the flame, to supply the oil, or trim the wick; your simple duty is to guard against anything that may obstruct the outshining of the Life of God from your soul.—F. B. Meyer.

THOUGHTS ABOUT THE PAST AND THE FUTURE.

(Continued from Page 36.)

we together as one family around the Lord's table have washed each other's feet, and communed together, partaking of the bread and wine in remembrance of our blessed Savior.

But many of our beloved brethren and sisters are gone to their heavenly rest, and we who remain, do not know how long; but we know there will be a communion on the other side, where our dear Savior Jesus will serve. What a blessed thought. What a meeting that shall be.

Sorrow has come sometimes to us. When some have left the church and joined other churches where they have not the whole Gospel accepted, and where they preferred to fashion themselves like the world, indeed that brings sorrow.

Some of our young brethren have also left this country because they would not be soldiers and learn to kill their brethren; wherefore they preferred to go to America rather then go in the worst prison for years in Denmark. Often tears have flowed from parents' and children's eyes when parting in such a case. But somewhat they may think to have a comfort when they reach the free America, because there are so many churches of the Brethren in the States, where they may go to meeting and hear the Gospel of Christ preached. "Therewith shall a young man cleanse his way; by taking heed thereto according to the word."

Now, we are old, and miss our young strength.—Could not some one of our young Danish brethren be found in America, who stand in a good proportion to God and qualified as member of the Church of the Brethren to preach the Gospel and as such would be glad to come back and work here, helping to forward the true Gospel among us.

It is of value to gain souls for the Lord, and since to be with Him in glory in heaven is gain more than gather the corruptible gold in this world.

Hjöring, December 11th, 1909.
(Translated by C. Hansen.)

EDITORIAL COMMENT

¶ Sister Rebecca Bowman of Bridgewater, Va., puts the VISITOR to a unique use. She has subscribed for extra copies enough to give one to each member of the Home Department of their Sunday school and says they "are so much disappointed when they fail to come."

¶ Sister Alice Garber is now working with the brethren in the mission recently established by Omaha, Nebr., M. R. Weaver is pastor in charge. They are finding members in every part of the city, had a splendid Thanksgiving service and dinner for the children of the mission. After discussing the various phases of city mission work she writes, "Are there not some grave problems that face the missionary? The only thing one can cry for is guidance and patience."

¶ The President of the Christian Workers' Society in Elgin, Illinois, has long since felt that the society ought to stand for something definite. It occurred to him to try securing pledges to support a missionary on some foreign field. He handed out slips and a part of the membership responded showing a total amount pledged of upwards of $300 per year. The next step is the choosing of the one to go. Just now the church is praying to be guided in the choice.

¶ It certainly is a sign of prosperity when a congregation in a comparatively new state district like North Dakota will one year borrow money to build a meeting house, agreeing to pay it back on the basis of $200 annually and then send in for its first payment $587.83, thus lifting two notes and nearly the third. Then in addition take up a missionary collection on Thanksgiving day for the General Board of $240.97. There were less than 45 at the meeting, and our wonder is what the offering would have been had all the Williston congregation been present and done as well as those present. Surely that is the land of "golden grain."

¶ Under date of Dec. 7 brother and Sister Pellet write: "For the last month our evening services have been well attended and early each Lord's day the attendance is splendid. Sunday school is also encouraging, the number of pupils still increasing."

¶ Passage has been engaged for D. J. Lichty and wife to sail from New York on April 30, 1910 S. S. Duca Di Genova. This should land them in Bombay about the first week of June. While Bro. and Sister Lichty are enjoying their visit very much in the home land they long to return to their field of labor. They are needed on the field also.

¶ Writing from their mountain home at Abergeldie, Missboree, where Brother and Sister Steven Berkebile are living while he regains lost health and strength, he says, "Since here my gain has been eighteen pounds." This covers about a month or perhaps a little more. His friends will all rejoice to learn of such rapid recovery.

¶ The latter part of November the World Christian Endeavor Convention was held at Agra, India. Seven of our American Missionaries attended the convention and received much encouragement and new enthusiasm.

¶ On the morning of Dec. 21 a letter from a village in Indiana was received containing $35.00 in three bills with this

message: "Enclosed find $35.00 to support two orphans in India. May God bless the work. Don't worry about who sent this but may it go on its mission soon." So careful has the sender been that the handwriting is disguised. The office does not "worry" over such things but rather rejoices for the spirit of giving without being made known. One of the greatest missionary enterprises of Christendom publishes the number of the receipt and the amount, but gives no clue whence came the amount. It is an admirable way to follow and donors can have this privilege upon request for their donations. The church in general has been so long used to knowing that we shall have to follow the old plan where not otherwise instructed.

¶ Juniata, Bethany and McPherson were among the schools of the Brethren who represented at the Rochester International Student Missionary convention. This convention meets only once in four years, and is of more than ordinary value to the student of missions.

¶ P. H. Showalter of Virginia, father of Sister Effie Long of India recently passed from earth to reward. The Linnville congregation loses a strong support to the work of the church, and one whose home was a haven of whole-hearted hospitality. Brother and Sister Long lose a father indeed. The Lord comfort the widow and the children.

¶ As a result of tithing a certain one whose interest in the missions of the Brethren has ever been strong, even tho she herself is not a member, is able to send support for a native in India, $50.-00 and the support of two orphans on the old basis of $16 each, A total of $82.00. Considering that the donor does clerical work, and has little of this world's goods, this is a beautiful illustration of what might be done by the larger part of the membership of the church, did they have the real spirit of consecration.

¶ The *Medical Missionary,* a splendid monthly published at Battle Creek, Mich. where some half dozen of young brethren and sisters are in school preparing themselves to be medical missionaries, reprints Sister Alice K. Ebey's article on "The Women of India."

¶ Geo. W. Hilton writes that they are planning to move into their new territory in the spring and then will settle down to steady, direct work. Bro. Crumpacker and wife and Sister Horning are so busy they seem not to have time to write about what they are doing.

¶ There is no more important field for witnessing for Christ than just where you are. The member who cannot speak for Christ, be loyal to his banner on the home field, is of little use should he be sent to the foreign field. Indeed it takes more talent to preach the word in a foreign land than at home.

¶ In ordering the VISITOR for 1910 in accord with the special terms to ministers Bro. Jesse Emmert writes thus:—I hope that every other minister will ask for it and that every home in the brotherhood will have access to it throughout the years to come. It always comes to me as a personal letter from those who are in the thick of the fight against wrong and who are in dead earnest to spread the goodness of the Christ to all the world. Long live the VISITOR."

¶ At Reubens, Idaho, the children of the Sunday school instead of expecting a treat voted to use that money towards supporting an orphan in India. They did not quite raise the amount but the other part of the school joined in the projects and the offering was an occasion of unusual rejoicing for the whole school.

THE PROGRAM OF THE WORLD MISSIONARY CONFERENCE.

(Continued from Page 4.)

galleries to the number of about a thousand. The morning and afternoon sessions of the Conference will be given to

the reports of the eight Commissions and the discussions thereon. These reports, each of which will make a large volume when printed, deal with questions of the administration and prosecution of missionary work among non-Christian peoples; such as forces necessary fully to occupy all fields; the native church and native workers, education, the most effective form of the Christian message to the various classes of non-Christians; the preparation of missionaries; the development of the resources of the home churches; the relation of missionaries to governments; co-operation and unity among the various missions. Each commission is to present to the Conference, through its chairman, its findings, with a statement of the evidence on which they are based, and discussion is to follow under such regulations as will insure intelligent and profitable treatment. The reports and the discussions will be expert contributions to the subjects with which they deal, and will cover the field of missionary enterprise as it never has been covered before.

The evening meetings are to be of a more popular character and men of high place in Church, and in professional and public life, and of recognized power on the platform, are to speak. Representatives from England and Scotland, several countries of Europe, India, China and Japan, and the United States are on the list, many of whom are of world-wide reputation.

The topics are as follows:

Tuesday evening, June 14th; The Missionary Enterprise Central in the Life of the Church; Christ the Leader of the Missionary Enterprise. Two addresses.

Wednesday evening, June 15th; Christianity the Final and Universal Religion. Two addresses.

Thursday evening, June 16th; The Missions of the Early Church in their bearing on the Modern Missionary Enterprise; Medieval Missions in their bearing of Modern Missionary Enterprise. Two addresses.

Friday evening, June 17th; The Extent and Characteristics of German Missions; The Contribution of Holland and Scandinavia to the Missionary Enterprise. Three addresses.

Saturday evening, June 18th; Changes in the Character of the Missionary Problem in Recent years; (a) in the Far East; (b) in India; (c) among Puritanical and Backward peoples. Three addresses.

Sunday evening, June 19th; The Duty of Christian Nations; the contribution of non-Christian Races to the Body of Christ. Two addresses.

Monday evening, June 20th; The Problem of Co-operation between Foreign and Native Workers. Two of the three speakers on this subject will probably be native Christians from Asiatic fields. Three addresses.

Tuesday evening, June 21st; The Demands made on the Church by the Missionary Enterprise. Three addresses.

Wednesday evening, June 22nd; The Sufficiency of God. Two addresses.

Thursday evening, June 23rd; Will be the closing meeting.

While the sessions of the Conference and evening meetings are in progress in Assembly Hall, Synod Hall, which also accommodates about 2000 people, will be occupied with parallel meetings. The Conference will busy itself mainly with questions arising in the conduct of missionary work in the field; the meetings in Synod Hall will be of a more popular character and will consider the missionary problem as it affects the Home Church—the collection and disbursement of funds; the selection and appointment of missionaries, the training of the young in missionary knowledge; developing the resourses of the Church, inspiring the laity to seek thorough information respecting missionary work, etc. It is intended to make these meetings, morning, afternoon and evening, of special service to ministers and laymen. The speakers will be men and women well qualified to give inspiring and instructive addresses.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR NOVEMBER, 1909.

	Nov. 1908	Nov. 1909	Apr.-Nov. 1908	Apr.-Nov. 1909	Inc.	Dec.
World-Wide, ...	$1,202 43	$1,791 51	$ 5,725 16	$17,684 81	$11,959 65	
India, ...	167 04	458 25	2,255 35	2,809 86	554 61	
Brooklyn, ...	15 50		225 52			$ 225 52
Miscellaneous, ...	52 94	57 55	287 07	504 24	217 17	
	$1,437 91	$2,307 31	$39,673 33	$20,998 91		$18,674 32
Bicentennial, ...			31,180 23			31,180 23
	$1,437 91	$2,307 31	$ 8,493 10	$20,998 91	$12,731 43	

During the Month of November the Brethren's General Mission Board sent out 167,133 pages of tracts.

CORRECTION.

There has been transferred from the World-wide Fund $50 to the India Native Workers Fund and $109.37 to the China Hilton Fund. Also there has been transferred to the World-wide Fund $20 from China Mission Fund. This decreases the World-wide Fund $139.37 and China Mission Fund $20.00.

The General Mission Board of the Church of the Brethren acknowledges the following donations for November, 1909:

WORLD-WIDE MISSIONS.

Indiana—$340.42.

Northern District, Congregations.

Rock Run, $43.54; Turkey Creek, $26; Springfield, $23; Pine Creek, $17.19; West Goshen, $11.78; North Liberty, $7.02; Walnut, $6, ...$ 134 53

Individuals.

S. B. Reppert and wife, $6; Permelia Greenwood, $3; U. R. and Katherine Young, $2; Addie Olinger, $1.50; Walter Swihart (Marriage Notice), 50 cents; Wm. Hess (Marriage Notice), 50 cents, ... 13 50

Middle District, Congregations.

Bachelor's Run, $28.87; Clear Creek, $14.10; Somerset, $6.59; Pipe Creek, $2.35, ... 51 91

Christian Workers.

Flora, ... 4 04

Individuals.

J. E. Miller, $100; Mrs. Eliz. Reiff, $1; Francis A. Crill, $1, ... 102 00

Southern District, Congregation.

Lick Creek, ... 6 94

Individuals.

Austin Himes, $20; Jacob Culler, $5; James A. Byer and wife, $2; John W. Root (Marriage Notice), 50 cents, ...$ 27 50

Illinois—$257.31.

Northern District, Congregations.

Silver Creek, $66.29; Rock River, $38.50; Yellow Creek, $28.39; Elgin, $21.68; Chicago, $10.50; Mt. Carroll, $6, ... 171 36

Individuals.

Mrs. Mary Gnagey, $10; J. S. Rodeffer and wife, $10; Cyrus Miller, $5; E. P. Trostle, $5; A. R. Rodeffer, $2; A Sister, $2; Sarah Boyer, $1; Sally Kimmel, $1, ... 36 00

Southern District, Congregation.

Sugar Creek, $13.75; Astoria, $13; Mulberry Grove, $5.20, ... 31 95

Individuals.

Hannah Wirt, $5; James Wirt, $5; Sister B. S. Kindig, $2; H. J. Berkey, $2; Lydia Bucher, $1; M. D. Hershey and wife, $1; Sarah C. Mallory, $1; Mrs. R. A. Forney, $1, ... 18 00

Pennsylvania—$193.79.

Eastern District, Individuals.

D. G. Hendricks, $25; E. M. Wenger, (Marriage Notice), 50 cents, ... 25 50

Southern District, Congregations.

Marsh Creek, ... 6 02

Individuals.

Solomon Strauser, $3; Receipt No. 11080, $2.33; A Sister, Lost Creek, $1; Nora V. Sieber, $1; A Sister, 50 cents; W. I. Sheaffer (Marriage Notice), 50 cents; D. H. Baker (Marriage Notice), 50 cents, ... 8 83

Middle District, Individuals.

Mary A. Kinsey, $10; Mrs. Hannah Puderbaugh, $3; Susannah Rouzer, $2; A Sister, $1, ... 16 00

Western District, Congregations.

Scalp Level, $35; Meyersdale, $18.98; Elk Lick, $10.86; Montgomery,

$4.60; Greenville, $1.50, ...$ 70 94
Individuals.
A Brother and family, $25; Harriet Reed, $20; O. W. Reed, $10; M. C. Horner and family, $5; J. W. Rummel, $2; Harry E. Asche, $1; G. W. Zimmerman, $1; Amanda Roddy, $1; Alice A. Roddy, $1; Levi Rogers (Marriage Notice), 50 cents, ... 66 50
Missouri—$192.95.
Northern District, Congregation.
Rockingham, ... 53 00
Individual.
Emma Schildkneckt, ... 2 00
Middle District,
District Meeting Collection, ... 27 74
Congregations.
Mound, $37.31; Mineral Creek, $20; Warrensburg, $15.15; Centerview, $5, 77 46
Individuals.
D. Bowman and wife, ... 5 00
Southern District, Congregation.
Dry Fork, ... 1 25
Individuals.
C. W. Gitt, $25; Mrs. D. H. Wampler, $1; Annie A. Wampler, 50 cents, 26 50
Ohio—$142.00.
Northeastern District, Individuals.
A Brother, $3.50; Cyrus Young and wife, $2; Mrs. Clara A. Holloway, $1.50; Julia Schrantz, $1; Mrs. W. M. Mohn, $1; S. M. Friend (Marriage Notice), 50 cents; Myrtle A. Holloway, 50 cents, ... 10 00
Northwestern District, Congregations.
Greenspring, $25.50; Sugar Creek, $18.57; Lick Creek, $17.60; Logan, $12.25, ... 73 92
Individuals.
Lydia Fried, $4; Blanche Dodge, $2; John A. Trackler, $1; Abednego Miller (Marriage Notice), 50 cents; David Byerly (Marriage Notice), 50 cents, ... 8 00
Southern District, Congregations.
Salem, $22.02; Hickory Grove, $11.56, ... 33 58
Individuals.
A Brother's Birthday Offering, West Milton, $10; Joseph and Mary Groff, $5; Mrs. Isaac Inboden, $1; Ezra Flory (Marriage Notice), 50 cents, ... 16 50
Virginia—$123.51.
First District, Congregation.
Pleasant View, ... 6 00
Individual.
Mrs. Catharine Bays, $53.50; A Sister (Coulson Congregation, $1; Martha A. Riner, $1, ... 55 50
Second District, Congregations.
Pleasant Valley, $27.03; Cedar Grove—Flat Rock, $15.13; Sangerville, $13.35, ... 55 51
Individuals.
B. C. Moomaw, $5; Janie Driver, $1.50, ... 6 50
Kansas—$94.86.
Northeastern District, Congregations.
Ramona, $20; Ozawkie, $7.30, ... 27 30
Individuals.
Susan Cochran, $1; Mrs. John Shoemaker, 50 cents, ... 1 50
Southwestern District, Congregations.
Monitor, $29.32; McPherson, $28.02; Kansas Center, $7.72, ... 65 06
Individuals.
Tena Glathart, ... 1 00
North Dakota—$80.68.
Congregations.
Ray, $11.30; Rock Lake, $11, ... 22 30
Sunday Schools.
Kenmare, $11.57; Prairie Home, $6.81, ... 18 38
Individuals.
A Brother and family, $25; J. B. Deardorff, $10; D. Warren Shock, $1.50 Ella Z. Row, James River Cong. $1; Elder John Deal (Marriage Notice), $1; Mary C. Henricks, $1; Geo. K. Miller (Marriage Notice), 50 cents, ... 40 00
Iowa—$64.10.
Northern District, Congregation.
Greene, ...$ 19 10
Individuals.
David Brallier and family, $10; S. Hershey, $5; J. H. Rolston (Marriage Notice), 50 cents, ... 15 50
Middle District, Congregation.
Brooklyn, ... 11 50
Individuals.
E. F. Caslow, $5; Anna Caslow, $4; Mrs. Anna Eben, $1.50; Minnie Caslow, $1; S. B. Miller (Marriage Notice), 50 cents, ... 12 00
Southern District, Congregation.
Fairview, ... 2 50
Individuals.
Homer F. Caskey, $3; L. M. Kob (Marriage Notice), 50 cents, ... 3 50
Michigan—$58.97.
Congregations.
Woodland, $22.50; Sunfield, $8.21; New Haven, $4.50; Crystal, $3.76, .. 38 97
Individuals.
Receipt No. 11169, $10; C. G. Petry and wife, $5; Mr. and Mrs. A. Reppert, $4; Vina Huff, $1, ... 20 00
Nebraska—$51.04.
Congregations.
Bethel, $23.30; Omaha Mission, $10.80; Lincoln, $9.10; Kearney, $7.84 50 04
Texas—$48.60.
Congregations.
Manvel, $45.60; Saginaw, $3, ... 48 60
Maryland—$45.00.
Eastern District, Individuals.
"Mt. Airy, Md." $10; Miss Eugenie Beachley, 50 cents; J. S. Geiser (Marriage Notice), 50 cents, ... 11 00
Middle District, Individuals.
A Sister, $20; John D. Beackley, $5; John S. Bowlus (Marriage Notice), $1, ... 26 00
Western District, Individuals.
John A. Merrill and wife, $5; H. H. Baker, $3, ... 8 00
Tennessee—$37.25.
Individuals.
Geo. Anderson, $19.50; B. Y. Harris, $10; Rachel Gross, $3; Mary E. Spangle, $1; N. D. Horne, $1; Mrs. Annie A. Nine, $1; Mrs. M. M. Fine, 50 cents; Maggie Satterfield, 45 cents; A. H. Duncan, 25 cents; Frank Fine, 25 cents; Geo. Fine, 10 cents; Riley Fine, 10 cents; J. G. Fine, 10 cents, .. 37 25
Louisiana—$18.65.
Congregation.
Roanoke and Friends, ... 18 65
West Virginia—$11.00.
First District.
Individuals.
Eliza Hilkey, $5; B. F. Wratchford and family, $5; J. W. Nelson, $1, ... 11 00
Oklahoma—$8.10.
Individuals.
Joshua and Hannah M. Brown, $4.10; E. E. Smith, $4, ... 8 10
California—$6.50.
Northern District, Individuals.
Philip Landis and wife, $1; Levi Whisler (Marriage Notice), 50 cents, 1 50
Southern District, Individual.
Belinda Riley, ... 5 00
Montana—$3.00.
Individual.
Receipt No. 11172, ... 3 00
Canada—$3.00.
Individual.
Mrs. A. J. Swingle, ... 3 00
Minnesota—$2.75.
Individuals.
Isaac Petty, $2.25; Jacob Wirt (Marriage Notice), 50 cents, ... 2 75
Oregon—$2.00.
Individual.
Anna R. Hyatt, ... 2 00
Idaho—$1.53.
Individuals.
Lizzie Greene, $1; Mrs. Ida M. Frantz, 53 cents, ... 1 53
Colorado—$1.50.
Individuals.
Mrs. W. T. Brumbaugh, $1; Mary A. Yeager, 50 cents, ... 1 50

Washington—$1.00.
Individual.
J. J. Filbrun, ...$ 1 00
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00
Unknown—$1.00.

Total for the Month, ...$ 1,791 51
Previously reported, ... 16,032 67
Total for the year so far, ...$17,824 18
Less amounts transferred from A. M. Collection to other funds, ...$ 139 37
Total, ...$17,684 81

INDIA ORPHANAGE.

Oklahoma—$144.00.
Individuals.
J. F. Sanger, $128; Ida McAvoy, $16, ...$ 144 00
Indiana—$58.00.
Northern District, Sunday School.
Goshen City, ... 11 00
Individual.
"K. K." 10 00
Middle District, Aid Society.
Eel River, ... 5 00
Southern District.
Ottie Rinehart's S. S. Class, Four Mile Congregation, ... 32 00
Ohio—$40.00.
Northeastern District, Sunday School.
Maple Grove, ... 20 00
Southern District, Sunday School.
Brookville, ... 20 00
Pennsylvania—$39.73.
Southern District.
Shanks Sewing Circle, $10; Huntsdale Class in the corner, $5, ... 15 00
Western District, Congregation.
Meyersdale, ... 14 73
Individual.
M. W. Reed, ... 10 00
Nebraska—$20.00.
Individuals.
A. J. Nickey and wife, ... 20 00
Illinois—$20.00.
Southern District, Aid Society.
Cerro Gordo, ... 20 00
Kansas—$5.42.
Southwestern District, Sunday School.
McPherson Primary Department, .. 5 42
Oregon—$5.00.
Sunday School.
Newberg, ... 5 00

Total for the month, ...$ 332 15
Previously received, ... 1,982 62
Total for year so far, ...$2,314 77

INDIA MISSION.

Kansas—$77.05.
Southeastern District, ...$ 77 05
Ohio—$22.05.
Northwestern District, Congregations.
Fostoria, $12.05; Portage, $10, ... 22 05
Washington—$10.00.
Individual.
H. H. Johnson, ... 10 00
Indiana—$5.00.
Middle District, Individual.
A Sister, ... 5 00
Pennsylvania—$5.00.
Southern District, Individual.
A friend, ... 5 00
Oregon—$1.00.
Individual.
Anna R. Hyatt, ... 1 00
Wisconsin—$1.00.
Individuals.
J. E. Zollers and wife, ... 1 00

Total for the month, ...$ 121 10
Previously reported, ... 338 09
Total for year so far, ...$ 459 19

INDIA WIDOWS' HOME.

West Virginia—$5.00.
First District, Individual.
Eliza Hilkey, ...$ 5 00

Previously received, ...$ 5 00
Total for the month, ... 5 00
Amount on hand for year so far $ 10 00

CHINA MISSION.

Congregation.
Fairview, ...$ 15 50
Pennsylvania—$12.00.
Eastern District, Individuals.
J. G. Reber and family, ... 12 00
Ohio—$6.00.
Northwestern District, Individuals.
John Snyder, ... 1 00
Southern District, Individuals.
J. R. and Maggie B. Halladay, ... 5 00
West Virginia—$2.00.
Second District, Individual.
Cora Shaffer, ... 2 00

Total for the month, ...$ 35 50
Previously received, ... 314 85

Total for the year so far, ...$ 350 35

CHURCH EXTENSION.

Washington—$10.00.
Individual.
H. H. Johnson, ...$ 10 00
Ohio—$3.00.
Northwestern District, Individual.
John A. Trackler, ... 3 00
Oklahoma—$2.05.
Individual.
Julia Fisher, ... 2 05

Total for the month, ...$ 15 05
Previously received, ... 55 75

Total for the year so far, ...$ 70 80

COLORED MISSION.

Illinois—$1.00.
Northern District, Individual.
A Sister, ...$ 1 00

Total for the month, ...$ 1 00
Previously received, ... 16 91

Total for year so far, ...$ 17 91

CUBA MISSION.

Indiana—$5.00.
Northern District, Congregation.
Turkey Creek, ...$ 5 00
Pennsylvania—$1.00.
Western District, Individual.
Hannah Smith, ... 1 00

Total for the month, ...$ 6 00
Previously received, ... 25 59

Total for year so far, ...$ 31 59

BRETHREN SUNDAY-SCHOOL ETENSION OF CHICAGO.

The following contributions have been received by the Extension during the months of October and November. Unless donations were specified for the Building Fund they were placed in the General Fund. See if yours is where you wanted it to be used.

BUILDING FUND.

California.—M. P. Marshburn, Orange, $16.75; Jacob Witmore, El Centro, $5. Total, $21.75. **Illinois.**—Bethany Bible School, Chicago, $3.89; Mary Smith (blind), Chicago, $5; F. H. Lyon, Hudson, $8.10; Kathryn Barkdoll, Batavia S. S., $2.50; Extension No. 2, Chicago, $123.20. Total, $142.69. **Indiana.**—Grace Huffman, New Paris, $16.03; Katie Neher, Flora, $11.68; Emma Rupel, Walkerton, $4; A. H. Brallier, Orland, $2.25; Frank Markley, Bourbon, $2.15; Mary A. Lammadee, North Liberty, $9.00; M. E. Pherigo, Nebraska, $1; Galen G. Bollinger, Middlebury, $9; Geo. C. Bowman, Shipshewana, $7.26; Clee D. Younce, Syracuse, $2.56; J. H. Jellison, Vincennes, $6; Jesse M. Fairburn, Roann, $16.26; Jacob H. Miller, Laketon, $7. Total, $94.19. **Iowa.**—E. F. Caselow, Yale, $2.50; Ferne Miller, Fredericksburg, $13.60; R. E. Rilea, Ireton, $2.45; H. Roy Book, Adel, $43.; Mary C. Myers, Greene, $6.47; Mrs. Zena B. Ott, Panora, $6; Laura E. Hoffert, Marshalltown, $2.83; C. E. Kimmel, Sheldon, $8.25; Mamie Sink, Lenox, $19.36; Bertha M. Wise, Dallas Center, $25; Jennie B. Miller, Robins, $14.89. Total, $144.35. **Kansas.**—

Frank Hoover, Sabetha, $11; Mrs. John Eisenbise, Morrill, $4; O. S. Sweitzer, Webber, $3.20. Total, $18.20. **Maryland.**—H. H. Baker, Grantsville, $3; J. Walter Englar, New Windsor, $4.40. Total, $7.40. **Michigan.**—Ruth Wagaman, Woodland, $15. **Minnesota.**—Bessie L. Standofer, Worthington, $6.32. **Missouri.**—E. W. Tracey, Collins, $5.45. **Nebraska.**—Geo. E. Hardnock, Alvo, $1; Alice Lichty, Carleton, $6. Total, $7. **North Dakota.**—G. I. Michael and family, Kenmare, $5; E. S. Petry, Berthold, $6. Total, $11. **Ohio.**—Claude Coppock, Tippecanoe City, $11.24; L. Noffsinger, Defiance, $8; R. E. Wagoner, Bradford, $6.50; L. V. Rodabaugh, Williamstown, $12.28; P. M. Eberly, Old Fort, $15.17; J. R. Beal, Ankenytown, $5; Esther Dishong, Deshler, $9.05; Mrs. Minnie Jacobs, Lima, $4.86; Gordie E. Snyder, Bellefontaine, $2. Total, $74.10. **Oklahoma.**—H. H. Ritter, Crescent, $3.75. **Pennsylvania.**—Mrs. N. A. Fyock, Arcadia, $2.85; Henry Sweltzer, New Freedom, $4; E. W. Hollopeter, Rockton, $2; Grace Hahn, Hanover, $1.50; E. L. Fyock, Lovejoy, $5; J. W. Rummel, Holsopple, $11.50; Ina P. Miller, Bakers Summit, $1.50. Total, $28.35. **Virginia.**—P. S. Thomas, Harrisonburg, $1; J. F. Wilcox, Vienna, $5.65. Total, $6.65. **Washington.**—Elsie Aschenbrenner, Spokane, $12. **West Virginia.**—Jacob S. Zigler, Gatewood, $10.

GENERAL FUND.

California.—S. D. G. Anderson and family, Covina, $5; C. J. Brandt, Covina, $10. Total, $15. **Illinois.**—Ed. C. Strassburg, Chicago, $0.70; Mae Eichelberger, Naperville, $6.75; Chas. W. Cosey, Sterling, $2.14; J. C. Lightcap, Mansfield, $5.81; Extension No. 2, Chicago, $0.95. Total, $16.35. **Indiana.**—Andrew Wagoner, Delphi, $4; B. J. Miller, Nappanee, $8.27; William E. Angle, Bringhurst, $6.40; Wm. Brubaker, Elkhart, $3.83; Wm. Weaver, Plymouth, $4.10; Mary Replogle, Hagerstown, $4.32; E. S. Metzger, Peru, $0.25; Wm. E. Garl, Plymouth, $3.44; Edward W. Ulery, Nappanee, $10.75; Lydia Gump, Churubusco, $4.15; Mrs. W. H. Staley, South Bend, $1; E. C. Miller, South Bend, $5; C. M. Wenger, South Bend, $1; Pearl Jackson, South Bend, $2; Chas. Heaston, Huntington, $13.01. Total, $71.52. **Iowa.**—S. A. Miller, South English, $3.76; Carrie Beal,, Maxwell, $3.02; Samuel Fike, Waterloo, $35; John A. Robinson, Muscatine, $5.46; Dora Heatwole, Brooklyn, $7.75. Total, $54.99. **Kansas.**—Katie Yost, Peabody, $1; Julia Mohler, Quinter, $8.39; J. N. Dresher, Lyons, $5; Sister J. J. Meyers, Morrill, $3; J. W. Jarboe, Quinter, $1.50; J. S. Strickler, Ramona, $5; E. D. Replogle, Cottonwood Falls, $1 . Total, $24.89. **Maryland.** — Mrs. Sam Jennings, Brownsville, $1; F. B. Otto, Sharpsburg, $5.72; Mrs. J. P. Harshbarger, Ridgely, $2. Total, $8.72. **Michigan.**—Mrs. M. M. Sadler, Onekama, $3; Ruby Smith, Clarksville, $6.48. Total, $9.48. **Louisiana.**—Lucy Kenniston, Jennings, $5.26. **Minnesota.**—Martin Ogg, Ramey, $0.95; H. W. Yingst, Hancock, $3.15. Total, $4.10. **Nebraska.**—Oscar Stern, Arcadia, $4.84; Margaret Burkholder, Octavia, $5. Total, $10.44. **North Dakota.**—Jacob Burkholder, Ellison, $14.83; C. O. Dierdorff, Surrey, $11.50; Jacob Schwartz, Kenmare, $17.75; U. T. Forney, Egeland, $5.43. Total, $49.51. **Ohio.**—C. G. Erbaugh, New Lebanon, $7; Wm. A. Brubaker, Eaton, $2.53; H. E. Kilmer, Spencer, $4; J. L. Yoder, Bellefontaine, $7.11; Caleb Garst, Eaton, $3; Mrs. Fern Koogler, Lima, $6.05. Total, $29.69. **Oklahoma.**—J. A. Byerly, Coyle, $9.00. **Pennsylvania.**—Ira Betchtel, Martinburg, $5; Banks Moist, Lewistown, $1.67; Aaron R. Gibble, Ephrata, $2; Maggie Shellenberger, McClure, $1.50; C. E. Martin, Mercersburg, $4.38; Pearl Brubaker, Duncansville, $8.90; D. K. Dumuth, Carlisle, $3.50; Milton Basehore,, Hershey, $4.50; Mrs. Jos. Brindle, Roaring Springs, $1. Total, $32.45. **Idaho.**—Cecil E. Flory, Winchester, $3.80. **New Mexico.**—H. Frank Wampler, Miami, $6.30. **Virginia.**—S. E. Lewis, Taylors Valley, $2.14; J. H. Goughenour, Waynesboro, Barren Ridge S. S., $3.50 and Class No. 4 investments, $2.50. Total, $8.14. **Washington.**—J. U. G. Stiverson, Tacoma, $1.69. **West Virginia.**—Mary Wolf, Morgantown, $1.35.

Grand Total for the Building Fund for October and November, $612.20.

Grand Total for the General Fund for October and November, $349.67.

OUR COUNTRY COUSINS.

We give here the names of the children who have been reported as taking part in the donations above reported and the amount each gave.

California, Macdoel.—Helen Early, $1.45; Warren and Roy Miller, $0.20; Frank Glick, $0.20; Natra Madden, $0.25; Jennie Nasan, $0.60; Ora Hipes, $0.20; Emelin Cook, $0.25; Merritt Perry, $0.10; Sylvia S. Goddard, $0.50; Iva Nine, $1; Two Huffman children, $0.50; Tegarden, $1; Enid Early, $2; Holden Sisters, $1; Grace Moore, $0.50; Ethel Miller, $0.50; Gladys and Lucile Moore, each $2; Pauline Hufford, $0.50; Leland Early, $0.25; Huber Gilbert, $0.20; Clyde Gilbert, $0.05. Total, $15.25. **Indiana, Huntington.**—Mark, Pearl and Ollie Heaston, each $1.75; Martha Moss, $1; Ralph Zook, $1.76; Howard Schultz, $1.25; Virgil Fridley, $1.50; Ancel Cecil, $0.25. Total, $11.01. **New Paris.**—Bertha and Otis Cripe, each $1; Martha and George Cripe, each $0.50; Marie James, $2.; Delta, Harley and Lucile Conrad, each $1; Harold Black, $1; Vera and Bernice Peters, each $1. Total, $11. **Pennsylvania, Henrietta.**—Jesse Hoover, $0.50; Irvin Frederick, $0.50; Johnie Kensinger, $0.50; Elvin Brumbaugh, $2.00. Total, $3.50. **Ohio, Alvordton.**—Bernice Clay, $1; Bertha Clay, $0.25; J. Throne, $0.25; Lena Throne, $0.50; Lela Moyer, $0.60; Elgin, Glen, Dale and Ruth Moyer, each $0.50. Total, $4.60. **Illinois, Palestine.**—Ruth and Ross Swinger, chickens, each $3.90; Lura Swinger, chickens, $2; Russel Fitzpatrick, chickens, $3.33; Joe Weller, chickens, $2; Hazel Dry, chickens, $1; Gleason and Inez Colliflower, sweet potatoes, each $0.20; Elma Reynolds, dime returned. Total, $18.50.

1811 So. Clifton Park Ave.

Chas. W. Eisenbise, Treas.

Denver, Colo., Dec. 5, 1909. Amount of money received by the Church of the Brethren toward the completion of the Brethren's churchhouse in Denver, Colo., from October 1, 1909, to December 1, 1909.

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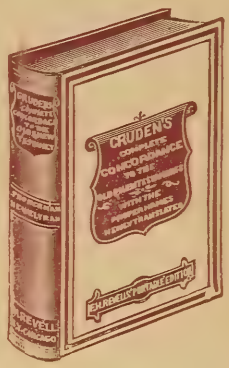

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THE MISSIONARY VISITOR

Vol. XII FEBRUARY, 1910 No. 2

September 1910
Snavely, I C
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STRONGER MEN.

Oh, do not pray for easier lives; pray to be stronger men. Do not pray for easy tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the riches of life which has come to you by the Grace of God.—Phillips Brooks.

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

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Subscription Terms

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Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois.

The Missionary Visitor

Volume XII February, 1910 Number 2

WORLD WIDE

The General Committee of the Methodist Episcopal Church asks their church to contribute during the present fiscal year $1,500,000. It is expected that of this amount the Sunday schools of the Methodist Episcopal Church will contribute "A Million for Missions."

In the South Sea Islands, a church was recently dedicated that is said to have cost some $7,000. To the surprise and joy of visiting missionaries it was found that the entire amount had been raised by the native people themselves. That they might raise a share of the money some of the young men worked as laborers exiled from their islands for three years in order to give their earnings to the work. It seems that the missionaries in Madagascar have a very difficult lot. France is unrelenting in her persistent opposition to their work on that island. Children are taught in the government schools that Jesus Christ is a fiction and gatherings of more than 21 in a private house are broken up and those present arrested and fined.

During his African tour, ex-President Roosevelt laid the cornerstone of the new school building at Kijabe, in connection with the Africa Inland Mission, and spoke very highly of the work that this inter-denominational society is carrying on.

With the death of King Leopold of Belgium, mission hearts are beating high for the future of the Congo. It is to be hoped that his successor, King Albert, will do much to undo the great wrongs and cruelties that have been perpetrated upon those peoples by his predecessor. It is a time in which all those who sympathize with wronged people should offer up prayers for the salvation of the Congo.

Two natives with their wives have been sent out from India to the Fiji Islands as missionaries. Their going was in response to a call for help from a native already spending his life there. Surely the native Christians are obeying the "Go ye" of Christ.

The native girls of an Indian boarding school recently gave up fish and meat and lived on rice for a time in order that they might send $25 to the India famine fund.

America's share of the non-Christian world is close to 600,000,000 souls and yet of these 450,000,000 are beyond the reach of our missionary force. The force is wholly inadequate for the needs.

It is said that the 518 members of the three Covenanter churches of Philadelphia last year gave $7.25 per member for foreign missions and $3.00 per member for home missions last year.

There are two theories of the church, one that it is a fort, the other that it is an army of conquest. The real problem of evangelizing the world is not in India, China, Africa or South America, but here at home. There are 500 converts every day from heathenism to full membership in the church.

One congregation of the Methodist Church, with a membership of 238 last year gave $76.50 per capita for missions.

Much enthusiasm is being aroused throughout this country and Canada over the success and work of the Laymen's Missionary Movement. It is highly significant in these days when laymen take such wonderful interest in the affairs of the kingdom. Business in religion and religion in business certainly can do wonders for the promotion of the kingdom.

A proclamation has recently been posted in the city of Kiating, China, commending the Christian religion that could produce Americans who after having the Chinese indemnity money practically in their hands, would return tens of thousands of dollars to the Chinese government without their asking it.

At Christmas time the Salvation Army all over the country was the angel of mercy to thousands and thousands of poor homes. In New York City more than 5,000 baskets filled with dinners were distributed among needy families.

One day, last summer, Rev. F. P. Gilman baptized six grown people in Tintai, Hainan. One of them, an old man, "is usually gentleness itself but when roused shows considerable spirit," as illustrated by Miss Schaeffer: "His grandson, a Kachek schoolboy, was a candidate for baptism, but his father opposed the son's wish and, on the morning of the service, sent him off to another village on some pretext. The grandfather was furious, for the two had counted on being baptized at the same time. Efforts were made to prevent the grandfather also from attending service, whereupon he beat his son, saying, 'You compel your son to obey you, but you cannot compel your father.' Picture to yourselves the venerable grandfather of about seventy beating his son of some forty-odd years, and then coming in triumph to the chapel to confess himself a sinner and to own Jesus as his Savior!"—*Woman's Work.*

"I can't get interested in missions!" exclaimed a young girl petulantly, and, if truth must be told, a bit superciliously, as she left a thrilling missionary meeting in company with an older lady, presumably an aunt or other relative.

We were near enough to hear the answer.

"No, dearie," came the pitying response; "'tisn't to be expected you should —yet awhile. It's just like getting interest in a bank; you have to put in a little something first; and the more you put in, the more interest—time or money or praying, it doesn't matter which; but something you have to put in, or you never *will* have any interest. Try it, dearie—just put in a little something, and you're sure of the interest."—*The King's Own.*

A trader passing a converted cannibal in Africa, asked him what he was doing, "Oh, I am reading the Bible," was the reply. "That book is out of date in my country," said the foreigner. "If it had been out of date here," said the African to the European, "you'd have been eaten long ago."—*Baptist Commonwealth.*

Patience is the truest sign of courage. Ask old soldiers who have seen real war, and they will tell you that the bravest men, the men who endured best not in mere fighting, but in standing for hours to be mowed down by cannon shot; who were most cheerful and patient in shipwreck and starvation and defeat—all those things ten times worse than fighting—ask old soldiers, I say, and they will tell you that the men who showed best in such miseries were generally the stillest, meekest men in the whole regiment. That is true fortitude; that is Christ's magic—the meekest of men and the bravest, too.—*Kingsley.*

"Look up, for God looks down." Thus can we see Him face to face. There is inspiration and power in looking up to

God. It acknowledges His superiority over us, and our dependence upon Him, while it assures us that all His power is pledged to our help. "I will lift up mine eyes unto the hills from whence cometh my help."—*Christian Observer.*

He that finds God a sweet enveloping thought to him never counts his company. When I sit in that presence, who shall dare to come in?—*Emerson.*

When the American Board of Foreign Missions was started, in the year 1810, and tried to get a charter from the Massachusetts State Legislature, one of the members got up and said, "We cannot afford to encourage an organization for the export of religion. We need all the religion we have got right here." And some one else rose and replied, "You are entirely mistaken. Religion is such a commodity that the more of it you give away, the more of it you have left."

The World's Missionary conference to be held at Edinburgh, Scotland, in June 1910 will be one of greatest moment in the world's history. Already eight commissions are investigating eight subjects of greatest moment to the Christian world.

After the death of a young lady missionary recently, the following words were found written on the flyleaf of her Bible:

"Put any burden on me, only sustain me,
Send me anywhere, only go with me,
Sever any tie, but this tie which binds me
To thy service and thy heart."

THE ROCHESTER CONVENTION

Many of the readers of the Visitor have been interested in the Student Volunteer Convention held at Rochester, New York. Several of our schools were represented there and the representatives are enthusiastic over the meeting, as will be seen from reading the following letter received from them:

To the Editor of the Visitor, Greeting:

We, the representatives of the Church of the Brethren, at the above convention of volunteers and mission workers, held in Rochester, N. Y., Dec 29 to Jan. 2, inclusive, desire to express our increased joy in His service and our enlarged vision of His field. We have seen anew the call of need from many fields and have rededicated our lives to His service.

Our number includes representatives from McPherson, Bridgewater and Juniata College, the Bethany Bible School, and other brethren and mission workers. We are rejoiced at the progress which has been achieved but made to feel sad because of still larger responsibilities which have not been met. We hoped to see representatives from all our colleges and especially to have with us the Editor of the MISSIONARY VISITOR, and Secretary of the Mission Board as the one who should organically direct the church's missionary effort.

We can only express the hope that the delegates may take the spirit of the convention back to their schools and churches, and that at the missionary meeting of our next Annual Conference a report of its inspiration and method might be given with its special bearing upon our church.

The prayer of our meeting was that in a larger sense every member might feel his own personal responsibility, a responsibility equal even to that of the brethren on the field.

And while we feel keenly this need of every one's personal consecration, Bro. Emmert's report on India and China showed that many workers are now needed even to hold the ground already gained. Realizing this crisis, which should always be kept before our young

people, we saw more clearly than ever the need of a traveling secretary, who, thoroughly imbued with the spirit of missions, and conversant with the field on one hand, and our young people on the other, shall be the center of missionary recruiting and of their preparation for the foreign field. Our young brethren and sisters in our schools and churches must have this question of their lives clearly and systematically held before them. Our prayer is for a greater effort to increase the ranks of our missionaries on the field.

Not by our numbers, for we are few, not by our strength, for we are weak, but by the Spirit of the Lord can we hope to touch the benighted heathen with the living word of Christ, and with the prayer that we may all know Him better, love Him more and serve Him ever, we are,

Fraternally,
O. R. Myers,
Chairman, Juniata College.
S. C. Miller,
Secretary, McPherson College.
Committee.

The following is a list of the delegates to the Convention, belonging to the Church of the Brethren, and the name of the school which they represented:

Bridgewater College.

A. B. Miller—Bridgewater, Va.
Paul H. Bowman, Bridgewater, Va.

Juniata College.

O. R. Myers—Huntingdon Cong.
E. M. Detwiler—New Enterprise, Pa., Cong.
Lewis S. Knepper—Brothersvalley, Pa., Cong.
Mabel E. Dooley, Huntingdon, Pa., Cong.

McPherson College.

S. C. Miller—McPherson, Cong.
Elsie Buckman—Monitor, Kan., Cong.
Lulu Ullom—Prowers, Colo., Cong.
Royer P. Dotzom—McPherson Cong.

Bethany Bible School.

J. Edwin Keller—Chicago Cong.
Minerva Metzger—Rossville, Ind., Cong.
Olive Heckman—Macoupin Ck., Ill., Cong.
Jesse A. Smeltzer—Cando, N. Dak., Cong.

Medical College of Virginia.

F. J. Wampler—Bridgewater, Cong.

Union Theological Seminary.

A. J. Culler—Brooklyn Cong.

Kansas State Agr. Col.

Glenn Buckman, Monitor Ch.

Stillwater College, Okla.

Mary Cox—Home Coyle, Okla.

College of City of New York.

Prof. S. P. Heckman.
J. B. Emmert, Bulsar—Waynesboro.

Prof. S. C. Miller, one of the delegates, has this to say of the Convention and its import to our missionary work:

The International Convention of the Student Volunteer Movement held at Rochester, N. Y., has shown the students of North America the urgency of immediate action for "The Evangelization of the World in this Generation." What shall our church contribute toward the saving of the world for Christ? Very little, so long as we glory in our own goodness, and gloat with satisfaction of superiority. There is within our church a tremendous latent power, sufficient to move the world when once we obey the Master's call, "And I, if I be lifted up shall draw all men unto me." When we have our attention away from the interests which divide men and center it upon the forces which unite men, our power will become apparent and effective in Evangelizing the World.

McPherson, Kans. S. C. Miller.

DENMARK GOING "DRY."

The Danish Good Templars are circulating a petition for total prohibition in Denmark, and at last reports had secured 446,000 signatures, or about fifty per cent of the total adult population.

THE VOLUNTEER CONVENTION.

As Viewed by the Editor of the Post-Express, Rochester, N. Y.

Our guests have come and gone, near four thousand of them. We have had them in our homes, we have met them on our streets, we have joined with them in their assemblies. And now what of it all?

For one thing we have had here a mighty demonstration of the vitality of spiritual earnestness amongst the youth of our land. From all parts of this country and of Canada they have come, leaving their homes at this holiday season to attend a convention whose sole meaning is the supremacy in our lives of the things which are unseen and eternal. They have made no excursions hereabouts, they have had little of sight-seeing to gratify the natural love for travel. Three times a day they have met for serious thought and intense work, and having finished they have now gone on their way. It was a convention of missionary volunteers, yet the goody-goody and long-faced pietist have not been in evidence. The choicest youth from all our colleges have been here, the virile men and alert young women, and they have had set before them in eloquent and impressive words the most recent phases of contemporary history and the problems of progressing civilization. Ministry to progressing civilization through the spread of Christian devotion and ideals was the keynote of all the addresses and they commanded the enthusiastic attention of these thoroughly human and wholesome young people.

For another thing, this convention has shown to us a great promise of good for the life of our own country. But a small proportion of the thousands of delegates may ever enter on mission service in foreign lands. That vast company, however, which has now scattered to all parts of North America is still a company of young men and women who have been thrilled by the thought of a life whose greatness is in service. We lament sometimes the sordid tendencies of our day. Here is evidence of a strong counter-influence springing from the students in our colleges and universities. They have seen something better than the sordid aims which often dominate our life. The dollar has appeared to them as a servant to be used rather than as a supreme object to be desired. They are going back to their colleges to spread the contagion of that wholesome idealism. They will soon scatter still farther into all the corners of our national life to carry with them the same contagion of wholesome idealism. It is impossible to measure the potential good for our home civilization which this convention represents to us.

Another thing has been impressive. These thousands of young people have overflowed Convention hall twice daily for five days. They have scattered once each day to special conferences in separate churches where the numbers and intentness of the delegates have been noteworthy. Yet the enthusiasm has throughout been sane and restrained. The ecstatic mood has been absent. The practical has dominated. The fact that no effort to enroll new volunteers for foreign service was permitted during the convention is characteristic of the practical wisdom with which the convention was conducted. Throughout it has appeared that the enthusiasm was seeking expression in action rather than in ecstacy, whether that action finds its theater across the seas or in devotion to Christian ideals here at home.

For ourselves we have had the interesting and profitable opportunity to know these youthful hearts and their wise and efficient leaders. Moreover, we have had among us some of the most prominent men in the world, who from the British ambassador to the least widely known of them have summoned us as well as our youthful guests to acknowledge that that life is most worth while which serves the spiritual needs of advancing civilization.

AGRA RECOLLECTIONS

E. H. Eby

IT was the privilege of a number of us, Missionaries and native men, to be present at the World's convention of the Young People's Society of Christian Endeavor, held at Agra, a city well chosen for such a gathering both on account of its railroad facilities and its historic interest. Agra was the seat of a well developed civilization many hundreds of years ago, and still contains many very impressive suggestions of past splendor. The best of these is of course the world renowned Taj Mahal, the "dream in marble," a glittering monument of a monarch's love for a woman. This Taj is a fitting symbol of the Church of Christ, for it is a monument to the personal devotion, love, and perfect obedience to her lord. And so the Church, faithful and obedient to her Master, is to be clothed in the spotless garments of His love and righteousness. This thot was developed by more than one of the speakers at the convention, but with especial clearness by the Rev. Wm. Carey, Jr.

A most striking feature of this convention was the cosmopolitan aspect of the delegation. At the general roll-call of the nations no less than thirty different languages were used in the responses. A verse of song or of Scripture was repeated in the native language of the delegate. It was impressive indeed to see and hear from people of so many countries gathered there in one common cause, animated by one common purpose. Tibet, Burma, China, New Zealand, Ceylon, all the provinces of India, Europe, and America; and each in his or her native costumes—Agra, yea India never witnessed such an array of Christian forces as was there assembled. The motto of the convention was "*Christ for India, India for Christ,*" and it was very fitting that India should be the object of prayer, thot, and discussion since the world's convention had come to India's soil.

The first day's program was divided into two general parts according to this motto: the first session (after the formal addresses of welcome and responses) dealt with the first part of the motto—"Christ for India—" when two addresses were delivered, one by a native of India, Mr. Datta, on "Christ the fulfillment of India's Need." The second was on "Christ's Message to the Youth of India," by an educational missionary, Mr. Andrews. To the great thots and philosophies of the world India has contributed a deep sense of the reality of the invisible, but in its practical results this has left her people submerged in a pantheistic atmosphere which has destroyed personality both of man and of God. Only Christ can fulfill India's need. In the evening session of the first day the second portion of the motto, "India for Christ," was discussed in three addresses: "The Indian Church, Its Past Progress," a historic sketch: "The Indian Church, Its Future Mission," in which it was shown that the mission of the Church is to be fulfilled along three lines—she must incarnate Christ, each Christian a representation, an incarnation of Christ; secondly, she must interpret the Scripture to the Indian mind in an intelligible manner; thirdly, she must serve in the spirit of Christ the great Servant. The third address was a plea for the churches to present a united front to the evil forces and to remove the un-

intelligible stumblingblock of denominationalism from before the eyes of India's people.

On Sunday the second day, convention sermons were preached in each of the huge tents erected to accommodate the delegates and other attendants, in all no less than four thousand. Two languages were used thruout the four days of the convention, English and Hindustani. It was thus possible for all to get the benefit of the meetings. Sunday afternoon was given to a praise service prepared and executed by a missionary in India. This service was to many the most impressive during the whole convention and worth all the time and expense of the trip to hear. The theme of the service was "The Fulfilling Prayer of Our Lord": "Father, I pray—for them also who believe on Me thru their word —that they may all be one." The development of the theme was in four stages representing four eras or epochs in the fulfillment of the Lord's prayer: 1st. The Early Triumphs of the Apostles, Confessors (Christians), and Martyrs. 2nd. The Triumphs of the Cross in Europe and America. 3rd. The World-wide Triumphs. 4th. The Vision of the Final Triumph. In each stage of the service Scripture readings and songs appropriate to its own epoch were rendered. Some of the common hymns, the Messianic prophecies, the visions in the Revelations never seemed so real before. It was a vision of the progress and triumphs of Christ thru the ages ending in the grand chorus of the nations round the throne of God. And here there were hymns sung in the various languages one after the other, which lent a reality to the vision of what it will be over there such as the writer never before experienced.

At appropriate times the congregation swelled the chorus of praise and all felt to bow before the throne in humble adoration of our God.

The growth of the Endeavor movement was graphically discovered by the address of Pres. Clark and Sec. Shaw. Three and a half millions of young people in training for the work of the church by daily Bible reading at the "Quiet Hour," attendance on and taking an active part in the weekly prayer meetings, and by active service in the various committees organized to develop initiative and activity in young Christians. The work in India has made commendable progress and promises still larger developments in the future. A staff of twenty Indian secretaries to push the work in the provinces, and an Assistant to the General Secretary were provided for. This will greatly accelerate the work among the young people of India, and enlarge the vision of the realization of the convention motto: Christ for India, India for Christ. And it is evident that if India is to be won for Christ it must be thru the youth of the land.

A very healthy and helpful feature of the daily experience of a little group of earnest workers was the sunrise prayer meetings held on the top of a mound of earth overlooking the convention grounds. Here was the dynamo of the convention. The earnest prayers of these devoted workers influenced the whole convention in a way that cannot be known this side of heaven. And it was a time of deepest spiritual fellowship to those who were willing to get up and go out into the cold to enjoy the service.

The industrial exhibits attracted much interest. In two large tents were displayed and sold the products of the many mission orphanages and industrial schools in India. These were very acceptable as relics to the visitors from America. And it was a very valuable illustration of what missions are doing for young India.

On Sunday afternoon several groups of people went into the city for street preaching. Many prayers went with them. Indeed many staid in their tents or went out under a tree in the park and there prayed for the evangelization of Agra and of all India. The Call of the Country to the Endeavorers, The Call of

the Chuch to the Endeavorers, The Call of the Unevangelized to the Endeavorers were topics of discussion on the last day. Two of these were discussed by native men in a very clear and powerful manner. One felt that for the sake even of these Christianity in India is a success. One of these showed how inadequate are all the Asiatic religions and that a religion with thirty-three millions of gods has no God at all. The last session was given to an address on "The Challenge of Christ to the Individual" by Pres. C. H. King of Oberlin. His text was, "Ye are the salt of the earth." The preserving power of the individual Christian depends entirely upon his personal relation to Jesus Christ. This was a strong and appealing address and a very fitting preparation for the Consecration service which followed immediately, conducted by Dr. Clark. Much money had been dedicated to the work of spreading the good news of the Savior in India. It now remained to appeal to the individual to consecrate himself, his life and all to the service of the Master. It is impossible to know the results of those moments spent in silent prayer during which time we were brot into the presence of the Master and asked to face the question of our relation to Christ and His service. It is to be hoped that many yielded themselves to Him and went home with a new impulse and a new motive in their lives. May India reap the results of this great and memorable convention in a deepening of life and widening of service in His name who alone can satisfy the deepest need of India's souls.

E. H. Eby.

A CHINESE FUNERAL PROCESSION

Emma Horning

OUR teacher hastened in one morning to tell us that a funeral procession was passing. An official's wife had died some forty days before and now they were taking her to the railroad depot, for she is to be buried in Peking. They passed around the square and down the main street. We met them as they were returning.

A number of the officials led the way. Following these were perhaps a hundred very ragged, dirty beggars, bearing standards and banners containing mottoes. Many were bright red satin with characters of gold, some in the form of decorated umbrellas. The smallest boys carried large wooden weapons of all kinds. This is the only kind of work I have seen these beggars do except walk the street and cry for food. But they are paid for this and are glad to be the center of so much attraction.

Next came two large incense booths carried by a number of men. The smoke rising from the burning incense is perfuming the air. Around and following are the flower bearers. Being winter there are no fresh flowers, so artificial ones take their place. They are made to represent the natural plant growing in a flower pot. They are very artistically made and are indeed beautiful. Many of these pots of flowers being carried makes an attractive sight.

Now pass many more officials, dressed in their elaborate silks, satins and velvets. Their office cap, with the large glass button on the top, is not the least of their costumes. Some carry beautiful fans held very gracefully to protect their faces from the sun. Somebody is carry-

A Funeral Procession. This is an Official and the Corpse is Borne by About 40 Coolies.

ing a lot of paper money to be burned on the grave. Here comes her sedan chair, which carried her on her journeys. In it are many of her articles of clothing. Here is a servant carrying two glass cases filled with her jewelry and there is another glass case containing her shoes.

Now the priests are passing. They have no queue and their hair is cut short. What wonderful robes they wear! finest satin, embroidered most elaborately in gold and purple figures. But their blank faces compare very strikingly with the beautiful, intelligent faces of the officials. Such a conglomeration of class as is here represented—officials and beggars, masters and servants, rich and poor passing between great crowds who thronged each side of the street. Everybody carries himself with dignity, confidence and self-respect. Even the street beggar seems to consider he has a high calling and resents the slightest insult.

But most conspicuous and of course the most important, is the hearse. It is in the form of a great dragon, perhaps fifteen feet high and forty feet long. Its monstrous head moves, its great eyes roll and its terrible jaws open and shut. In its body is the coffin. This part of its body is covered with lovely embroidered coverings. This immense dragon with all it contains is carried on the shoulders of a great crowd of men.

Last of all came the women mourners in their carts and the officials' empty carts to take them back from the depot. The women were all dressed in unbleached cotton cloth, everywhere the sign of mourning. We watch them disappearing thru the great city gate, then walk slowly homeward, thinking of "the dead burying the dead." What of their sorrow, what of their anguish, what of their despair? Alas! Where is their comfort, where is their hope, where is their victory?

EMMA HORNING.

THE gift Jesus wants to bestow is rest; rest for time, and rest for eternity. Every weary soul may have this rest if he will. But you must come to Christ and get it. Nowhere else can this rest be found.—D. L. Moody.

NUGGETS OF GOLD FROM INDIA'S MINES

A. W. Ross

TO the traveler India is a land of picturesque scenery, idol temples and mosques together with a peculiar people with peculiar customs; to the commercialist it is a land of great development and with wonderful possibilities for the future; to the philologist it is a land of many and varied languages and dialects, from the highly polished languages of the upper classes to the low dialects of the backward masses; to the politician it is a land of political problems baffling the ablest statesmen England can produce; to the missionary skeptic it is a land of good for nothing people incapable of development and determined and set in their ways; while to the reformer and to the Christian Missionary it is a land, tho degraded, tho full of superstition and hoary religions, tho bound by the terrible chain of caste, yet capable of development and of producing some riches in Christian character and obedience which will bring great glory to our Lord.

True it is that the missionary often finds himself disappointed, often finds that after years of labor and preaching the native mind is still full of sin and depravity. True it is that where one would hope for strength and the fruits of the Spirit there one finds weakness and the fruits of the evil one.

But what of that? The nuggets of shining gold from Alaskan mines came only after many a bitter disappointment and grave condemnations of the purchasers of that Northern ice-box. Out from the very midst of hardships untold and from years of toil and as it were from the very depths of worthlessness come rich treasures of gold to gladden many a heart and make many a home happy.

The promulgators of Missions to India have been sneered at and scorned from the beginning to this very day. They have been told that it is a worthless enterprise and an impossibility to make good Christians there. But still the good work goes on winning favor both with God and man. It has been seen that out of the dross and out of the refuse and the worthless come nuggets of gold which when tried in fire of persecution and contempt, come out only the purer and the nobler and the more valuable.

And India's mines have produced not a few of these precious nuggets which have brought great glory to God and to the cause which we represent. One has only to meet with some of the noble characters which India has given to the world to be convinced that missions do pay and that the Lord does get glory and praise where we would in our weakness vainly hope for it.

In this issue let us notice the life of Devadasen, the first ordained pastor of the Tanvancore Mission. In the Tinnevely District in the early days of missions to those parts the hand of the Lord came mightily on one Nilakanda Subbiar, later Devadasen, the son of a Brahman. He was staying with his cousin who was employed by the Church Missionary Society as an inspecting schoolmaster. Subbiar was oft wont to accompany his cousin on his tours of the schools. A map hanging on the wall of one of the schools attracted his attention and aroused his spirit of inquiry. His relative, tho a

Hindu, was familiar with the Christian religion and taught Subbiar the rudiments of it. His object in doing so was not to make him a Christian but to prepare him for the schools which were in those early days almost altogether in the hands of the missionaries.

Later he obtained appointment as a teacher tho he remained a firm and zealous Hindu, repeating daily Rama, Rama, Rama, 12,500 times and Siva, Siva 6,250 times. But the spirit of conviction gradually took hold of him and he lost confidence in idol worship tho continuing in it for fear of his friends for some time.

As time went on he became dissatisfied with himself for thus leading a dual life, —outwardly a Hindu and inwardly a believer in the Christian religion. He determined to become a Christian and then shrank from taking the step. He now had no peace of mind, do whatever he would. So he finally mustered up courage to take the final step.

Going to his school he said to his pupils, "Tomorrow I am going to Nagercoil to embrace the Christian religion. This person will be your teacher. Be as obedient to him as you have to me. I entreat your forgiveness for any wrong I have done against you." "The boys in hearing me talk this way began to weep. I then broke off my sacred thread, and knelt in prayer in their presence. The people soon gathered. Some said I was mad while others said I was going to get a big salary from the missionaries."

After his baptism he changed his costume for that of an ascetic and lived on very simple food for seventy days. Later his talents were employed in inspecting the schools of a certain district and in preaching the Gospel. By his efforts Hindu religious ideas were eliminated from the schoolbooks in use and replaced by others which were Christian.

No matter how much other work, he always found time to preach the Gospel and his life was verily an exemplification of "Woe is me if I preach not the Gospel." His dress and life were simple. Instead of the Brahman thread he now wore a leather strap across his shoulders about two inches broad attached to which was a bag containing tracts and books for distribution. The words "Believe in Jesus," in front and "Speak the Truth" on the back were inserted in bold letters. Bold and zealous in his work he often found himself surrounded by enraged mobs and once was barely saved from death. Going aside he was seen to engage in prayer for the salvation of his assailants.

Bengali Cowherds, India.

Feb. 13, 1866, Devadasen, as he was called after he became a Christian, was ordained pastor of the Nagercoil church. He labored incessantly for the spiritual upbuilding of his church and the membership prospered both temporally and spiritually. His was one of the largest congregations in all South India at that time. He acquired a coffee estate for the support of the widows of the church but he himself always remained poor. The Christian beggars were not neglected. He used to say that they were Christ's

tax-gatherers and he had a line of cottages built for them. His church became self-supporting, raising the funds for the support of pastor, catechists and teachers.

When weakened by sickness and the physicians forbade his speaking in public he would write out what he wanted to tell his people and have his assistant read it to them. Later for the benefit of his health the members urged upon him to take a trip to Bangalore and Madras at their expense. This he did and in a most acceptable manner preaching to hundreds both Christians and Hindus and distributing tracts and booklets to the number of nearly 9,000.

Tho the work of caring for a congregation of a thousand members fell heavily on his shoulders yet he labored incessantly to the last. When the end seemed near to him he called his faithful wife to his side and grasping her hand said: "Hold fast thou the Lord's hand. The crown of life can be obtained if we remain faithful and true to the end."

The Rev. J. Duthie says of him, "As a Christian he was childlike in simplicity and in sincerity of character. As pastor of the church here his love for his people, his concern for their spiritual welfare, his unaffected humility, his unceasing diligence, the wisdom of his management were most conspicuous and awakened the admiration of all. His special delights were among the poor. It used to be one of the sights of the village to see the once proud Brahman with his countenance beaming with joy, distributing every Saturday morning small quantities of rice to a crowd of miserable, diseased creatures who looked up to him as their greatest benefactor and friend."

DOES THE NEW BRETHREN MISSION NEED A DOCTOR?

Geo. W. Hilton

HAVING now decided on a definite location for our new mission, we now feel that the church ought to know something of the needs of our new field in the way of workers. I shall not say much about the need of twenty-four evangelistical workers for the eight large cities in our new field, nor of the need for several single women for girls' schools that are soon bound to become a necessity, nor of the need of two or more thoroughly trained teachers for our boys' schools from which shall come our trained native workers of the future. These we shall need in the near future, in fact several of them ought to be coming out this fall so as to be getting the language, remembering that the "King's business requires haste" because of the advance steps the country itself is taking, and if the nation is to be taken for Christ, NOW is the time to act and to get in on the ground floor.

All the above is necessary and I trust that there are those who are now ready to answer "Here am I Lord, send me," But the thing that the new mission needs above all other workers is a good doctor. The territory is all new and although the people seem very friendly, medical work is the greatest wedge that can be used for opening these people's hearts to the Gospel. Let me throw a little light if possible on the situation as we find it. The large church at this place is filled each Sunday with 200 or 300 people. When asked how do you get such good

crowds, we are always given the one answer. These almost without exception are those who have at one time been in the hospital here or at least received treatment from the doctors here. Most of them hear the gospel story for the first time from a man who not only tells them that he has come to tell them of the salvation offered by Jesus Christ, but he takes off his coat, cleanses that dirty ulcer, or with his knife again gives sight to the one who has a cataract, sets a broken bone, or in many other ways eases the suffering of a fellow-being, thus making a friend who gladly listens to his teaching about the other great Physician who went about doing good and who finally gave His life for them.

His ministry is a double one, and his influence much greater than that of the evangelistic worker. Now a little in the way of appeal to our medical brethren. Where are you going to work? In a city already crowded with the medical profession where it will take years to build up a practice? If you are working at your profession only for the money and care not whether you use it to help about the coming of Christ's Kingdom then my appeal is not to you "to come over and help us." But I earnestly advise you to get right with your God. If, however, you belong to that class of men who are longing to see His Kingdom come, my appeal is to you. The province of Shan Si is said to have 14,000,000 people, about five or six times as many people as the city of Chicago. The province is as large as the State of Illinois and at the present time there are but five men and one lady doctor among all these millions. These doctors are four of them in this place and all of them overworked. Two are some forty to eighty miles south of here. Think of all the rest of this province without a single medical man. On our last trip I took sick with dysentery at He Pao Ying and it took us eight days of the hardest travel to get to the nearest doctor. I give this only to show what it means to be sick in China. Many of the missionaries are fifteen days or more from medical help, and all these thousands dying in misery for want of medical aid at the rate of 5,000 a month in Shan Si.

If you haven't seen the picture plain enough yet look at another by way of contrast. Take all the doctors out of the city of Chicago and leave but one, and then listen to the cry of those who have no medical attention, and you have the picture of Shan Si as she stands today.

Shan Si is one of the worst opium stricken provinces in China if not the worst. The officials are doing their utmost to stamp it out, and their work is to be commended very highly, for this year in our travels of some 1300 miles in different parts of the province we saw no opium growing, but in every village and city we saw hundreds of sufferers bound by the opium habit who begged to be released. Many asked if we could not give them medicine to stop the craving for the drug, but we could only turn helplessly away and give them no encouragement. Without a doctor refuge work is out of the question; also at most villages where they had heard of foreigners we were asked if we could cure sickness and they were much disappointed when their cases were such that our simple remedies could do no good.

Now my brother or sister I know you would never settle down to your profession in America if you could see the methods of the native doctors here. A child has a pain in the head and the native doctor is called, he says she has a demon inside and runs a long needle into the tender brain to let it out. An old man has rheumatism in his knee. The native doctor sticks his needle into the knee and then taking a piece of cloth soaked in oil wraps it around the needle and sets it on fire. Another has stomach trouble and is given several pounds of ground millstone to take as medicine. In the enclosed photograph you may see a native doctor plying his trade. The little

(Continued on Page 72.)

STORY OF AN INDIAN WIDOW

Effie V. Long

ONLY the old "egg-woman" as we called her. I do not remember her name but her face and the hopelessness of it are fixed on the mind. She would buy up a few eggs from the villagers three miles away and stop to sell them to us and then walk on a mile and a half to Novsari to do one or two cents' worth of buying.

We took her eggs one day and then began a conversation by asking her from what village she had come and how things were going. She then began to tell her doleful story to us as she saw she had sympathetic listeners.

Her son had "married a wife," and this wife had come to live in the home and was making it very unpleasant for the poor, old, widowed mother. (It is usually the reverse in India, the mother often making life very hard for the young daughter-in-law.) But we have heard of such cases as this poor old widow in our own land, and oh, what the tender, yearning heart of the old mother must suffer as she has to step back and out of all that had made home dear to her and "father" for so long, and see a young, heartless woman haughtily take her place! And then to be ordered about by her yet as if she were one of the servants and have the hardest work put upon her old bent shoulders! But that is what happens in Christian homes sometimes and it happened to this poor old mother. Only her *best* was only a hovel, but she had a heart.

As she wiped the tears with the corner of her sardi she told of how she had had nothing but a small amount of rice to eat for two days, and the daughter-in-law had ordered her, "Do this" and "Do that," and, "You don't earn your living," and the poor old soul kept going till she was so tired and faint.

We were so moved by hearing her story that we gave her a little money to buy food for herself in the bazar, but, to our surprise she refused to take it, and wiping her tears rose to go. As she put her basket again on her head we insisted that she take it, and enquired the reason why she would not. "Oh, I can't I can't, I shall have to give an account to God, and it would be a disgrace, when I have a son, to take any thing from you, like a beggar." And we insisted again, saying, "But you did not ask for it, we just *want* to give it to you." But she refused to take even a pice, saying she would live out her days thus and perhaps the Great God would take her soon.

It was several months till I saw her again. Just as we were leaving the old home at Jalalpor and were very busy packing, this old friend came again. I bought her eggs and sat down to talk with her a little while. She said midst her tears that she had come to talk with me thinking I might be able to comfort her a little. She had come to tell me that she could endure such a life no longer and was going to throw herself into the river on the way home. Yes, she had a daughter married but it was not custom to live with the married daughters, *only* with one's own son, so she could not think of doing that. After understanding how wrong it is to take one's own life, she agreed not to do it, but could not accept the offer I made her of seeing that she had a good home if she were willing to leave all and come with me. "Oh, how I would like to, but I can't think of that, I can't do it. It would disgrace my son

and his family." Then we told her how to find comfort in Jesus but all the poor old soul could remember was to say His name (Esu), morning, noon, and night. We asked her over and over again: "Now what is His name?" and she would say: "Esu, Esu,—I won't forget." and then she would put her two hands together and try to look reverent and call His name.

When she rose to go, she said (because of being so stiff from sitting a little while), "O Ram, Ram,"—just like many people say, "O Lord" when they are tired or stiff or rise up or sit down. So I had to remind her again that if she were not careful she would be worshiping Ram instead of Esu (for she has been saying that for years).

My heart was sad as I watched her out the gate. Perhaps I'll never see her again and she may soon be called hence. But I can pray for her. A Widows' Home has now been opened at Jalalpor and she can, if she will, have a chance to hear of Esu again from the sisters there. I'm glad of that. And what a nice home that would be for her and all others who are honestly seeking to worship the true God!

But alas! A change from the old-time way would mean so much to them. They will not even consider it. I offered it to her and she wished she could. It would be a little heaven on earth to her but it seemed an impossibility and that ended it.

Friends, you don't know how hard it is for these people to change and cut loose from all that binds them to the old life, even though it has been a miserable one. What can we do? We seem powerless to help sometimes. But oh, how we long to help them! If only they could understand us and our motives, and our religion, and thus find peace in Jesus. But all things are possible with God. With patient teaching and prayers and tears all barriers may be broken down and some day many of these precious souls may be standing with the white-robed throng, praising with a loosened tongue, that Jesus whom they learned to worship on earth.

Vada, India.

THE FOREIGN MISSIONARY

F. H. Crumpacker

THESE days we hear a lot about the fact that today there is no FOREIGN field. I am just on the field now a year but I am ready to hold that those who are forever declaring that there is no FOREIGN field have never been to see. In other words my point is, for fear some one don't get it, there is a foreign field. Here are some of the reasons why I say these things. The field is foreign because of its separation by distance. By distance I mean that distance that takes it away from the rest of the church world. This at once interests the missionary. And as I look at him he is not helped as any HOME missionary, because he has no councilors, even tho sometimes they are few at home. Here he must take the initiative, responsibility, none to inspect but God. This may be an advantage and it may be a disadvantage. It depends on the missionaries.

He has a great power for growth and development if there is any undeveloped part to him. All parts are touched up here from his ability to shovel sand and

lay a foundation to the capacity to have power with the Spirit of God. Foreign because he is away from home. He feels this is his food, clothing, mail service, places to eat and sleep, means of travel, and surroundings. And let me say here that the very air he breathes can be equaled by but few places in the home lands. These are on the lee side of the stockyards in Chicago or Kansas City. Those of you who have had that smell know how well you like to say it is not FOREIGN. These things may seem light and may tend to lessen the ideas of foreign life and yet I am sure there is and always will be a foreign field till the time comes when all of the world knows of God. That time will be when there are no HEATHEN.

The power of endurance is nowhere tested like it is in the foreign heat. The missionary must stick to it. No one else here to take his place. The average home worker can get a substitute to take his place while the pastor takes a summer in the mountains.

All pet ideas must go now. The reality of the power of God unto salvation is what he must have. He has to present the Gospel in a clear way and pray the Holy Spirit to convict and convince. He may have hostile ones who are listening because of curiosity but these the Spirit may take a hold on and make them workers.

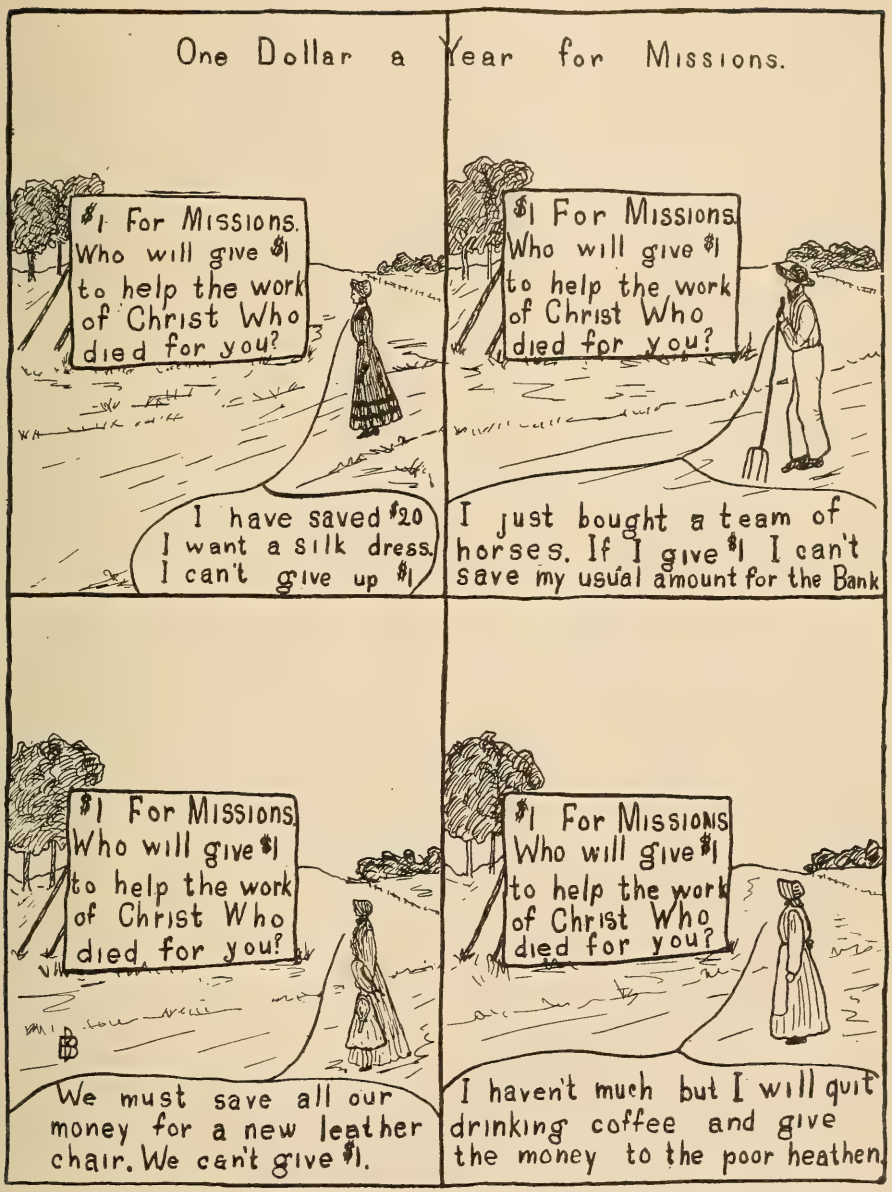
He must be able to tell in a plain way the things he believes about the Son of God. What about the death of Christ for men, how does our God differ from the heathens' god, what is the Sheng Ling (Holy Spirit)?

These things to be true are to be taught to the world but I maintain that to a large part of the world they are absolutely foreign and the people who work among minds, the whole of which have not heard a thing of these things, are in a FOREIGN field.

I trust no reader of these lines will misunderstand this thot for I feel that when we go to generalizing to the extent that we say there is no foreign field, we are making an easy way out for those who would like to oppose FOREIGN work. The word foreign is a right one and ought to be used when applied to mission work that is foreign. May the Lord raise up those who ought to do this work where it never has been done and thus the name of Jesus Christ has never been heard. May we ever hold all work sacred that is the Lord's work and thus important but not minimize any by trying to get to see that it is all alike. These words do not come from one who is homesick or on the threshold of despair, for we are rejoicing each day in the wonderful way that the Lord is blessing us, and I might add that the Lord can come in better when we do not have too much other company. He can advise when we do not have too many other advisers. The foreign missionary as I view him has natural advantages to have the closest walk with God of any for there is none else to hinder. And even tho the physical comforts that he is denied are not here yet he is happy in the Lord. May God help us all to espouse the cause of missions and keep foreign missions where they belong and that is in the FOREIGN list.

Tai Yuan Fu, Shansi, China.

AS the desert shrub flamed, and yet did not burn away, so that divine nature is not wearied by action nor exhausted by bestowing, nor has its life any tendency towards ending or extinction, as all creatural life has.—Alexander Maclaren.



OH, it is far easier to study and press a thousand truths upon others, than to feel the power of one truth upon our own hearts; to teach others duties to be done, than duties by doing them.—John Flavel.

TWO VIEW POINTS OF A VEXED QUESTION

This article, first appearing in the Baptist Missionary Review in India, reflects some phases of the support question of workers that every reader of the Visitor should know; hence its appearance in these columns.

THE salary of a missionary is a matter not easy to adjust in a way that is satisfactory to all. Circumstances are constantly changing, and the purchasing power of money varies as do the prices of food and clothing, so that a sum that was sufficient a few years ago may be inadequate now.

A comfortable living for the average family is what some missionary societies undertake to offer those whom they send to the foreign field. That is a plan that seems reasonable, and all that ordinary missionaries would probably desire, though the *average family* may be a rather uncertain quantity.

Various kinds of sliding scales to distinguish between large families and small have been tried by different societies, but there are objections to anything of that kind, as there are to the plan of paying a uniform salary to all of a certain length of service, without reference to their families. Consideration for the expense of getting a broken-down missionary home and his place supplied on the field, if there were no other, would keep a society from trying to see just what was the very lowest sum which a missionary could live upon; since experience has proved, too clearly to admit of doubt, that there is a point beyond which saving ceases to be economy. When it comes to deciding what is a comfortable living very much will depend upon a person's way of looking at things, and some of the visitors to mission stations may likely enough carry away reports of extravagance, while others who have visited the same missionaries may declare that they found nothing more than a reasonable and proper regard for comfort. In such cases who shall decide?

Luxury and comfort are only relative terms, and incapable of hard and fast definitions, depending entirely, as they do, upon the point of view. A missionary spent several years in a jungle station where he and his family were most of the time the only white people for many miles. The mission bungalow, just out of the taluk town, was a great curiosity to the native people, who often came in numbers to have a look at it, when business brought them from their villages to the *kutchery* or court house. It was a very plain building, furnished with the strictest possible reference to economy; but for all that it was a veritable palace in the eyes of the natives who came to visit it.

It the first place it had several rooms, all large and light and clean, as different as one could possibly imagine from the dark, foul-smelling houses which they were in the habit of sharing with their cattle and buffaloes and goats. Besides it had chairs, not just a single one for an occasion of state, but there was a chair for the missionary and one for his wife and special ones for each of the children, besides extra chairs for visitors. Then too, the missionaries did not sleep on mats on the ground just where it happened to be most convenient, but they had a special room to sleep in, with clean beds, furnished with mosquito curtains, and mattresses and pillows, luxuries which most of the native visitors never expected to be able even to try.

There was a dining room also, with a

table and dishes, not simply a platter or bowl to eat curry and rice from, with a brass or earthen cup to drink out of, but dishes of a variety of sizes and shapes utterly bewildering to the native housewife.

Another unceasing source of wonder to these native visitors was the cleanliness everywhere. No one seemed to be able to tell just how many suits of clothes the missionaries had, so that instead of putting a garment on and wearing it as long as it would hold together, as some of them had to do, these white folks had enough so they could keep clean while the doby was washing the things they used the week before. Altogether, though it represented a degree of luxury which they never expected to be able to attain to, it was considered well worth a visit to go and see how missionaries lived.

But occasionally there were other visitors at the mission bungalow. Sometimes the collector of the district, or the surgeon or police superintendent, in their rounds would camp in the town, and if they happened to have a little spare time would perhaps go out and call on the missionary and his wife.

There was always a satisfaction to the missionaries, who rarely saw any white people except themselves, in a call of this kind, as it seemed to bring them a little nearer home for a few minutes; but it was a relief, nevertheless, that in an out of the way place like that such calls were always in the evening, when the outside of the house was more comfortable than the inside. A rug or a mat and a chair on the veranda, with the plea that it was pleasanter there, was sufficient and the visitor need not see how plain and bare the walls inside were, nor the cheap and meager character of the furniture.

They were not ashamed of their home nor discontented with their lot, but they shrank from even the kindly criticism of those who would not understand.

How then, was the question to be decided? The very same bungalow, the very same furnishings and surroundings, represented luxury or poverty according as those who passed an opinion upon them looked at things from the standard of two annas or so a day or from that of the highest paid official in the district. To the one the missionary might be considered living in a palace while to the other this home would seem cheap and poor.

What does a comfortable living include? Is it only those things which are absolutely indispensable to existence, or should it be thought to embrace such things as are necessary to make a place look comfortable and home-like?

In many places the mission bungalow needs to be large with high walls, on account of the intense heat during much of the year; and no one knows, until he has tried it, what an undertaking it is to make one of those great barn-like rooms look cozy or a suggestion of anything more than a mere shelter or stopping place. And yet a missionary might be thought to need *a home* even more than most of people, on account of the nature of his work, and his isolation from all congenial associations in many cases.

In some missions the heavy furniture, such as almirahs, cots, tables and chairs, belong to the mission and stay in the bungalow. Such an arrangement is an admirable one. Instead of every removal and every furlough meaning the selling out of all furniture for whatever can be got at a forced sale, and buying again afterward, always at great loss—a thing which makes a furlough to be dreaded by most missionaries—they could afford to own some pictures and bric-a-brac that could be left during furlough, or taken along, in case of removal, without great expense, and would add very much to the homeliness of the old bungalow.

We may add that there is nothing new or strange in the suggestion, for aside from the plan having been adopted in at least one mission that we know of, it is the ordinary thing at hill stations, and in

(Concluded on Page 80.)

OUR MISSIONARY READING CIRCLE

John R. Snyder

WHILE recently reviewing the June number of the MISSIONARY VISITOR with its splendid reports from many of our colleges as to the growth of the missionary spirit among the students we could not help but revert to the days when "Our Missionary Reading Circle" was such a determining factor in the world-wide evangelistic efforts of the church. In looking over the names of those who were leaders in the earlier missionary movements of the colleges we note that the majority of them were active friends and members of the Circle. In nearly all, if not all, of the colleges, there were classes formed for the study of missions and from these classes and as a result of these studies there went forth an influence that was as wide as the Brotherhood. Many a young person received their first impulse for "more and better work" in the whitened harvest field, from the study of the courses outlined and from the inspiration gathered by reading of what others had done.

But for some reason, the "Reading Circle" idea as then organized, has been allowed to wane, and, it seems to us, that the missionary spirit among our young people has also experienced a retrogressive movement. Not that we have not a number of noble young brethren and sisters ready to enter the "regions beyond," but among the rank and file there is not the desire for knowledge of the world field that was once experienced. We can not but think, that, if once aroused, this noble army of young people, received into the church during the past decade, only need to "know" of the great world-need to become vitally interested.

And while thus thinking we were wondering if it would not be a good thing to revive the "Missionary Reading Circle" and make an active effort to get a live, spiritual missionary reading into, not only our colleges, but into every congregation. We know that in the past it has been a great power for the church and has been the cause of more than one missionary being in the foreign field today, to say nothing of the energy set on foot in the home field. From its first inception, many, many years ago, in the church at Waynesboro, Pa., by our pioneer missionary to India, Bro. W. B. Stover, as its leader, until the present time, it has wielded an influence upon the missionary life of the church that will be told in its fulness only when the pages of the Eternal Book are opened and the story of lives influenced made known.

It was the privilege of the writer to be more or less familiar with the working of the "Circle" during the first ten or twelve years of its organization and we know something of its trials, its oppositions, its victories and its blessings. Even now when sometimes discouraged and with no one near by with whom to confide we turn to a file of letters received during many years of this period we find it a blessing and an encouragement to "try a little harder." Some of the writers of these letters are now in foreign lands working out in actual experience what they once read and studied.

If the Circle was once a help and a blessing we see no reason why it should not be so again. We know that the General Mission Board will gladly aid any effort that shall have for its purpose a

deepening and quickening of the missionary spirit and activities of the church. We know our State districts will welcome any lawful effort that will help solve the problems which confront them. The live elder would rejoice in any method which would educate and train his younger members into greater activities along the line of missionary endeavors. The field is just as great as it ever was and the need of workers is growing proportionately as the doors are opened.

We would like to see the Reading Circle again an established factor in our church life. The widespread organization of Christian Worker societies gives a much better opportunity for the formation of mission study classes than the old organization ever had. The crisis of missions is just as crucial as it ever was. We are not sure but that in the Church of the Brethren it is more so than ever. We have opened up the field and must not, we dare not withdraw. There must be a continual going forward until the last call shall come. Every new station in India calls for two or more workers; the same in China, France, Switzerland, Denmark, Sweden, Cuba, Mexico and Canada. All are calling for workers and the exigencies of the field demand them. Our Mission Board is puzzled because they cannot begin to answer the Macedonian calls. Something must be done. All our young people cannot go to colleges and thus come in contact with the spirit engendered there. They must be interested in some other way. There needs also to be a revival of the missionary spirit in many of our colleges. So many of the students find openings in the commercial and secular world while it seems that so few see the openings in the great field of missions.

We know by past experience that many have been interested through the medium of study of live missionary books outlined by the Reading Circle. As long as there is ignorance as to the field there will be but little action. But let knowledge come in and there is bound to be action. Let our young people know and in their youthful enthusiasm a fire will be kindled that will lead in mature years to the open doors and will spread from heart to heart and center in some definite effort.

As a closing thought we plead, we pray, for an awakening among us along the line of a wider and deeper knowledge of the great heathen field. We know the Secretary of the General Mission Board would be glad to receive any suggestions that VISITOR readers may have as to how this is to be best accomplished. If you feel that there is a better way than that so long followed by the Reading Circle let him know it. If you believe in the Reading Circle method tell him that. What we want is to get our people interested, vitally interested, so deeply interested that they will give themselves to be used wherever the Lord may want to use them. At home, on the frontier, or in the foreign field, " For the harvest truly is plenteous but the reapers are few."

853 Maple Avenue, Findlay, Ohio.

The mischiefs of unfaithfulness here can never be repaired.—J. B. Taylor.

The heart should be praying a good while before the tongue.—John Trapp.

The smallest deed that coöperates to a great end is great.—Alexander Maclaren.

The Little Missionary

HAMMER AND ANVIL.

By John Clifford, D. D.

Last eve I paused beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said, with twinkling eye,
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Selected.

THE LEAVEN THAT RAISED A VILLAGE.

Wong Fang came from a village to the mission school in the city. His father said, "My stupid son goes to learn characters of a white 'ocean man.'" But really Mr. Wong hoped his son might sometime be a "literary man," which is a Chinaman's chief ambition.

Wong Fang had been taught to worship idols and ancestors, and had a wholesome fear of evil spirits. But now, while he studied all lessons diligently, he liked best of all the Gospels, and began to be very curious about the "Jesus doctrine." It was not long before he had learned St. John so that he could repeat every word correctly.

The missionary was very fond of the quiet, studious boy, and hoped to keep him in school, but word came that he must return home.

Before he started the teacher said: "If you are faithful, God may make you his messenger to your village."

Wong Fang trudged away on his long journey—just a common Chinese boy—but "in his heart's center," he hid the teacher's words.

"And what did you learn?" asked his parents when he reached their poor little home. And for answer Wong Fang repeated his precious Gospel. "Ha! that is foreign doctrine," said his father.

"No," Wong Fang replied, "it was sent by heaven's Lord to us." His father made no answer, for to tell the truth he had never forgotten the preaching he once heard in the city.

The neighbors soon learned what Mr. Wong's son could do, and, being a story-loving people, they came together at the close of the day, and the boy told the glad story over and over.

One day Mr. Wong said: "Suppose we take down the kitchen god and see what will happen." "Yes," answered Mrs. Wong. Behind the door was a picture of a weasel which they thought drove away evil spirits.

"Shall this come down?" he asked. And Mrs. Wong sighed: "Ai Yah! My heart is afraid," but she bowed her head and down came the weasel! Soon the incense sticks and everything that meant idol-worship were cleared out of the Wong house—and they still live!

The neighbors had been watching, and when they saw that "Neighbor Wong" seemed happier and more prosperous, they, too, destroyed their gods. Then they said: "You must go to the city and get a 'Jesus man' to live with us." A native preacher was soon sent, and in due time a little church was built.—*Sel.*

For Our Ministers

Each month an outline of a missionary sermon will be given. Outlines are solicited. Address the Missionary Visitor.

"HELPERS ARE NEEDED"

Outline of a sermon recently preached by Joseph D. Reish, of Denbigh, N. Dak.

I. What for ?

1. To redeem the lost world. Mark 16:15. John 15:16.

2. To hasten Christ's coming. Matt. 24:14.

3. To be "Epistles of Christ." 2 Cor. 3:2, 3.

(We may be the only Bible some are reading.)

II. Where?

1. At Home. As—

(a) "Salt of the earth," Matt. 5:13.

(b) "Fruit bearing branches." John 15:8.

(c) "Friends and Disciples of Christ." John 8:31; 13:35; 15:14.

2. Abroad. As—

(a) "Light of the World." Matt 5:14.

(b) "Witnesses." Isa. 43:10.

(c) "Teachers." Matt. 28:19.

III. Who?

Those who—

1. Abstain from all appearance of evil. 1 Thess. 5:22.

2. Have indwelling of Holy Spirit. Rom. 8:9.

3. Live the Christ life. Matt. 5:14-16.

(Christian is Sinner's Bible as Missionary is Heathen's Bible.)

IV. The Reward.

1. Promise of Christ's presence. Matt. 28:19.

2. Perhaps a soul shall be saved (Jas. 5:19, 20) which is worth more than the whole world. Mark 8:36, 37.

3. Saved (Matt. 24:13) and gain a crown of life. Rev. 2:10.

V. Will you be one?

From the Firing Line

In the beginning of my evangelistic work at one time I never saw much fruits of my labors, in fact I held five series of meetings without one conversion. I then told my companion I would hold one more meeting and if no conversions I would quit as I believed I had missed my calling. I went and held this meeting and eleven came out on the Lord's side.

Since that time I have averaged about ten meetings a year and have had the privilege of leading some to Christ in nearly every meeting for twelve years. Don't get discouraged too soon.

Maryland. E. F.

DIFFICULT SPIRITUAL BIRTH.

The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth: so is every one that is born of the Spirit. John 3:8. How independent of our best efforts, the work of the Spirit is sometimes manifested! How we are apt to exaggerate the necessity of our work is seen by the following: Early in the month of March I began preaching a series of doctrinal sermons in a schoolhouse where there had been regular preaching, but not by the Brethren. In the home of the brother with whom I lived while there was a

young man working who appeared to have no inclination to things sacred. After hearing the first sermon he spent the next several evenings arranging for and entering a secret organization. He would not go to church, it seemed, except there was absolutely no excuse available. When the brother and his wife and I were talking on the Scripture during the day he would manage to be away as much as possible. After two weeks we baptized a number and he came to town for the services but slipped away and ate no dinner, but was at the water and witnessed the baptism. Returning to his home in the country he spent the evening arguing and saying mean things about religion in general and the Church of the Brethren in particular. Finally without supper, he started for bed, saying, "If I have to wallow around in the water like that to be saved I never will be saved." Going to work without breakfast in the morning he staid out about half the forenoon when he came to the house and, crying like a child, he confessed he could resist no longer but must be baptized. And now, after nearly eight months, during which the same Holy Spirit has worked in his heart a splendid transformation, we look to him as one of our dependable workers. Thank God for the power of the Gospel and the Holy Spirit to make men new.

Kansas. J. E. J.

A BIBLE STORY.

"Come over and see me, I've a new book. There is a beautiful love story in it." Thus spoke one lady to her next door neighbor. Not satisfied with the distance between them the first lady came over to tell of her new book, and this is the conversation which followed:

"Oh, it's dandy! It's full of stories. Where did I get it? Well—our minister told me about it. You see it's like this, I can't understand the Bible, I don't like to read it, I just *can't* get my Sunday-school lesson." A pause till her chewing gum could be readjusted. "He said maybe I'd like the Bible if I'd read this book. I don't see how tho. Oh, yes, that story! The man's name was Isaac. He didn't court like our boys. A servant went for his girl, he gave her beautiful jewelry, and she went with him on a camel, her name was Rebekah, it's the *dearest* thing."

The hostess professed to be a Bible woman. "Oh, that's a Bible story—you silly girl, didn't you know that? You'll find so many nice things and different kinds of stories too. There's Abraham, that's *awfully* interesting, how he had so many, many wives. I think it was five hundred. Yes, then there is another story about Moses—I just love it. What is it? Well I don't remember much of it, only the place where he got drunk. Going home so soon? Why, I thot you would stay awhile."

Away went the woman with a rustle of silk and a wave of perfume. The hostess turned to the one sitting close by and remarked sadly. "How little some people *do* know of the Bible!"

This true incident was not in India, not in the slum district of our great cities. No, but in a beautiful home, in a beautiful location, from Christian (?) women of enlightened America.

Indiana. M. C. S.

DOES THE NEW BRETHREN MISSION NEED A DOCTOR?

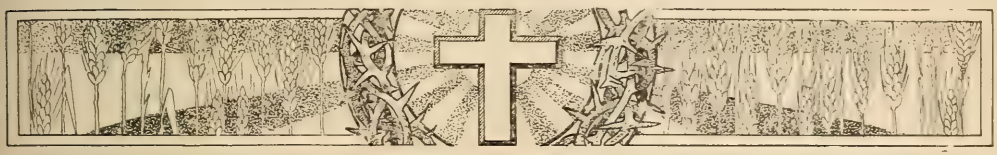
(Continued from Page 61.)

brass man stuck full of needles shows the 300 or more places in the body where a long needle can be thrust in without harm, many of them in the lungs, stomach and even eyeballs. His medicines consist of dried frogs, snakes, bugs, also turtle shells, deer horns, cows' feet, tiger bones, etc.

Can you come? Is there any thing to hinder that would be accepted at the last day as a valid excuse? If you have no excuse for staying where you are it is evident to me that the Macedonian call means you. That some one will heed it soon is our every prayer.

Tai Yuan Fu, Shan Si.

EDITORIAL COMMENT



¶ "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." John 14: 13, 14.

¶ Recently I had an interview with a sister who will soon offer herself to the General Board for some foreign mission work. Her experience thrilled with that quiet trust in God and devotion to His call that it should be helpful to many others. In substance she said, "When I was in school at ——— often the call to consecrate my life more fully came loudly to me but I turned a deaf ear. I went to the State Normal to prepare for my chosen profession, teaching. The Lord followed me not only with His goodness but His continued calling and at last I surrendered all. But my dear parents at first did not assent. I attended a missionary convention at ——— and laid the matter before one of the lady speakers. She said, "Let us pray for your parents" and we knelt. Such a prayer I am not often permitted to hear. I returned home to find my parents not only reconciled to my going, but now they are making many proper preparations for my anticipated service in distant lands. And we all are happy in the Lord. Indeed God does answer prayers these days for the advancement of His Kingdom."

¶ Speaking of God answering prayers, I am wondering how many ask amiss because they want something alone in the realm of personal satisfaction or attainment and their hearts are not fully submissive to the will of the Lord. Saved to serve is the only reason Christ saves any one. All prayer for the kingdom should have service and this alone in it; and when that alone stands in our prayers, when home, loved ones and life comforts are not the aim, but the advancement of the kingdom, one may know assuredly that the promises of the Lord are yea and amen.

¶ Suppose a missionary goes to a foreign field or a young minister takes up a pastorate in one of our cities. Both are men of high ideals. They in the inner chambers of the heart declare "I shall not withdraw from this place until I have succeeded in planting a church," or accomplished this or the other thing their hearts have aspired to. While the ambition is a good one, it is possible the Lord may compel them to give up their ambition or keep them at their posts much longer than they had planned. Submission to the will of the Lord whether the result be apparent failure or brilliant success, is what the Lord wants. It is possible that one may be called to serve where visible results are slow in manifesting.

¶ Anyhow, the best and most lasting results are those hidden in the heart. Prayer moves the great heart of the Father. He has promised to hear the cry of His children. I know He hears and answers prayer. But I also know that those prayers have been quickest answered when I was in greatest straits and knew not how to go. Then indeed I have found the answer on the way even while I wrestled in prayer. And the one great lesson of life to be learned in prayer, in service, in all, is

"not my will but Thine be done" in all things.

¶ Sister Sadie Miller says the reason she has not been writing much lately to the VISITOR is because she has been a greater part of the time away from the typewriter out in the jungle laboring among the poor and neglected. We dislike to hear so little from her but rejoice that she is thus engaged for the Master.

¶ Brethren Ross and Long must have had an unusually profitable trip thru southern India studying different phases of missionary endeavor, if their letters are to indicate anything. In due time readers of the VISITOR will get a message from them concerning their trip.

¶ It is encouraging to note that mission receipts this winter have been running about fifty per cent better than a year ago. The church surely ought to be more earnest givers than in times past and any indication in that direction can be hailed with none other than joy.

¶ Miss Sarah Long has taken up city mission work in Grand Rapids, Michigan, under the direction of the District Board. She orders the VISITOR for herself and a number of tracts for use in the city.

¶ It is to be regretted from the standpoint of the Indianapolis mission that Sister Mary Stoner has felt that her line of duty takes her to her home at Ladoga, Indiana. To those who are seeking the kingdom first, the appointments of life are all the Father's appointments and witnessing then is precious at home or away from home.

¶ The fiscal year for the Mission Board ends March 31. Donations which are not received before that date CANNOT be considered in the contributions reported to this coming Conference. The Annual Meeting offering at Harrisonburg last spring is included in the report which is to be submitted to Conference this coming spring. The offering at Winona will be part of next year's report. In May or June issue will be published a continuance of the *Mirror and Reflector* and churches have from now till March 31, 1910, to make their record for this year. What shall it be?

¶ At Ankleshwer, India, where Brother Stover is at work, there is much prospect for an ingathering and unusual occasion for rejoicing. Bro. Stover and others are working and praying, feeling sure the time of harvest is nigh.

¶ Stephen Berkebile has recovered so completely that he is entering upon his duties again. He and his wife feel they have unusual reasons for praising God.

¶ Sister Mary N. Quinter enjoys her management of the widows' home at Jalalpor. Her work is not without its problems, for she is assigned one of the most needy class of India's wretched ones.

¶ Bro. D. L. Miller has had unusual opportunities of making himself useful among the churches of the West. After visiting twelve of them he has made his home in Pasadena for the remainder of the winter. His meetings have resulted in some conversions to the body of Christ and we feel sure a large number of conversions in the church to a closer walk with God and a greater consecration to His cause. Both are exceedingly helpful.

¶ Mary N. Quinter and Sadie J. Miller on their return home on furlough this coming summer have planned to stop at the World's Missionary Conference at Edinburgh, Scotland. The committee appointed to go to Europe this summer greatly regrets that the moving of Annual Meeting later than regular time brings it in conflict with this great missionary gathering which is held only once every ten years, and so it cannot attend. The benefits of such a meeting in securing a world survey can hardly be measured.

¶ Texas and Louisiana send in another report of district mission work and it would be helpful if every district would do likewise. Their report covers August 1 to January 1. Only two workers,—the one J. A. Miller spent 71 days, preached 48 sermons, made 55 visits, traveling about 2,600 miles at a total traveling expense of $101.10. He conducted one council meeting. The other worker, K. G. Tennison, gave fourteen days, preached 12 sermons, traveled over 200 miles at a total expense of $6.65. He attended one love feast and one council meeting. The district is very desirous of having more workers and more means to reach out in the great field just at their door.

¶ D. J. Lichty and wife spent nearly two weeks at Mt. Morris in January during the Bible term, both making public addresses on India and her needs much to the satisfaction of those attending.

¶ Jesse Emmert and wife expect to visit the churches in California, this spring. It should be remembered that the Sunday schools of this district are supporting Sister Emmert on the India field. The schools of Middle Pennsylvania are supporting Bro. Emmert and he is now visiting a number of the schools. When last heard from he was taking an important part in the Bible term at Juniata.

¶ An earnest consecrated young brother twenty-two years old in the great Northwest sends in 50c for the renewal of his MISSIONARY VISITOR and has this to say: "Guess as far as being a minister is concerned I am entitled to it on your free list, but I am accomplishing so little and feel so unworthy that I'll not ask it free. Only in the ministry about one and one-half years and am out on the frontier on a homestead and my place of appointment is seven and one-half miles distant. (No organized church.) I've never failed yet in getting there tho I must walk there and back to do it. Also teach a Sunday-school class in our little Union Sunday school there." This is the willingness and love for God's cause which brings results. It is the ambition worthy of emulation by God's ministers everywhere. It is stamped with divine approval. Would to God that this same perseverance and willingness to sacrifice might permeate the ranks of our young brethren from one side of the Brotherhood to the other.

¶ While still at the Rochester Convention tho near its close Bro. Jesse Emmert, missionary home on furlough from India, thus speaks of a newer mission he feels he has to the churches he will visit this winter: "I am not going to strive to entertain and please by telling stories of India, but shall try hard to use my opportunity and the credit people naturally give returned missionaries, to link my hearers vitally with me in this work." He has struck the right note. It is so easy to simply tell what will entertain, but the church today is needing the planting of conviction in the heart,—that conviction that falters not till the world has been conquered for Christ.

¶ Three of the McPherson delegates to the Rochester Student volunteer convention,—Prof. S. C. Miller, Sisters Lula Ullom and Elsie Buckman gave the Mission rooms a pleasant call and told of the unusual value the convention had been to them. If their enthusiasm accelerates in crossing the prairies in proportion to the aggressiveness which marks so much of western thot and church activity McPherson will have the benefit of a strong impetus and the District will take still greater strides in general mission work.

When Paul was a Pharisee he thought he was blameless: when he was a Christian, the chief of sinners.—Selected.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR THE VISITOR.

	Dec. 1909	Dec. 1910	Apr.-Dec. 1908	Apr.-Dec. 1909	Inc.	Dec.
World-Wide, ...	$2,012 26	$3,155 84	$ 7,737 42	$20,840 65	$13,103 23	
India, ...	416 69	442 47	2,672 04	3,252 43	580 39	
Brooklyn, ...	45 30		270 82			$ 270 82
Miscellaneous, ...	154 55	168 82	441 62	693 06	251 44	
	$2,628 80	$3,767 13	$11,121 90	$24,786 14	$13,664 24	
Bicentennial, ...			31,180 23			$31,180 23
	$2,628 80	$3,767 13	$42,302 13	$24,786 14		$17,515 99

During the month of December the General Mission Board sent out 211,547 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations during December, 1909:

WORLD-WIDE MISSION.

Pennsylvania—$430.31.

Eastern District.

Elizabethtown Reading Circle, ...$ 3 85

Individuals.

S. H. Hertzler, $5; Abram Fackler, $5; Sallie Wingerd, $3; H. H. Royer, $3; A. J. Kreps, $1, ... 17 00

Southern District, Congregations.

Pleasant Hill, $25.35; Upper Canowago, $23.53; Upper Cumberland, $14.85, ... 63 73

Individuals.

John F. Sprenkel, $100; J. J. Oller, $30; Chas. Brown, $20; H. B. Miller, $10; Alice K. Trimmer, $5; H. C. Price, $2.50; Jacob Beeler, $2; John Lehner, $1.50; Helen Price, $1.25; John H. Miller, $1; Mrs. B. F. Hornberger, 50 cents; Barbara Leiter, 50 cents, ... 174 25

Middle District, Congregations.

Lewistown, $24.35; Claar, $8.40; Spring Run, $7.87, ... 40 62

Sunday School.

Lewistown, ... 2 63

Individuals.

Mrs. J. B. Miller, $5; John R. Stayer, $3; Adam Stayer and wife, $2; Phoebe Zook, $1; Nancy Madison, $1; Geo. S. Myers, $1, ... 13 00

Western District, Congregations.

Summit Mills, $29.50; Purchase Line,—Manor Cong., $18; County Line—Indian Creek Cong., $8.66; Dunnings Creek, $5; Ten Mile, $2.84, ... 64 00

Sunday Schools.

Summit,—Brothers Valley Cong., $10.41; Pleasant Grove, $10.22, ...$ 20 63

Individuals.

Sister Jennie Beam's S. S. Class Johnstown, ... 7 10

Individuals.

Herman Rummel, $7.50; Rhoda A. Brown, $5; H. D. Widdower, $5; Joel Gnagey, $3; Samuel Brown, $2; Galen K. Walker (Marriage Notice), 50 cents; R. E. Reed, 50 cents, ... 23 50

Iowa—$374.58.

Northern District, Congregations.

Kingsley, $56; Grundy County, $31; 87 00

Individuals.

Samuel Fike, $12; Edward Zapf, $6; Henry S. Sheller, $5; Eliz. Albright, $5; Fred Zapf, $5; E. M. Lichty, $3; Julia Gilbert, 90 cents; Jonas D. Sweitzer, 80 cents; A. W. Miller, 75 cents, ... 38 45

Middle District, Congregations.

Coon River, $50; Cedar Rapids, $24.60; Garrison, $10.16; Cedar, $8.30; Muscatine, $5, ... 98 06

Sunday Schools.

Panther Creek, ... 33 50

Individuals.

S. Badger, $5; A. E. West, $5; D. W. Miller, $5; Ida M. Doty, $2.10; C. Z. Reitz, $1.20; E. L. West, $1; Vinton and Louisa Artz, 50 cents; W. H. Blough, 40 cents, ... 20 20

Southern District, Congregations.

English River, $59.62; South Keokuk, $13.60; Libertyville, $12.05; Fairview, $7.70, ... 92 97

Individuals.

Jacob Keffer, $1.20; W. G. Caskey, $1.20; Mrs. D. M. Baughman, $1; L. M. Kob (Marriage Notice), 50 cents; D. F. Sink (Marriage Notice), 50 cents, ... 4 40

Illinois—$328.46.
Northern District, Congregations.
Lanark, $36.40; Cherry Grove, $32.77; Pine Creek, $21.83; Shannon, $20.70; Waddams Grove, $17; Milledgeville, $9.46, ... $ 138 16
Individuals.
Wm. Wingerd, $12; Emma G. Beckner, $10; John Weber, $5; Wm. Lampin, $5; John C. Lampin, $5; D. W. Barkman, $5; Joseph and Jane Arnold, $5; Daniel Beard, $5; E. Weigle, $5; Galen B. Royer, $4.50; Daniel Barrick, $3; Jacob F. Butterbaugh, $2.50; Lee Boyer, $1.25; C. G. Binkley, $1.25; Jennie Harley, $1.20; A. L. Moats, $1.20; Mrs. Eliz. Wieand, $1; W. R. Thomas, $1; J. M. Lutz, $1; Lizzie Shirk, $1; Israel Cripe, $1; "A Sister, Dixon," $1; O. D. Buck (Marriage Notices), $1; Levi S. Shively (Marriage Notice), 50 cents; Mrs. G. W. Harshman, 50 cents; Reuben J. and Sarah E. Faringer, 40 cents, ... 80 30
Southern District, Congregations.
Cerro Gordo, $60.50; Centennial, Okaw Congregation, $10, ... 70 50
Individuals.
James and Hannah M. Wirt, $10; Mr. and Mrs. A. L. Turney, $6; David Blickenstaff, $5; I. G. Cripe, $5; M. D. Hershey and wife, $3; Isaac Eikenberry, $2.50; Atta C. Eikenberry, $2.50; Benjamin Bowman, $2.50; Lulu M. Thurman, $1; Eliza Renner, $1; J. W. Stutzman, $1, ... 39 50

Indiana—$333.09.
Northern District, Congregations.
Blue River, $21; Cedar Lake, $13; Yellow Creek, $10.42; Maple Grove, $8; Elkhart Valley, $3.65, ... 35 07
Christian Workers.
Bremen, ... 3 50
Individuals.
Susan Schrock, $15; Levi Zumbrun and wife, $12; Mrs. C. C. Wenger, $11; Mrs. Nettie Johnson, $10; Jacob O. Culler, $6; Christian Stouder, $5; Susan Yoder, $2; Hamon Hoover, $2; Daniel Whitmer, $2; D. B. Hartman, $2; David Steele, $1.50; H. W. Krieghbaum (Marriage Notices), $1.50; Sarah Whitmer, $1.50; Levi Hoke, $1.25; W. H. Brumbaugh, $1; Noah H. Shutt, $1; B. J. Miller, $1; I. L. Berkey, $1; Enos W. Bowers, $1; Lanah Hess, $1; Samuel E. Good, $1; Wm. H. Shidler (Marriage Notice), 50 cents; D. E. Hoover (Marriage Notice), 50 cents; John S. Kauffman, 50 cents, ... 81 25
Middle District, Congregations.
Pyrmont, $31.05; Lower Deer Creek, $5.30, ... 36 35
Sunday School.
Burnetts Creek, ... 7 07
Individuals.
"Incognito," $35; A brother, $7; James K. Cline, $6; E. G. Butterbaugh, $3; Brother and Sister W. L. Angle, $3; Ezra Fahrney, $2.50; Elizabeth Fahrney, $2.50; Daniel Karn, $2.50; Louisiana Priser, $1.50; John W. Hoover, $1.50; M. E. Miller, $1; Andrew Fouts, $1; J. O. Weddel, $1; G. W. Butterbaugh, 95 cents; Jacob Jones, 50 cents; W. F. Neal, 50 cents, Elizabeth Jones, 50 cents; James Himelich, 50 cents; Emma F. Eikenberry, 10 cents, ... 70 55
Southern District, Congregation.
Nettle Creek, ... 45 90
Individuals.
"A Brother," $15; W. K. Simmons, $7.20; Chas. Ellabarger, $3; W. B. Young, $1.20; Amanda Widows, $1; Susan Metzger, $1; Levi S. Dilling, $1; Catharine Bowman, $1; Jeremiah Latshaw, $1; John S. Hoffert, 50 cents; Dennis Hufford, 50 cents, ... 32 40

Virginia—$280.36.
First District, Congregations.
Botetourt, $31.25; Pleasant Hill, $15.83; Topeco, $2.50; Burks, $2.35, .. 51 93
Second District, Congregations.
Bridgewater, $71.37; Mill Creek, $66.26; Greenmount, $20.50; Mt. Vernon, $10.62, ... $ 168 75
Individuals.
W. H. Sipe, $6.65; D. F. Long, $6; B. W. Neff, $5; Susan and Ida Wine, $4; N. W. Beery, $3.33; J. L. Zimmerman, $3.30; Mollie V. Foster, $2.50; S. A. Sanger, $2.40; A. W. Diehl, $2.25; D. F. Long, $2; Mary S. Zimmerman, $1.65; Jane A. Zimmerman, $1.65; Bettie E. Good, $1.50; John S. Flory, $1.50; D. S. Neff, $1.50; James R. Shipman, $1.50; Mrs. Mary C. Cline, $1; B. Bessie Cupp, $1; John S. Garber, $1; J. N. and Hettie E. Smith, $1; J. S. Roller, $1; Eliz. A. Andes, 65 cents; John L. Driver, 65 cents; E. D. Kendig, 65 cents; Mrs. Anna Wampler, 60 cents; Susanna Flory, 50 cents; Madison and Catharine Kline, 50 cents; Benjamin Cline, 40 cents; S. I. Stoner, 40 cents; S. Frank Cox, 40 cents; Salome A. Gochenour, 35 cents; M. G. Sanger, 35 cents; L. S. Miller, 30 cents; John F. Wampler, 30 cents; Nannie D. Humberd, 30 cents; John D. Huddle, 25 cents; Nannie A. Brown, 25 cents; Elizabeth Showalter, 25 cents; Sallie B. Stoner, 20 cents; Mary Showalter, 20 cents; A. J. Miller, 20 cents; D. F. Long, 15 cents; Nannie J. Miller, 10 cents, ... 59 68

Ohio—$250.32.
Northeastern District, Congregations.
Danville, $25; Chippewa, $23.71, .. 48 71
Individuals.
George Good, $15; Wm. Domer, $10; Mrs. Geo. M. Weidler, $6; Mr. and Mrs. A. C. Thompson $5; Mary A. Shroyer, $3; Jacob Leckrone, $1.50; John Dupler, $1.20; Noah Horn, $1; Amanda Sollenberger, $1, .. 43 70
Northwestern District, Congregations.
Silver Creek, $22.42; Swan Creek, $18.83; Oak Grove—Rome, $13.47; Fostoria, $11.65; Black Swamp, $7.48; Lick Creek, $4.40, ... 78 25
Sunday Schools.
Sand Ridge, ... 2 72
Individuals.
M. W. Printz, $10; Minerva Printz, $6; Aaron Smith, $5; T. A. Sellers, $3; David Berkebile, $2.40; Joseph S. Robison, $2; Lydia Dickey, $1.50; John R. Snyder, $1; Catharine Dick, $1, ... 31 90
Southern District, Congregation.
Salem, ... 18
Aid Society.
Union City, ... 6 06
Individuals.
John E. Gnagey, $15; Sidney E. Coffman, $6; David Fultz, $3.75; Wm. Klepinger, $3; C. M. Smith, $2.50; Allen Ockerman, $2; A. J. Weimer, $1.25; W. H. Folkerth, $1.20; Eli Niswonger, $1.20; W. C. Teeter, $1.20; John O. Warner, $1.20; Chas. F. Flory (Marriage Notice), 50 cents, .. 38 80

Kansas—$236.08.
Northeastern District, Congregations.
Overbrook, $13; Vermilion, $7, ... 20 00
Individuals.
Chas. Christenson, $10; W. B. Price, $1.50; Mary R. Mohler, $1, ... 12 50
Southeastern District, Congregation.
Altamont, ... 2 40
Individual.
Wm. Kirkendall, ... 2 00
Northwestern District, Congregations.
Belleville, $28.18; Dorrance, $6.35, 34 53
Individuals.
W. H. Williams, wife and family, 6 00
Southwestern District, Congregations.
Larned, $38.30; Pleasant View, $31.91; Wichita, $20.10; Eden Valley, $17; Slate Creek, $16.84; Walton, $11; Hutchinson Mission, $2, ... 137 15
Individuals.
C. C. Trostle, $10; S. M. Brown,

$2.50; J. C. Ulrey, $2; S. A. Honberger, $2; Tena Glathart, $1; Jacob Stutzman, $1; Katie Yost, $1; "A Sister," $1, ...$ 21 50

California—$172.46.
Northern District, Congregations.
Reedley, $28.15; Raisin City, $16.79; Sacramento Valley, $15; Butte Valley, $7.35, ... 67 29
Christian Workers.
Fruitvale, ... 1 50
Individuals.
Thos. N. Beckner, $2.60; Mrs. W. H. Stempel, $2; From an isolated Sister, $2; Sarah J. Beckner, $1; W. M. Platt (Marriage Notice), 50 cents; Angeline Reese, 50 cents, ... 8 60
Southern District, Congregations.
Glendora, $24.31; Lordsburg, $20; South Los Angeles, $17.36; Inglewood, $15; Covina, $13.90, ... 90 57
Individuals.
Walter and Selma Stephens, $2.50; Martha J. Gray, $2, ... 4 50

North Dakota—$164.58.
Congregations.
Williston, $117.06; Cando, $24.02, .. 141.08
Sunday School.
Hebron, ... 5 00
Individuals.
Bro. and Sister S. L. King, $10; Henry and Elizabeth Kile, $8; Thomas Allen (Marriage Notice), 50 cents, ... 18 50

West Virginia—$124.80.
First District, Congregations.
Maple Spring, $57.80; Greenland, $14.30; Beaver Run, $10.37; Sandy Creek, $10.02; Glade View, $7.34; Heyner, $5; Seneca, $4.47; Harmon, $3.50, ... 112 80
Second District, Individuals.
A Brother, Simpson, $9; Sarah E. Newlon, $1; Thomas Griffith, $1; E. Lodge Ross, $1, ... 12 00

Maryland—$77.00.
Eastern District, Congregations.
Pipe Creek, $28.50; Frederick, $7, .. 35 50
Sunday School.
Woodbury, ... 3 75
Christian Workers.
Westminster, ... 4 05
Individuals.
Alfred Englar, $5; Mary L. Stouffer, $2.50; Barbara Stouffer, $2.50; David M. Young, $1; W. E. Roop (Marriage Notice), 50 cents, ... 11 50
Middle District, Congregation.
Beaver Creek, ... 15 00
Individuals.
Jonas E. Flook, $1.20; D. L. Martin, $1, ... 2 20
Western District, Individual.
Geo. W. Beeghley, Bear Creek, ... 5 00

Missouri—$68.95.
Northern District, Congregation.
Smith Fork, ... 21 75
Individuals.
John Van Trump, $5; S. B. Shirkey, $5; Laura E. Folger, $1.20, ... 11 20
Middle District, Congregation.
Clear Fork, ... 2 25
Individuals.
D. C. Bosserman, $8.50; O. Perry Hoover, $6.10, ... 14 60
Southern District, Congregations.
Carthage, $7; Peace Valley, $4.65, 11 65
Individuals.
"From one of the Least," $5; George Ely, $1; Emma E. Wyland, $1; Mary M. Cox, 50 cents, ... 7 50

Washington—$55.23.
Congregation.
Sunnyside, $33.75; Lakeside, $5.48; Myers Creek, $4, ... 43 23
Individuals.
"A Widow," $10; S. Bock and wife, $1; L. Clanin and wife, $1, ... 12 00

Michigan—$42.78.
Congregations.
Thornapple, $18.56; Riverside, $3.50, 22 06
Sunday Schools.
New Haven, $9.70; East Thornapple, $8.02, ... 17 72
Aid Society.
Scottville, ...$ 2 00
Individual.
John C. Jehnzen, ... 1 00

Oklahoma—$41.64.
Congregations.
Mound Valley, $29; Big Creek, $6; Washita, $4.44; Bright Star, $1, ... 40 44
Individual.
W. P. Bosserman, ... 1 20

Oregon—$31.77.
Congregations.
Portland, $9; Newberg, $8.02; Talent, $6.75; Mohawk Valley, $3, ... 26 77
Individual.
A. H. Baltimore, ... 5 00

Colorado—$26.50.
Congregation.
Rocky Ford, ... 14 50
Individuals.
Nancy D. Underhill, $5; Conrad Fitz, $5; Annie Talhelm, $1; C. A. Shank (Marriage Notice), 50 cents; Salem Beery (Marriage Notice), 50 cents, ... 12 00

Tennessee—$19.66.
Congregations.
New Hope, $6.30; Knob Creek, $6; Mountain Valley, $5.26; Pleasant Valley, $1.10, ... 18 66
Individual.
James McIntosh, ... 1 00

South Dakota—$14.75.
Congregation.
Willow Creek, ... 13 75
Individual.
Mrs. T. J. McBride, ... 1 00

North Carolina—$14.66.
Congregations.
Flat Rock, $8.53; Pleasant Grove, $4.66, ... 13 19
Sunday School.
Flat Rock, ... 1 47

Minnesota—$13.66.
Congregations.
Hancock, $9.35; Morrill, $4.31, ... 13 66

Canada—$11.50.
Individuals.
Louisa Shaw, $10; Mrs. Daisy Highberg, $1; E. M. Culler (Marriage Notice), 50 cents, ... 11 50

Montana—$10.00.
Individual.
O. A. McGraw, ... 10 00

Arizona—$8.35.
Congregation.
Glendale, ... 8 35

Idaho—$6.35.
Congregation.
Twin Falls, ... 5 35
Individual.
J. B. Lehman, ... 1 00

Arkansas—$5.00.
Congregation.
Austin, ... 4 00
Individual.
W. S. Watts, ... 1 00

Texas—$5.00.
Individuals.
N. Bowman and wife, ... 5 00

Nebraska—$3.00.
Individuals.
Wm. and Ruth McGaffy, $2; Mary R. Hargleroad, $1, ... 3 00

Wisconsin—$1.50.
Individuals.
J. E. Zollers, $1; John Patten, (Marriage Notice), 50 cents, ... 1 50

Louisiana—$1.50.
Congregation.
Roanoke, ... 1 50

Alabama—$1.50.
Individual.
Luther Petry, ... 1 50

New Mexico—$0.50.
Individual.
Jacob Wyne (Marriage Notice),.... 50

Total for the month, ...$ 3,155 84
Previously reported, ... 17,684 81

Total for year so far, ...$20,840 65

INDIA ORPHANAGE.

Kansas—$98.06.
Northeastern District, Christian Workers.
Kansas City, ... $ 20 00
Sisters' Aid Societies.
Appanoose, $20; Washington Creek, $20, ... 40 00
Individual.
Miss Alice Wimer, ... 32 00
Southwestern District, Sunday School.
Slate Creek, ... 6 06
Illinois—$34.00.
Northern District, Congregation.
Shannon, ... 4 00
Individual.
L. Studebaker, ... 20 00
Southern District, Sisters' Aid Society.
Centennial—Okaw Congregation, .. 5 00
Sunday School.
Centennial—Okaw Congregation, . 5 00
Ohio—$28.00.
Northwestern District, Aid Society.
Greenspring, ... 8 00
Southern District, Sunday School.
Pitsburg—Ludlow Congregation, .. 20 00
Idaho—$27.50.
Sunday Schools.
Winchester, $25; Boise Valley, $2.50, ... 27 50
California—$26.00.
Northern District, Sunday School.
Butte City, ... 10 00
Southern District, Christian Workers.
South Los Angeles, ... 16 00
South Dakota—$20.00.
Individuals.
Guy P. and Eva Heagley Hurst, .. 20 00
Indiana—$20.00.
Middle District.
Mrs. C. M. Mertz's S. S. Class, .. 20 00
Pennsylvania—$20.00.
Eastern District, Christian Workers.
Parkerford, ... 20 00
Louisiana—$20.00.
Class 3, Roanoke Sunday School, .. 20 00
Canada—$16.25.
Fairview Sunday School, ... 16 25
Michigan—$14.00.
Woodland Congregation, ... 10 00
Woodland Mission Band, ... 4 00
Nebraska—$10.16.
Bethel Sunday School, ... 10 16
Iowa—$10.00.
Southern District, Sunday School.
South Keokuk, ... 10 00
Washington—$2.50.
Individual.
Susie E. Reber, ... 2 50
West Virginia—$2.00.
Indivdual.
Allie King Leatherman, $1; Bula Shoemaker, 75 cents; Virgil Bailey, 25 cents, ... 2 00

Total for the month, ... $ 348 47
Previously received, ... 2,314 77

Total for year so far, ... $2,663 24

INDIA MISSION.

Indiana—$50.00.
Northern District, Individual.
T. C. Elson, ... $ 50 00
Ohio—$15.50.
Northwestern District, Congregation.
Maumee, ... 15 00
Northeastern District.
Individual.
Reuben S. Mohler, ... 50
Illinois—$7.50.
Northern District, Congregation.
Shannon, ... 7 50
Texas—$6.50.
Individuals.
Mrs. W. T. Sprague, $5; Ida and Gena Sprague, 50 cents; Wilbur Sprague, 50 cents; Pearl Sprague, 50 cents, ... 6 50
Pennsylvania—$6.00.
Eastern District, Individual.
Susannah Hutchison, ... 6 00
Oklahoma—$5.00.
Receipt No. 11513, ... 5 00
Canada—$2.00.
Individuals.
Lester T. Jordan, $1; Mrs. Sarah Jordan, $1, ... $ 2 00
Illinois—$1.50.
Southern District, Individuals.
M. D. Hershey and wife, ... 1 50

Total for the month, ... $ 94 00
Previously reported, ... 459 19

Total for the year so far, ... $ 553 19

CHINA MISSION.

Washington—$24.00.
Individuals.
S. Bock and wife, ... $ 24 00
Illinois—$23.88.
Northern District, Congregation.
Shannon, ... 10 50
Birthday Offerings, Shannon S. S., 7 88
Southern District, Individuals.
Geo. W. Trone, $4; M. D. Hershey and wife, $1.50, ... 5 50
Virginia—$10.74.
First District.
Botetourt Congregation, ... 1 00
Class No. 7, Roanoke City, ... 5 00
Second District, Congregation.
Manassas, ... 4 74
Colorado—$9.00.
Colorado City Congregation, ... 9 00
Oklahoma—$5.00.
Receipt No. 11513, ... 5 00
Maryland—$5.00.
Middle District, Individual.
Clara A. Mullendore, ... 5 00
Pennsylvania—$5.00.
Eastern District, Individual.
Susannah Hutchison, ... 5 00
California—$2.50.
Southern District, Individuals.
Walter and Selma Stephens, ... 2 50
Ohio—$2.00.
Northeastern District, Individuals.
Amanda Sollenberger, $1; Reuben S. Mohler, 50 cents; Sherman Mohler, 50 cents, ... 2 00
Indiana—$2.00.
Southern District, Individual.
Snow Mahorney, ... 2 00

Total for the month, ... $ 89 12
Previously reported, ... 350 35

Total for the year so far, ... $ 439 47

NEW ENGLAND MISSION.

Illinois—$50.00.
Northern District, Individual.
A Brother, ... $ 50 00

Total for the month, ... $ 50 00

Total for the year so far, ... $ 50 00

CUBAN MISSION.

Virginia—$9.20.
Second District, Congregation.
Manassas, ... $ 9 20
Cuba—$6.00.
Omaja Congregation, ... 6 00
Indiana—$3.00.
Southern District, Individual.
Snow Mahorney, ... 3 00
Ohio—$2.50.
Northwestern District, Individuals.
G. S. Throne and wife, ... 2 50

Total for the month, ... $ 20 70
Previously reported, ... 31 59

Total for year so far, ... $ 52 29

CUBA MEETINGHOUSE.

Ohio—$1.00.
Northeastern District, Individuals.
Reuben S. Mohler, 50 cents; Sherman Mohler, 50 cents, ... $ 1 00

Total for the month, ... $ 1 00
Previously reported, ... 51 76

Total for year so far, ... $ 52 76

CHURCH EXTENSION.

Indiana—$4.00.
Southern District, Individual.

Chas. Ellabarger,	$ 4 00
Total for the month,	$ 4 00
Previously reported,	70 80
Total for year so far,	$ 74 80

PHILIPPINE MISSION.

Oregon—$2.00.
Individuals.

Jacob and Nancy Bahr,	2 00
Total for year so far,	$ 2 00

COLORED MISSION.

Ohio—$1.00.
Northeastern District, Individual.

Amanda Sollenberger,	$ 1 00
Total for the month,	$ 1 00
Previously reported,	17 91
Total for year so far,	$ 18 91

AFRICAN MISSION.

Pennsylvania—$1.00.
Middle District, Individual.

G. W. Kephart,	$ 1 00
Total for year so far,	$ 1 00

THE BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

We acknowledge the following remittances for the month of December, 1909:

General Fund.

California.—A. E. Thomas, Inglewood, $8.23. **Idaho.**—Gilbert Betts, Nampa, $2.60. **Illinois.**—D. J. Blickenstaff, Oakley, $9; Otho Watson, Mt. Carroll, $19.03; Amy N. Trout, Lanark, $5.28; Dow A. Ridgeley, Parkersburg, $13.81; Millard R. Myers, Chicago, $1.68. Total, $48.80. **Indiana.**—Noah W. Butterbaugh, Silverlake, $8; D. W. Bowman, Anderson, $1.91; Ethel Martin, Arcadia, $5; Frank Dillon, Dublin, $7.28; B. J. Miller, Nappanee, $10.15; Michael Bowman, Topeka, $4; David Ober, La Otto, $5.94; A. J. Bowers, Darlington, $5. Total, $47.28. **Iowa.**—H. W. Cakerice, Whitten, $12; Samuel Badger, Dallas Center, 80 cents; Minnie Mentzel, Robins, 26 cents; Wm. Flora, Greene, $6. Total $19.06. **Kansas.**—Frank L. Crist, Olathe, $4.37; Elmer C. Peck, Morrill, $7.65; Isaac Garst, Quinter, $1. Total, $13.02. **Maryland.**—Chas. C. Smith, Burkittsville, $5; Lizzie Bussard, Sharpsburg, 11 cents; "J. E. F." Mapleville, $1. Total, $6.11. **Michigan.**—John C. Jehnzen, Rodney, $7.60; Martha Whitmer, Beaverton, $1.82; Harmon Towns, Sunfield, $3.80. Total, $13.22. **Missouri.**—J. J. Wassam, Cabool, $4.15; Adda E. Gray, Mountain Grove, $3.25; G. T. Temple, Stet, $3.71. Total, $11.11. **North Dakota.**—J. W. Schlotman, Larrabee, $10; H. O. McCann, Sykeston, $14.26; Jas. O. Kerler, Zion, $11.70. Total, $35.96. **Ohio.**—Lester Heisey, West Milton, $4.52; Mahlon Moyer, Alvordton, $4.60; A. S. Meyers, Deunquat, $5.15; H. H. Detwiler, Columbiana, $7.47; Crist Snavely, Republic, $2.45. Total, $24.19. **Oklahoma.**—Charlie Showalter, Thomas, $11.54. **Oregon.**—Sarah A. Van Dyke, Newberg, $5. **Pennsylvania.**—M. R. Brumbaugh, Henrietta, $3.50; Irwin R. Pletcher, Stahlstown, $2; Chas. Warren, Fairfield, 65 cents; Jas. Q. Hershberger, Everett, $2.44; C. L. Buck, New Enterprise, $16.25; D. M. Garhart, Grafton, $1; Florine Snowberger, East Freedom, $1; Harvey Shoemaker, Johnstown, $1.61; Walter E. Cox, Warriors Mark, $3.34; J. P. Ritchey, Saxton, $2; J. H. Eshelman, Elizabethtown, 2 cents; Elsie Schrock, Friedens, $12; Sudie M. Wingert, Waynesboro, $5; M. C. Horner, Meyersdale, $5.51. Total, $56.32. **Tennessee.**—A Brother, Morristown, $1. **Virginia.**—Peter Garber, Weyers Cave, $3.85; J. W. Wright, Grottoes, $8.50. Total, $12.35. **West Virginia.**—Noah Thomas, Brandonville, $1.07; J. B. Leatherman, Burlington, $1; A. W. Arnold, Pleasant Dale, $9.85. Total, $11.92.

Building Fund.

California.—D. D. Hufford, Macdoel, $33.50; Daisy Evans and mother, Los Angeles, $2. Total, $35.50. **Idaho.**—S. S. Neher, Twin Falls, $5.40. **Illinois.**—Virgil C. Finnell, Elgin, $5; I. C. Eisenhour, Chicago, $4.53; A. C. Kessler, Mulberry Grove, $2; M. S. Seymour, Palestine, $18.50. Total, $30.03. **Indiana.**—J. W. Rowdabaugh, Syracuse, $25.40; S. A. Hylton, Indianapolis, $4; Tobias Helsel, Argos, $27.50; C. W. Zumbrum, Churubusco, $25.39; D. H. Brumbaugh, Markle, $10.90; Katie Neher, Flora, $10.20; H. H. Johnsonbaugh, Hagerstown, $5.56; Jacob Nissinger, Peru, $15.75; Thomas Griffith, Decatur, $2; Arthur G. Miller, Plymouth, $1.85. Total, $128.55. **Iowa.**—Ida Berkey, Ankeny, $6.50; A. P. Blough, Waterloo, $11.30; Ida M. Brown, Ollie, $7.86; Savilla Swab, Grundy Center, $5. Total, $30.66. **Kansas.**—F. A. Vaniman, McPherson, $12.46; George Eisenbise, Morrill, $7.50; Paul Eisenbise, Morrill, $7.50. Total, $27.46. **Louisiana.**—Nellie Smith Hoke, Roanoke, $2.90. **Maryland.**—Geo. W. Fouch, Brownsville, $24. **Michigan.**—D. E. Sower, Clarksville, $2.63; Martin Hardman, $4. Total, $6.63. **North Dakota.**—Winfield S. Sink, Brumbaugh, $17. **Ohio.**—C. Jay Workman, Danville, $13.65; Minerva Kintner, Bryan, $28.22; Blanche Landes, Beaverdam, $9.35; M. S. Young, East Akron, $15; Mahlon Moyer, Alvordton, $10.50; S. D. Musselman, Dayton, $6.35; W. P. Kreiner, Akron, $14.25; Eli Brown, Shelby, $5; J. I. Lindower, Fostoria, $2.79; Frank Blessing, Dayton, $20.60; Iona Rarick, North Star, $10.55; J. W. Hornish, Defiance, $18; S. S. Miller, Bradford, $16.58; Edw. A. Bollinger, Pioneer, $17.31; Mrs. H. R. Swihart, Leipsic, $2.51; Lena Shroyer, New Carlisle, $1.50; J. P. Krabill, Prairie Depot, $3.11; Geo. K. Good, Poland, $4.31; D. N. Schubert, Alvada, $5.33. Total, $204.91. **Oklahoma.**—J. O. Hartman, Reed, 80 cents. **Nebraska.**—Mrs. H. A. Hoffert, Mooresfield, $2.44. **Pennsylvania.**—A. B. Carper, Palmyra, $2; Jerome E. Blough, Holsopple, $6.04; Daniel E. Guyer, New Enterprise, $6.36; Geo. W. Wertz, Johnstown, $9.26; John H. Miller, Lewistown, $3.25; Samuel Platt, Berlin, $10.65; Ed. C. Bower, Kittanning, $3; J. H. Eshelman, Elizabethtown, $11.25; Wm. H. Hollinger, Shady Grove, $5.26; Frank F. Fyock, Johnstown, $3; David H. Mohler, Mechanicsburg, $11; Jas. Blattenberger, Markes, $10.25. Total, $81.32. **Virginia.**—Benj. F. Via, Free Union, $1; C. M. Brown, Winchester, $1. Total, $2. **Washington.**—Lena Inks, Wenatchee, $7. **West Virginia.**—Jacob S. Zigler, Gatewood, $3.40. Extension No. 2, Chicago, collections, $4.46.

Formerly reported in the General Fund and transferred during December to the Building Fund by request of the donors, $59.98.

Total December receipts for General Fund, $327.71.

Total December receipts for Building Fund, $674.44.

Chas. W. Eisenbise, Treasurer.
Chicago, 1811 So. Clifton Park Ave.

TWO VIEW POINTS OF A VEXED QUESTION.

(Continued from Page 67.)

many other places, where houses that are kept to let are usually furnished with everything, including lamps and dishes. Such a plan would cost the mission but a small fraction of what the present one costs the missionary, since once in the bungalow the furniture would remain.

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD · GO YE · I AM A WORKER

Vol. XII · MARCH, 1910 · No. 3

Sawing in India.
As it was in the beginning, so is it now.

Reader, Frank
January 1911

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
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Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,

Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII March, 1910 Number 3

WORLD WIDE

Since the Nashville Student Volunteer Convention in 1906, there have been 1,275 volunteers sent to the field by 50 different Boards. Since that time 61 volunteers have been called to their reward, four of them in the massacres in Asia Minor and Persia.

A noted writer in India says, "It is my firm conviction that wherever Hinduism is in any sense a moral force today, it is due to the leaven of the Gospel of Jesus Christ."

During the 300 years just preceding the Civil War only 20 negroes had received a college training. Now there are nearly 200 private schools and colleges managed and almost entirely supported by negroes.

King Albert of Belgium seems to be as good as King Leopold was bad. As one proof of his purpose to cease the crimes of the Congo and carry out needed reforms, he has dismissed the former officials and will place men in office whom he can trust to wipe out the revolting horrors of the past.

The Methodist Episcopal Church South employs this year sixty-one missionaries among foreign speaking peoples in the United States.

Russia still maintains eighty missions on Alaskan soil, and spends a great deal of money in supporting them.

There are forty heathen temples in our country burning incense to heathen gods.

The Chinese Presbyterian church of Los Angeles gave last year $15.75 per member for Foreign Missions.

The members of a Scotch Presbyterian church in East Africa have begun to build themselves a brick church entirely at their own expense. Some donate money, others give labor and some of the native chiefs are sending their people to aid in the construction. The main purpose of Christian Missions is to teach the people to love God and to help themselves.

A noted traveller in a recent book on Africa tells us that Uganda, Africa, is the only country he ever visited where every person of a suitable age went to church every Sunday morning. It has not been so many years ago when in this same country missionaries died martyrs to the cause of Christ.

The First Presbyterian church of Wilmington, North Carolina, is supporting nine foreign missionaries at Kiany Yin, China. It also supports at this place twelve native Chinese workers. Besides these the church supports two other foreign missionaries, three home missionaries and four home mission teachers. It is said that this First Church of Wilmington has more members in China than in the home church.

The Mission Board of the United Presbyterian church reports 934 accessions to their church in Egypt during the year 1909.

In 1818 a women sent an offering of fifty cents to a foreign missionary society in New England and accompanied the same with these lines:

"Go, fifty cents. Would you were more
And thousands were your name;
Then you might reach some distant shore
And spread a Savior's name.

"But yonder ocean's made of drops,
And particles of sand or snow
Can swell the lofty mountain tops
Of Andes' towering brow.

"The Lord can multiply your power
More than the intrinsic worth;
Go, do some good each passing hour;
Go, help to bless the earth.

"Go, join your sister currents round
And mingle as you flow;
Go, help to heal the bleeding wound
And soothe the breast of woe."

The demand for Bibles in Bulgaria with its 3,000,000 Moslems and 600,000 Greeks was so large last year that the Bible Society could hardly supply the demand for New Testaments. Bible sellers are received gladly by rich and poor alike, by Christians and Mohammedans. Even in Servia where most of the people belong to the Greek church there were many favorable for the Word of God.

It is said that almost the whole of the 2,000 prisoners of the Tokachi prison in Northern Japan have professed to believe in the Christian religion. The governor of the prison has for years been a Christian and other workers have been quietly sowing the good seed. Almost all of them have Bibles to aid them and many are earnest students. Christ came to seek and to save that which was lost.

A Laos girl in a Christian school in her native country was offered a good rice field well stocked with cattle if she would give up Christianity. Her mother is dead and her father is poor but she declined the offer. When all Christians become so loyal to their faith the conversion of the world will be made easy.

Christians of Lien-Chou, China, have erected a monument to the memory of their missionaries who were martyred in 1905.

Three native Christians who were preaching Christ in Bulgaria not long since received letters threatening to kill them if they did not cease their preaching. When they reported the matter to the Government they received the answer that the Government would see that the murderers were punished if the Christians were killed, but that it could not guarantee their safety, when they were yet alive. The Christians fled for their lives.

An ancient legend tell us that when God created birds He gave them songs but no wings and gave each little songster a burden to carry. As each little singer placed the burden upon its back and started on its way, singing, the burden became wings and it soared gladly on the way. Christians with tasks to perform will find that singing too will lighten their burdens and make the road seem easy and the burdens light.

When a Russian official said to Dr. Schauffler, "My Imperial Master, the Czar, will never allow Protestantism to set foot in Turkey," he calmly replied: "My Imperial Master, Christ, will never ask the emperor of Russia where He may set His foot or plant His kingdom."—*A. T. Pierson.*

Some of the American Bible Society colporteurs in the south of our own land have had some experiences much like the times of the Middle Ages. One of them working among the French below New Orleans received threats to burn both him and his books.

The work of evangelizing Japan has only begun. It is estimated that there are 30,000,000 yet to whom the Gospel has not been preached. Yet Christian influence has permeated all Japan. It means a great step in advance where fifty years ago in Japan it meant death to confess Christianity, to now find that in the semi-centennial celebration of Christianity we find the majority of the speakers are Japanese.

A gift of $500,000 to the endowment fund of the American Bible Society, by Mrs. Russell Sage, was made, on the condition that they raise a corresponding amount. At last reports they were only needing about $37,000 to meet the conditions.

Christianity is forcing its way into the great Russian Empire. In St. Petersburg alone there are now twelve evangelical churches. The Duma last summer enacted a law securing to minors between the ages of 14 and 21 years the right to choose their religion with the consent of their parents.

This is a year of intense missionary agitation. The Student Volunteer Convention at Rochester, N. Y., with volunteers from more than seven hundred institutions of learning, the remarkable city campaigns of the Laymen's Movement, and the World's Missionary Conference at Edinburgh, Scotland, indicate that there is world-wide interest in Foreign Missions. With prayer and consecration much can be done to turn the world to Christ.

There is but one religious periodical published in the Korean language. This is printed in San Francisco by Rev. C. F. Reid, D. D., and is known as the *Korean Evangel.*

ANOTHER LOOK INTO THE MIRROR

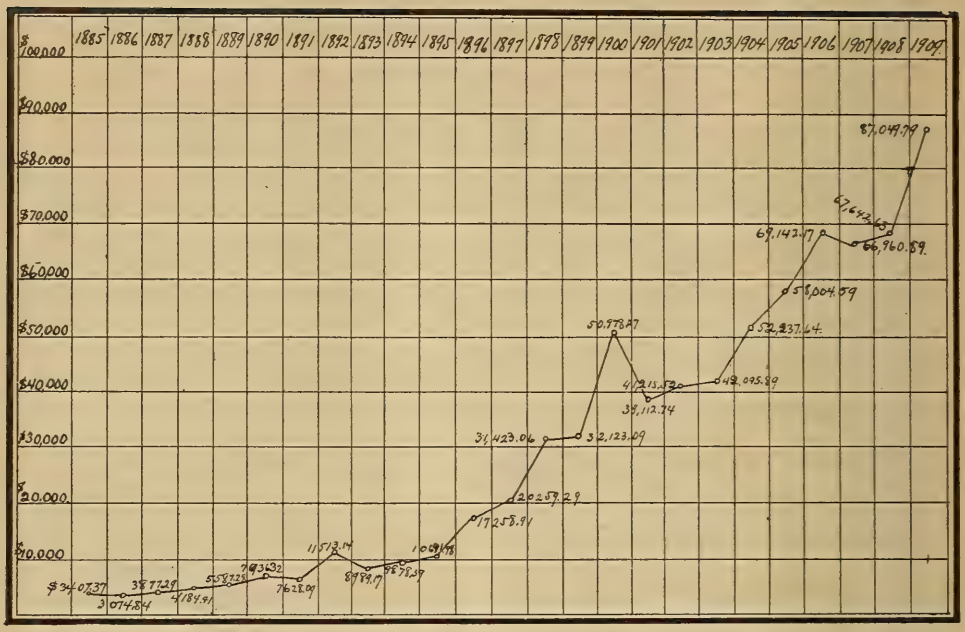
W. L. Eikenberry

The following analysis of the growth of giving in our Brotherhood deserves a careful reading from those who have been interested in the Mirror's reflection. It should arouse the sleeper and cause strong men to buckle on their armor.

The Missionary Mirror and Reflector, in a late issue of the VISITOR, and the excellent analysis of the sources of the Bicentennial Fund, has served to suggest a general analysis of the mission receipts for some years past. This seems all the more important in view of the apparently decreasing receipts, for everyone who has followed the reports of the secretary-treasurer must have noted that the total shown has decreased from $69,142.17 in 1906 to $67,642.63 in 1908, and excluding the special Bicentennial Fund, the very low mark of $49,205.78 was recorded in 1909. A fall of nearly $20,000.00 within three years certainly needs investigation, and the more especially when we recall that the $50,000.00 mark had already been passed in 1900.

These facts are all graphically set forth in the accompanying diagram, which has become familiar in the publications of the Board.

Is it possible that we have gone back a whole decade in our missionary enthusiasm, as would appear upon the face of the returns? This is the question which it is the purpose of this article to solve.



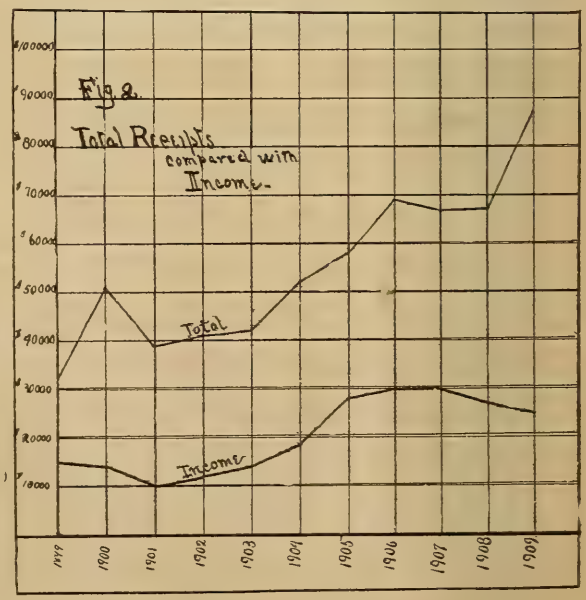
An inspection of the diagram shows at once that three years stand out quite prominently as years of large receipts—1900, 1906, 1909; the latter due to the Bicentennial Fund. Subtracting this special fund, 1909 becomes conspicuous for the smallness of its receipts.

These large variations require an examination of the source of the receipts. All the money that comes into the treasury of the Board may be roughly classified under three heads: (1) Contributions to the regular funds, (2) Contributions to special funds (India famine, Bicentennial) of temporary nature, (3) Income from endowment and similar sources.

Now it is evident that the income (3) does not represent our own present zeal, but rather the interest of those who provided the endowment in years past and have themselves possibly already gone to their reward. When this is subtracted from the total receipts we may begin to measure ourselves.

The following diagram represents the total receipts, from 1899 to 1909, and income during the same period:

It will be noticed immediately that

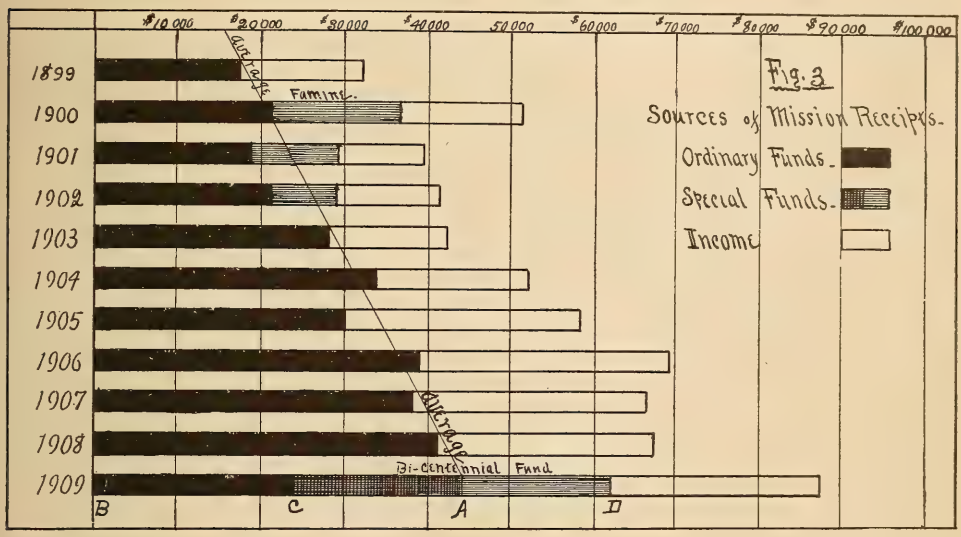


the high point in receipts in 1906 coincide with an increase in income from endowments, and that the decline immediately following is due in large measure at least to a corresponding decline in income. The decline in that period is not therefore due, in any large measure, to a falling off in contributions.

There is a slight variation in income also in the years 1900 and 1901, but this is much too small to explain the total variation in gross receipts. The real variation here lies in the contributions of those years. The variation in contributions as well as the proportion of each year's receipts derived from each of the three sources, is shown in Fig. 3, the regular contributions being shown in solid black and the special funds by shading. The diagonal line shows the average of regular contributions, and points to the amount (marked "A") which we should have expected for 1909 in the regular fund.

It is immediately evident, from an inspection of Fig. 3, that the large total of 1900 was due mainly to the India Famine Special Fund, the ordinary contributions of the year passing the average by only a small amount. The famine fund of the two following years was also rather large, but the decrease in income (Fig. 2), as well as a decrease in ordinary contributions below the average, almost counterbalances this in the total. One is obliged to imagine that considerable of the Famine Fund of 1901-02 did not represent an additional sacrifice on our part, but only a diversion of usual gifts from other funds to this one.

It is equally plain that in 1906 gifts of amounts above the average assisted the unusually great income of the year in completing the total.



There remains the peculiar case of 1909 yet to investigate. In that year the largest total in our history was achieved as a result of special efforts on the occasion of the Bicentennial. Although we did not raise the $100,000.00 we had set out for, we did succeed in collecting a special Bicentennial Fund of $37,844.01. Over against this must be set the fact that our contributions to ordinary funds fell from $40,933.27 in 1908 to $24,122.32 in 1909. This decrease of almost $17,000.00 can mean only that our missionary zeal has fallen off very much, or else, that a great many of us simply gave to the Bi-

centennial Fund the amount that we would otherwise have given to other funds of the Board. The conclusion is irresistible that a large part of the Bicentennial Fund represents merely a change in name of our contributions while the other part is in fact an evidence of greater liberality.

Now let us see just how much, so nearly as we can arrive at it, represents a real increase in our liberality for 1909. A simple calculation shows that the average annual increase in contributions has been $2,622.00. It is to be supposed that if there had been no special effort made the same would have been true in 1909 and our expected, or average, contribution therefore should have been about forty-three thousand, five hundred dollars ($43,555.27), represented by A-B on the diagram. Everything *contributed* above that amount represents the results of the special effort of the year. The *total contribution* was $61,966.33 (B-D on diagram). The excess above the average (A-D) was $18,416.33, and this sum therefore represents the amount which we gave as a particular mark of our thankfulness for two centuries of blessings.

If we take a good look at ourselves in this mirror it will show us several things.

1. The contributions for the past ten years have been growing at a fairly regular, but not increasing rate.

2. There has been no falling off that has not been quickly regained, unless in 1909.

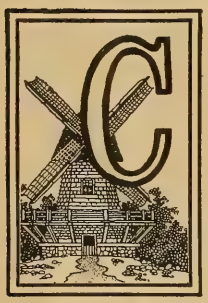
3. The apparent decrease in regular funds in the past year represents a shifting from regular funds to the special fund.

4. The actual financial gain by the special efforts of 1909 is represented by less than $18,500.00.

5. The Bicentennial* appeal did not take hold of the hearts of our people in the sense that the India Famine did. Whether this represents an actual waning of enthusiasm for the church or not can be told only when the figures for the next few years are at hand.

*This includes only the Bi-centennial and no auxiliary funds.

A WITCH DOCTOR BELIEVED



CONGO land in Africa is steeped in sin and cruelty such as a civilized world cannot even dream of. Yet these poor benighted ones are flesh of our flesh and bone of our bone; for God made of one blood all nations, and He has committed to us the words of reconciliation, the balm for every wound of the heart and a healing for all their sorrows. He has given it to us to take to them yet the Christian world seems so listless, so indifferent to their needs. That the Gospel can and does transform, comfort and help these poor unfortunate ones, let the following instance told by Charles Bond, of Lolanga in *Regions Beyond* illustrate:

"A few years ago I baptized a lad in a town called Bobanga, baptized him with another, one Sabbath morning, the first men of that town to enter our Lolanga church. One lad was the son of a witch doctor in that town—the witch doctor in this instance being a woman—a widow, a doubled-up, wizened old woman; and had you seen her that morning with all her paraphernalia and all her bangles on, you would have thot—'What a despicable creature!' When we came up from the water the chief of the town met us and said to the boys, 'You are the first two to receive the white man's teachings. You will both die of sleeping sickness.' Strange to say, about six

And you must do the whole honor of drinking it. The household will not drink with you for that would not be polite. They ask you all kinds of questions, especially name, age, how many children, where you live, etc. You catch a word now and then and attempt to answer. Very likely you have answered the wrong thing, but one has said something and they very graciously forgive the stupid foreigners' mistakes, for you say you have been here but a few months. After you have visited the home a few times you begin to understand them and have little prayer meetings with them. You read the Scriptures, sing a hymn, have prayer and perhaps talk a little on the Scriptures. It may be more profitable to you than to the hearers at first, but a beginning must be made so the sooner the better if you have anything to say at all.

The street language is no small help in getting the language,—the beggar asks you for cash, the riksha man wants you to take a ride, the fruit man wants to sell you fruit, merchants of all kinds shout their wares on the street all day long and often till midnight,—vegetables, nuts, fowls, singing birds. seeds, meat, cloth of all kinds, etc., etc.

Still another method of learning which is quite essential to the happiness of the household is talking to the servants, and is often quite as annoying as ridiculous. A guest arrives and you think you have told the servant to bring a chair when behold, he brings a piece of soap for the names are the same having only different tones. You may think you have told him very plainly how to do a thing and perhaps he does the very opposite. Of course you think him very stupid. I wonder how it looks from the other side. Many a person has told the Chinese that they came to China on a large brick instead of a large ship for they are so much alike.

Thus day by day we continue the language and in God's own good time we will be able to tell these people of the beautiful life of the Son of God that their lives may be patterned likewise.

Tai Yuen Fu, Shansi, China.

INDIA NOTES

E. H. Eby

ON Sept. 29 was held at Bulsar the semi-annual conference of the Missionaries of Gujarat and Katiawar, where several hours were spent in worship, prayer, and helpful discussion of the many difficult problems which confront all missions alike. These two days out of the year are the only ones in which there is opportunity for acquaintance and fellowship between the workers of the different missions, and these meetings are appreciated by all. The oldest missionary present, Dr. Taylor, told me that he can remember when there were but three missionary families in all this region, and that it did his soul good to see assembled so large a number now engaged in the work. There were twenty-seven present; this is not nearly the entire number of missionaries. But we had a pleasant day together.

In the devotional hour attention was called to the moving of God's hand in various parts of the world, in reviving His people: Korea, where thousands are being led to the Lord every month; Australia, where the power of God is

being manifested in a marvelous manner; the great recent revival in China; the moving of the Spirit among the students of Calcutta where a new interest and spirit of enquiry is very manifest. All these show that God is ready to fulfill His promise to those who put themselves in readiness to receive God's blessing. It was shown that God alone can send revival. No effort or strain on our part can revive a single dead soul. Again, God sends revival to those who are of an humble and contrite heart. Isa. 57: 15. We hope to see the revival come to those who are proud and self-sufficient, but it must begin with those who see and feel their own and their people's sins and shortcomings and come to God in humiliation and contrition. This humble, contrite confession of sin is the first step toward revival. It was then pointed out that even the missionaries themselves may be the greatest hindrance in the way of the Spirit's reviving work. Their neglect of devotional Bible study and prayer for their own spiritual growth, the failure to preserve the high purpose of love in every act, allowing the ministry of intercession to be crowded into a corner on account of the pressure of other duties, dependence upon our own efforts and institutions. These should bring the missionaries before God in humility and contrition.

Then the failures and sins of the church at large were noted: worldliness, materialism, lack of victorious spiritual power. This too calls for confession and contrition. The condition of the church today was compared to Ezekiel's vision of the valley of dry bones: spiritual death. But as when Ezekiel was given the vision of the dry bones he was given a message which God said would result in their moving together and being clothed with flesh and skin, so now, God has a message for the hour, and it is our duty to comprehend God's message. Many at home and some, sad to say, on the mission field, are losing this message. Christ is being degraded to the level of the human, His works stripped of the miraculous, and His religion placed alongside of the rest with no legal excuse and still less power to carry out her presumption to transplant them all. The world still needs the message of the cross, even tho it be a stumbling-block to the Musselman and to the Hindu foolishness.

But after the prophet had given his message there was but a lifeless mass of new flesh, there was wanting the breath of God to make them live. And as God had given him the message, so also now He indites a prayer in answer to which the new-clothed bones were revived. Intercession is always the condition of real revival. There are many praying for revival, but we need to stop and inquire what sort of prayers are being offered. God will answer the prayer which He Himself puts into the heart. And it is a prayer to the Holy Spirit. It is the prayer of divine authority. "Come, O Spirit, and breathe on these slain that they may live." No feeble petition or doubt in that. It is a God-breathed prayer. Are we getting our prayers from God? Are we seeking to know from Him what we should ask for?

Several earnest prayers were then offered, and the discussion of the mission problems taken up. Papers were read, and discussed. Questions were asked and answered in a very earnest manner. Information was sought from each other as to how to do certain things which are difficult.

Some time was given to the Sunday-school work of the district also. When evening came the people from the other missions departed to their several stations while those of our own mission who were there staid to attend the meeting of the Field Committee on the next day. This was as usual a full day, but a pleasant one. God's name be glorified in it all. Amen.

Jhagadia, India.

000,000 drinks taken each day, and each drink pays two cents in tax.

Mr. Capers might have added that it is the drinkers who pay the tax, and while they are paying tax enough to build a battleship they are drinking booze enough to float it.

COST OF DRINK.

The New York Tribune, one of the most conservative and reliable newspapers in the United States, says: "The drink bill of the United States is $1,410,236,702. All the corn, wheat, rye, oats, barley, buckwheat and potatoes put together will not pay for it. The liquor traffic costs more each year than our whole civil service, our army, navy and congress, the river, harbor and pension bills, all we pay for local government, all national, State and county debts and all the schools in the country. In fact, this government pays more for liquors than for every function of every kind of government."

DRINK KEEPS THOUSANDS OF MEN OUT OF WORK.

Any system which will increase the capacity and ability to consume is of vital importance to the wage earner. The luxuries of life yesterday become necessities today. Larger life develops larger demands for the essentials to that life. Physical being may feed upon bread and meat and live, but with larger outlook additional viands enter into daily consumption.

Thus at every turn of life the wageworker finds himself vitally interested as a wageworker in contributing to a system which will enlarge the demands of the whole people for the output of his hand. It is in this larger life of the people that we have the hope of the future. Instead of limiting supply, the life of the people should be directed toward a growth more rapid than increased supply can meet. We are underconsumers of the commodities which enlarge life and capacity for greater demand, and we are overconsumers of commodities which dwarf life and narrow the wants and desires of degraded homes.

At this time in our own land of America there are 100,000 homes where demand for useful commodities of life is almost extinct. With an average of five in each of these homes, not less than 500,000 people are not contributing to the demand of normal homes, and, instead of growth to give opportunity for the incoming years, these homes are destined to dissolution and ultimately to be supported by tax upon the producer. In the final analysis the wage earner and producer pays the tax.

One million other homes are headed in the direction of the 100,000 drunkards and with moderate drinking keep their surplus below the possibility of luxury or growth in reasonable demand for better living. With the same average of five dependents to each family we have in this list 5,000,000 people headed the wrong way.

The liquor traffic for its output of more than $1,000,000,000 anually employs less than one man in five who would be employed if the billion dollars were expended for useful commodities. Should the channel of trade be changed we would have more laborers demanded by the increased consumption of useful commodities than are now idle, and prices for labor would rise under the natural law of supply and demand.

A great burden of taxation would be also removed, and money now wasted in court proceedings, jail support, conviction and care of criminals would find its way into the manufacture of commodities and luxuries of life, which in turn would lead to the demand for labor. Graft would wither largely with the taproots exposed to the light and air of righteous government.—*Felix T. McWhirter.*

The Little Missionary

Barbara.

MARY MAGDALENE.

The morning star yet shone, and shadows chill and gray,
Above the lonely sepulcher of Jesus lay,
When Mary came, love's latest ministries to bring,
Of spices rare and costly, to embalm her King.

The tomb was closed; well guarded was that silent door;
The stone the entrance barred—a royal signet bore.
But see! a mighty hand has rolled the stone away!
"Come and behold the place" where late the Savior lay.
"He is not here!" He needs no more love's ministries.
Go tell His doubting friends He lives—the Master lives!

O Mary, highly favored! Great was thy reward,
The first to bear the tidings of a risen Lord.
Much hadst thou been forgiven, and great hath been thy love.
O woman, first in life and death thy faith to prove!

What shall we render Thee, O Christ? Our living King!
To Thee our hearts, our hands, our feet, we gladly bring.
Grant us, like her, to be Thy messengers of light
To those of Thine who, in the darkness, watch and wait.

Ring out, ye Easter bells, across the ocean-tide!
The stone is rolled away, the door is opened wide.
Let the glad isles rejoice this resurrection day.
The Christ is risen! He bringeth immortality!

—Selected.

RISEN WITH CHRIST.

O soul of mine, to life's new rapture born,
Canst thou forget the splendor of that morn
When, through the chill and silence of thy night,
Stole the warm radiance of the Easter light?

Did not thy Lord, before the dawn of day,
Unseal thy tomb, and bid thee come away?
And in that sacred garden, cool and dim.
Amid the lilies didst thou walk with Him?

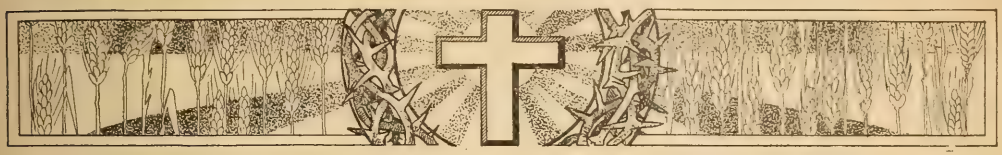
Then why shouldst thou, all trembling and afraid,
Still bring thy spices where thy Lord was laid?
Unto the heavens lift up thy downcast eyes;
Thy Lord is risen, and thou with Him didst rise.

Not for the trump of doom and judgment hour
Waits, through long years, the resurrection power:
Today He lives; today His life may be
Eternal life begun, O soul, in thee.

LEFT-OVER FLOWERS.

"The old gentleman who roomed across the hall is to be buried this afternoon," explained the landlady, as the theological student opened his door in answer to her rap. "And seeing that you are studying for the ministry," she

EDITORIAL COMMENT



¶ For we are God's fellow-workers: ye are God's husbandry, God's building. 1 Cor. 3: 9.

¶ The first precious thot that should come to the readers of the lines preceding is that that verse is eternally true. It is as much true for the child of God today as it was the day Paul crystallized the truth into those memorable words.

¶ But it should also be noted these words are only true if we are workers. We cannot be God's fellow-idlers,—that classes us with the Devil. God is no idler; He is a worker, and He rejoices only in those of His redeemed ones who WORK. He redeemed them to be workers in His vineyard. He found us as idlers about the gate. To us who have been redeemed He has said, "Why stand ye here idle? Go work in my vineyard." No one is saved but to serve. We accepted the invitation and went into the vineyard.

¶ A serious question now comes to each one, "Am I working? And is my working with God or by myself?" Do not answer too hastily. There is much back of this inquiry.

¶ In weighing for the correct answer it stands patent that God is no half-hearted Worker. What He does is marked by completeness and perfection. In the beginning of law He commanded His people to "love Him with all their might." This simply means that we shall love those about us whom we see with the same ardent devotion that we would love the Lord and then He has the assurance of our whole-hearted love to Him.

¶ If God is to be our Partner in work it is well to study His methods further. He works steadily, never giving up. He persists until the end. Nothing daunted by reverses by rebellious man, He presses on and on and in the end wins. What a lesson for each believer in partnership with Him. Obey God. Work faithfully and continuously. Die in line with God's purposes and in dying not despairing, for faith in God says we win. That is effectual, successful work even in the midst of apparent failure.

¶ Growing beautifully out of this idea of successful work is another closely akin. God works tenderly. No revenge. He waits till the "cup of iniquity is full" and then judgment falls as a result of eternal and righteous laws rather than an act of a vindictive Creator. God works most tenderly, and so should His partners in labor tenderly work with Him.

¶ But best of all in this thot is this,—that God has always worked along the line of greatest need not for Himself but for His creatures. That is why He sent His Son to earth to redeem fallen man. That is why He passed the houses of the rich and self-conceited and went among the lowly, the poor, the sick, the maimed of life. Oh, what a picture of a worker! What a "two-edged" thrust from a tender, loving heart is the thot of following greatest need in our endeavors. One is a minister longing and stirred to work with God because the field opens for so much to do. But his faith is short, he turns to the apparent great need of his

own life and environment, flings doubt and unbelief into the very face of the Infinite, and selfishly trudges on thru the failures of life only to end up in everlasting failure. And thus, could we go thru the catagory of Christian endeavor, we would find few, very few, who thru faith and amidst great tribulation even amongst their brethren have lived a fair degree of success in being workers with God.

¶ But we should look even beyond this and see that our Partner seem not to reckon the sacrifice He makes in order to work for others. Even that little word "so" in John 3: 16 is a measure for man rather than a recounting from God. Man may say that God was prodigal in His love to humanity, but that is simply man's way of trying to reveal the love man cannot measure. He cared not for sacrifice. He sought to redeem. Precious as was His only "begotten Son" man's salvation was worth more than this, and so He asked His Son to "pour out His soul unto death" that we might have life.

¶ And even when the world does not believe on Him as they should, our "Senior Partner" does not stop. He just keeps working until men are saved, kept saved and are glorified in Him. Thus did the Son pray over and over in His high priestly prayer.

¶ Thus does God work. Thus does He want His partners, you and I to work with Him. Are we doing it? or are we discouraged, downcast, worldly, half-hearted in our effort and blaming God for lack of results? Oh, for just a hundred real workers with God! They could move the world by the hundred thousand.

¶ In a letter from H. F. Caylor, Sec-Treas. Bldg. Committee, 165 South Clarkson Street, Denver, Colorado, he makes this statement that should prompt a number to respond. He says, "If parties who signed pledges would pay same we would have enough money to complete work as planned." They are needing the house for services in its completed form and it would be a great favor if this request would be complied with.

¶ The VISITOR has for some time maintained a Temperance Department and is glad to be of service to the Conference Temperance Committee in the larger way outlined in this issue. Make America sober is a long step towards making America righteous. It is, however, true that soberness alone will not save. The church should never give up laboring to win men to Christ, the Great Remedy for intemperance and unbelief in the world. The watchword of the church should be, "Save America for Christ in order to save the world for Christ."

¶ In a few instances I have heard of churches who during bicentennial year contributed their hundreds and some their thousands for erecting a church-house or remodeling one in their own congregation and hence their shortage in gift to the General Board and the Mirror and Reflector does not put them in the true light. It is good that they have been so liberal with themselves at home during that year. Just let the next year show the same liberality for the Lord's work in some other field and the Mirror will finally get the glorious reflection.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR THE VISITOR, FOR JANUARY 1910.

	Jan. 1909	Jan. 1910	Apr.-Jan. 1909	Apr.-Jan. 1910	Inc.	Dec.
World-Wide, ...	$1,471 86	$2,453 57	$ 9,209 28	$23,294 22	$14,084 94	
India, ...	265 44	447 46	2,937 48	3,699 99	762 51	
Brooklyn, ...	2 00		272 80			$ 272 80
Miscellaneous, ...	88 41	62 63	530 03	755 69	225 66	
	$1,827 71	$2,963 66	$12,949 59	$27,749 90	$15,073 11	$ 272 80
Bicentennial, ...			31,180 23			31,180 23
	$1,827 71	$2,963 66	$44,129 82	$27,749 90		$16,379 92

During the month of January the General Mission Board sent out 84,072 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations during the Month of January, 1910:

WORLD-WIDE.

Virgina—$495.27.

First District, Individual.
Emma Southall, ...$ 2 00

Second District,
Harrisonburg Annual Conference Surplus, ... 419 16

Congregations.
Nokesville, $28.44; Fairfax, $7.50, 35 94

Individuals.
B. F. Glick, $6; John H. Kline, $5; Samuel Garber, $3; Edna D. Miller, $2.25; D. M. Good, $2; Geo. W. Shaffer, $1.75; F. N. Weimer, $1.50; J. M. Garber, $1.20; Lethe A. Liskey, $1.20 Jos. F. Driver, $1; Geo. H. Kline, $1; J. G. Kline, $1; Mary F. Whitmer, $1; R. M. Figgers, $1; Jonathan Wampler, $1; J. C. Myers, $1; Elizabeth Harley, $1; Ella L. Myers, 75 cents; John W. Wright, 60 cents; Geo. H. Kline, 60 cents; J. M. Garber, 50 cents; Mattie Caricofe, 50 cents; Bettie E. Caricofe, 50 cents; Elder Benjamin Miller, 40 cents; P. J. Crann, 40 cents; Rebecca F. Miller, 30 cents; Mary C. Miller, 30 cents; J. S. Wright, 25 cents; B. F. A. Myers, 15 cents; D. R. Miller, 15 cents; Sarah A. Knicely, 15 cents; Elizabeth Kline, 15 cents; B. F. Miller, 15 cents; Fannie S. Miller, 10 cents; Barbara A. Wampler, 8 cents; Fannie A. Wampler, 8 cents; Elizabeth Wampler, 8 cents; Bessie V. Wampler, 8 cents, .. 38 17

Pennsylvania—$528.49.

Eastern District, Congregations.
Parker Ford, $80; Coventry, $80; Tulpehocken, $50; Indian Creek, $28.34; West Green Tree, $18.36; Maiden Creek, $13.15, ...$ 269 85

Individuals.
Mrs. Sue E. Martin, $10; Mrs. Kate N. Smith, $5; J. R. Erb, $2; S. Francis Harner, $1.20; Henry R. Gibbel, $1.20; Benjamin Kinder, $1; J. K. Eicher (Marriage Notice), 50 cents; S. H. Hertzler (Marriage Notice), 50 cents, 21 40

Southern District, Congregation.
Waynesboro, ... 38 50

Waynesboro Miss. Association 7 00

Individuals.
D. E. Brown, $10; John Hart, $6; Celia Yost, $5; Amos & Lizzie Keeny, $5; Solomon Strauser, $3; John H. Smith, $2; Sarah A. Baker, $2; G. W. Harlacher, $1.60; Lydia Hogentogler, $1; Mrs. C. H. Balsbaugh, $1; Susie Walker, $1; Cora Royer, $1; W. B. Harlacher, $1; Receipt No. 11622, $1; Ellen S. Strauser, $1; Mrs. Moses Miller, 55 cents; D. H. Baker (Marriage Notice), 50 cents; S. G. Shellenberger, 50 cents, ... 43 15

Middle District, Congregations.
Tyrone, $17.62; Spring Run, $14.17; Sugar Run, $10; Rock Hill, Aughwick Congregation, $5; Warriors Mark Congregation, $3.25, ... 50 04

Sunday Schools.
Martinsburg, $15; Lewistown, $3.78, 18 78

Individuals.
"Seven," $10; Miriam Gray, $10; C. L. Buck, $3; Sam'l R. Snyder, $3; John Snowberger, $3; Aaron Teeter, $2; T. T. Myers, $1.50; Isaac Replogle, $1.20; James Houseman, $1;

Eli Masemore, $1; Mrs. Reuben Chilcote, $1; Susannah Rouzer, 50 cents, ...$ 37 20
Western District, Congregation.
Quemahoning, ... 6 31
Individuals.
H. L. Griffith, $8; S. J. Miller, $6: H. H. Reitz, $5; Mrs. Mary J. Miller, $5; Linda Griffith, $4.50; Wm. H. Koontz, $3; J. G. Miller, $1.20; Sarah A. Johnson, $1; D. G. Snyder, $1; James C. Wineland, $1; R. E. Reed, 56 cents, ... 36 26
Illinois—$341.15.
Northern District, Congregations.
Pine Creek, $26.50; West Branch, $15; Cherry Grove, $9; Rock River, $4, ... 54 50
Sunday Schools.
Batavia, $11.50; Milledgeville, $7.60, 19 10
Individuals.
J. D. Lahman and wife, $200; Levi S. Shively, $10; L. J. Gerdes, $7; D. J. Blocher, $6; Collin Puterbaugh, $5; Mrs. Margaret Williams, $5; D. C. McGonigh, $2.50; Addie and Lizzie Rohrer, $2; P. H. Graybill, $1.20; Belle Whitmer, $1; Mrs. J. A. Kreps, $1; A H. Stouffer, $1; Mrs. Elizabeth Kingery, $1; C. J. Sell, 85 cents; Nellie Morgan, 50 cents, ... 244 05
Southern District, Individuals.
Eliz. Henricks, $5; Frank Etnoyer, $5; J. G. Wolfe, $3.50; E. H. Brubaker, $2.50; Elma R. Brubaker, $2.50; Sister Miller, $2; Geo. W. Miller (Marriage Notice), $1; Lucy Weesner, $1; J. W. Lear (Marriage Notices), $1, 23 50
Ohio—$209.83.
Northeastern District, Congregation.
Mohican, ... 6 64
Individuals.
Isaac Brumbaugh, $10; Melancthon and Sarah Dupler, $5.76; D. F. Stuckey, $5; "In His Name who is above all," $2; G. W. Le Feure, $1.50; J. F. Shrider, $1; Sadie W. Moherman, $1; Clara Woods, $1; S. M. Friend (Marriage Notice), 50 cents, ... 27 76
Northwestern District, Congregation.
Sugar Creek, ... 50 50
Sunday Schools.
Freeburg, $53.; Freeburg-Science Hill, $12.34, ... 65 34
Individuals.
Joseph and Nancy Kaylor, $10; Christena Leedy, $10; J. R. Spacht, $5; N. H. and Barbara Newcomer, $3; L. E. Kauffman, $1.20; Mrs. Kate Branner, $1; David Byerly (Marriage Notice), 50 cents; Abednego Miller (Marriage Notice), 50 cents; Caroline Smith, 50 cents, ... 31 70
Southern District, Congregation.
West Milton, ... 10 69
Individuals.
Mary Ockerman, $6; D. S. Filbrun, $2.40; Philip R. Priser, $1.25; Eliza Priser, $1.25; John H. Rinehart, $1.20; Jesse K. Brumbaugh, $1.20; David Brenner, $1.20; Elias Stauffer, $1.20; Lucinda Stauffer, $1; J. F. Deaton, 50 cents, ... 17 20
Indiana—$186.30.
Northern District, Congregation.
Portage, ... 13 50
Individuals.
M. D. Neff, $10; J. B. Neff, $10; Elias Fashbaugh, $5; Mary E. Early, $5; A. C. Kindy, $3; Mary Lammedee, $2.50; John Huntington, $1.50; Luella Snyder, $1; Emanuel Peffley, $1; S. F. Weaver, $1; Mrs. R. T. Helblig, 73 cents; Samuel J. Burger, 50 cents; Jos. B. Wise, 20 cents, ... 41 43
Middle District, Congregations.
Monticello and Burnettsville, $25.03; North Manchester, $2.50, ... 27 53
Sunday Schools.
Lancaster, ... 15 72
Individuals.
Josephine Hanna, $50; Nine Members, Huntington, $9; Ira Weybright, $3; Priscilla Ohme, $3; Odis P. Clingenpeel, $2; J. D. Rife, $1.20; Isaac L. Shultz, $1.20; Barbara Clingenpeel, $1.20; T. J. Downey, $1; Mrs. Isaac L. Shultz, $1; Geo. L. Studebaker (Marriage Notice), 50 cents; Emma Fair, 50 cents; C. G. Fair, 50 cents; Sam'l A. Haines, 20 cents; J. J. Fox, 12 cents, ...$ 74 42
Southern District, Individuals.
Wm. Stout, $5; Oscar and Gertie Harrison, $2; James A. Byer and and wife, $1.50; H. C. Shultz, $1.20; John Beard, $1; Saylor Newton, $1; Wm. B. Young, $1; John E. Miller, 50 cents; John W. Root (Marriage Notice), 50 cents, ... 13 70
Iowa—$141.15.
Northern District, Individuads.
Eph. Lichty, $34; H. E. Slifer, $10; W. C. Kimmel, $10; J. J. Berkley, $6; Abbie Miller, $5; C. Frederick, $4; U. S. Blough, $4; J. S. Harshberger, $3; Unknown, Waterloo, $3; Mrs. Rebecca Hess, $2; T. L. Kimmel, $2; G. A. Moore, $2; S. S. Myers, $1.60; Mrs. A. D. Nicodemus, $1.50; Mrs. Royal Gaffin, $1; W. H. Hood, 50 cents; W. H. Hood (Marriage Notice), 50 cents, 90 10
Middle District, Individuals.
John G. Fleckner, $6; W. E. West, $5; Mrs. Rebecca C. Miller, $5; S. Schlotman, $5; M. E. Loudenslager, $5; Melissa Younghenry, $5; Franklin Rhodes, $4; L. S. Snyder, $3.75; D. Fry, $3; G. B. Replogle, $2.50; A. C. Snowberger, $1.85; J. B. Miller, $1.25; C. S. McNutt, $1.20; Mrs. Sarah Stonerook, $1; Barbara M. H. Sonafrank, $1, ... 50 55
Southern District, Individual.
L. M. Kob (Marriage Notice), ... 50
Maryland—$142.67.
Eastern District, Individuals.
Elizabeth Switzer, $40; Annie R. Stoner, $15; Alfred Englar, $12; Elizabeth Roop, $10; J. M. Prigel, $6.50; C. H. Roop, $5; Peter Biser, $1.20; Amos Wampler, $1; Martha E. Englar, $1; "A Brother," $1; L. W. Rinehart, 50 cents; S. E. Englar (Marriage Notice), 50 cents, ... 93 70
Middle District, Congregations.
Broadfording, $20; Hagerstown, $8.67, ... 28 67
Sunday School.
Long Meadow, ... 6 80
Individuals.
Caleb Long, $10; Geo. W. Petre, 50 cents, ... 10 50
Western District, Individual.
Geo. A. Lininger, ... 3 00
Kansas—$106.40.
Northeastern District, Congregation.
McLouth, ... 10 00
Sunday School.
Meriden, ... 22 41
Christian Workers.
Appanoose, ... 5 00
Individuals.
James Brandt and wife, $10; J. W. Fishburn and wife, $10; H. S. Eberhart, $2; J. F. Hantz, $1; I. H. Crist (Marriage Notice), 50 cents; Mary E. Baker, 25 cents, ... 23 75
Southeastern District, Congregation.
Osage, ... 6 00
Individuals.
N. J. Joyce and wife, $10; Emma Landis, $1, ... 11 00
Southwestern District, Congregation.
Salem, ... 7 35
Sunday School.
Peabody, ... 7 64
Individuals.
L. C. Weddle, $10; Mary G. Morelock, $1.25, ... 11 25
Idaho—$57.70.
Individuals.
Stephen Johnson, $25; Lizzie Johnson, $25; Joseph Brown, $4.50; R. A. Orr, $1.20; A. P. Peterson, $1; M. M. Custer, $1, ... 57 70

California—$55.10.
Northern District, Congregation.
Sacramento Valley, ...$ 5 00
Christian Workers.
Reedley, ... 8 35
Individuals.
S. Beeghley, $10; Jacob S. Brower, 50 cents, ... 10 50
Southern District, Individuals.
Jacob Lichty, $6; Mrs. Mary M. Hepner, $5; Andrew Shively, $5; Riley F. Brubaker, $5; Josephine Knee, $3; Elizabeth Forney, $3; J. L. Minnich, $3; Jas. Z. Gilbert, $1; J. M. Shively, 25 cents, ... 31 25
Colorado—$38.62.
Congregation.
Sterling, ... 5 00
Christian Workers.
Rocky Ford, ... 13 43
Sunday Schools.
Mt. Garfield, $6.10; Rocky Ford, $3.59, ... 9 69
Individuals.
Mrs. Susie Knoll, $7.50; A. A. Heaston, $3, ... 10 50
Washington—$26.80.
Centralia Bible School, ... 10 60
Individuals.
W. C. Lehman, $13.20; Sallie Hatfield, $2; B. F. Zimmerman, $1, ... 16 20
Missouri—$20.50.
Northern District, Individuals.
Mrs. Fannie Hollar, $7; John W. Alger, 50 cents. 7 50
Middle District, Congregation.
Mound Valley, ... 1 50
Individuals.
W. H. Wagner, $2.50; Nannie C. Wagner, $2.50; Ira Witmore, 50 cents, ... 5 50
Southern District, Individuals.
"A Sister," $5; Sophia Darrow, 50 cents; Nannie A. Harmon, 50 cents, 6 00
Nebraska—$19.92.
Birthday offerings, Lincoln S. S., 11 92
Individuals.
Mrs. Elizabeth Smith, $5; Mrs. M. E. Hildebrand, $1; L. L. Meck (Marriage Notice), 50 cents; C. B. Smith (Marriage Notice), 50 cents; Jesse Y. Heckler (Marriage Notice), 50 cents; P. A. Nickey (Marriage Notice), 50 cents, ... 8 00
North Carolina—$18.86.
Congregations.
Mill Creek, $8; Melvin Hill, $7, .. 15 00
Individuals.
I. W. Bowman, $3; J. R. Purdue, 86 cents, ... 3 86
Oklahoma—$15.70.
Congregation.
Washita, ... 2 70
Individuals.
C. C. Clark, $10; Bertha Ryan Shirk, $2; W. B. Gish, $1, ... 13 00
North Dakota—$10.90.
Individuals.
Lewis Huber, $8.40; D. F. Landis, $1.50; J. D. Kesler (Marriage Notice), $1, ... 10 90
Oregon—$8.00.
Christian Workers.
Ashland, ... 5 00
Individuals.
Elder Jacob and Mary M. Moomaw, $2; J. A. Royer (Marriage Notice), 50 cents; Geo. C. Carl (Marriage Notice), 50 cents, ... 3 00
Michigan—$8.08.
Sunday School.
Sugar Ridge, ... 5 08
Individuals.
G. W. Teeter, $2; Retta Price, $1, 3 00
District of Columbia—$7.00.
Congregation.
Washington, ... 7 00
Tennessee—$6.00.
Individuals.
"Six Individuals," 6 00
West Virginia—$6.00.
Individuals.
Angus R. Spaid, $2; Thos. Harrow, $2; Mena Cassady, $1.50; Maggie C. Wickert, 50 cents, ...$ 6 00
Wisconsin—$2.38.
Congregation.
Worden, ... 1 38
Individuals.
J. E. Zollers, ... 1 00
Texas—$1.50.
Individuals.
H. D. Blocher, $1; Mrs. Mary Hanna, 50 cents, ... 1 50
Montana—$1.00.
Individual.
Mrs. W. E. Swank, ... 1 00
Canada—$0.25.
Individual.
Ephraim Keffer, ... 25

For the year so far, ...$ 2,970 62

Total for the month, ...$ 2,453 57
Previously received, ... 20,840 65

For the year so far, ...$23,294 22

INDIA ORPHANAGE.

Indiana—$63.00.
Northern District, Sunday School.
First Church, South Bend, ...$ 5 00
Middle District.
A. W. Eikenberry's S. S. Class, Flora, $20; Flora Brim's S. S. Class, Flora, $10, ... 30 00
N. Manchester S. S. Primary Dept., 8 00
Southern District, Sunday School.
Locust Grove, Nettle Creek, ... 20 00
Pennsylvania—$57.00.
Eastern District, Individuals.
Isabella F. Price, $16; Mr. and Mrs. E. E. Eshelman, $6; Sarah Nyce, $5; A brother and sister, $5, ... 32 00
Middle District, Individual.
Eliz. J. Carroll, ... 5 00
Western District.
Meyersdale Mission Circle, ... 20 00
Ohio—$36.00.
Northeastern District, Sunday School.
Black River Class No. 3, ... 20 00
Aid Society.
Maple Grove, ... 16 00
Illinois—$25.05.
Northern District, Christian Workers.
Naperville, ... 20 00
Southern District.
Woodland Primary Class, ... 5 05
Virginia—$20.00.
Sunday School.
Fairfax, ... 20 00
Idaho—$20.00.
Christian Workers.
Nez Perce, ... 20 00
Michigan—$18.65.
Congregation.
West Thornapple, ... 8 65
Sunday School.
Sunfield, ... 5 00
Aid Society.
Woodland, ... 5 00
Maryland—$18.43.
Eastern District.
Hagerstown Y. P. Miss Assoc., .. 18 43
Kansas—$17.50.
Southeastern District, Congregation.
Paint Creek, ... 17 50
Colorado—$16.50.
Individuals.
J. M. and Martha Heckman, ... 14 50
North Dakota—$5.25.
Individual.
Wm. J. McCann, ... 5 25
Oregon—$5.00.
Sunday School.
Newberg, ... 5 00
Iowa—$5.00.
Southern District, Sunday School.
South Keokuk, ... 5 00

Total for the month, ...$ 307 38
Previously received, ... 2,663 24

For the year so far, ...$2,970 62

INDIA MISSION.

Illinois—$53.51.
Southern District, Sunday School.
Pleasant Hill, ... $ 52 51
Individual.
M. D. Hershey, ... 1 00
Pennsylvania—$51.25.
Southern District, Individual.
Chas. W. Otto, ... 50 00
Middle District, Sunday School.
Lewistown, ... 1 25
Canada—$16.00.
Individual.
Mrs. Janette Swingle, ... 16 00
Oklahoma—$5.97.
Sunday School.
Washita, ... 5 97
California—$5.45.
Southern District, Sunday School.
Long Beach, ... 5 45
Indiana—$2.00.
Northern District.
Class 3, Bethel S. S. Milford, ... 2 00
Ohio—$1.00.
Northeastern District, Individual.
Simon Harshman, ... 1 00

Total for the month, ... $ 135 18
Previously received, ... 553 19

For the year so far, ... $ 688 37

INDIA WIDOWS' HOME.

Pennsylvania—$5.00.
Eastern District, Individuals.
A brother and sister, ... $ 5 00

Total for the month, ... $ 5 00
Previously received, ... 10 00

For the year so far, ... $ 15 00

CHINA MISSION.

Illinois—$17.75.
Northern District, Sunday School.
Cherry Grove, ... $ 14 75
Southern District, Individual.
Mary A. Brubaker, $2; M. D. Hershey, $1, ... 3 00
Kansas—$10.29.
Northeastern District, Sunday School.
Vermilion, ... 10 29
Pennsylvania—$11.00.
Eastern District, Individuals.
A brother and sister, ... 10 00
Middle District, Individual.
G. W. Kephart, ... 1 00
Canada—$5.00.
Individual.
J. L. Weddle and wife, ... 5 00
Iowa—$0.38.
Middle District, Individual.
Barbara M. H. Sonafrank, ... 38

Total for the month, ... $ 44 42
Previously reported, ... 439 47

For the year so far, ... $ 483 89

CUBA MISSION.

North Dakota—$8.21.
Sunday School.
Cando, ... $ 8 21

Total for the month, ... $ 8 21
Previously reported, ... 52 29

For the year so far, ... $ 60 50

CHURCH EXTENSION.

Missouri—$5.00.
Middle District.
D. C. Bosserman, ... $ 5 00

Total for the month, ... $ 5 00
Previously reported, ... 74 80

For the year so far, ... $ 79 80

JERUSALEM MISSION.

Iowa—$5.00.
Middle District, Individual.
Mary M. Gibson, ... $ 5 00

Total for the month, ... $ 5 00

For the year so far, ... $ 5 00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

During January the Extension has received the following remittances:

BUILDING FUND.

California.—Mrs. M. P. Custer, Butte City, $15.20. **Illinois.**—John L. Lenly, Mt. Carroll, $12.46; Virgil C. Finnell, Elgin, $13.37; Olive Johnson, Mt. Carroll, $3.50; Joseph Doty, Savanna, $2.50; J. A. Royer, Lanark, $14.75. Total, $46.58. **Indiana.**—Chas. Steele, South Bend, $4.15. **Iowa.**—Anna Obrecht, Harlan, $2.50; Ferne Miller, Fredericktown, $4.40. Total, $6.90. **Kansas.**—Elma Dellenbach, Beattie, $4.10; D. H. Heckman, Quinter, $11. Total, $15.10. **Missouri.**—D. W. Teeter, Jasper, 60 cents. **Ohio.**—C. E. Burns, Leipsic, $2. **Oklahoma,**—Charlie Showalter, Thomas, 18 cents. **North Dakota.**—A. B. Puterbaugh, Egeland, $12.50. **Virginia.**—K. M. Diehl, Port Republic, $3.09; J. E. Shirkey, Daphna, $10.21; J. A. Miller, Nokesville, $6.39. Total, $19.69.

Formerly reported in General Fund and transferred at request of donors, $89.07.

Pledges to Building Fund for January, $165.00.

Total to Building Fund for month, $376.97.

GENERAL FUND.

Illinois.—H. H. Gruber, Astoria, $6.20; Geo. Ruth, Astoria, $5.22; Isaac Blickenstaff, Cerro Gordo, $39.50. Total, $50.92. **Indiana.**—R. G. Keever, Monticello, $9.02; H. D. Bollinger, Wabash, $5; Henry Heaston, Warren, $12.35; W. L. Angle, Bringhurst, $3.50; Julia Joseph, Culver, $1.85. Total, $31.72. **Iowa.**—H. B. Johnson, Batavia, $7.10; Mrs. S. A. Miller, South English, $1.14. Total, $8.24. **Kansas.**—W. C. Winder, Waldo, $11.50. **Michigan.**—R. B. Noll, Vickeryville, $10.80; Lulu G. McKimmy, Blissfield, $3.35. Total, $14.15. **Minnesota.**—Minnie Schechter, Worthington, $9.50. **New Jersey.**—H. J. Horne, Sand Brook, $3. **North Dakota.**—J. W. Fitz, Cando, $6.75. **Ohio.**—Mattie Thomas, Pleasant Hill, $9.30; Mame Hoover, Alliance, $12.34; Levi Minnich, Greenville, $6.20. Total, $27.84. **Oklahoma.**—H. C. Murphy, Frederick, $21.65. **Pennsylvania.**—J. D. Ellinger, Maitland, $1.51; J. C. Frederick, Clover Creek, $1.58; Daniel M. Brubaker, Limerick, $2; Lena G. Norris, Grafton, $1; W. F. Johns, Chambersburg, $4.30. Total, $10.39. **South Dakota.**—Delila Baker, Wetonka, $23.10. **Washington.**—Stanley E. Gregory for Sunnyside, $8.10. **West Virginia.**—Geo. S. McKee, Burlington, $1.75.

Total to General Fund for January, $228.61.

If your remittance is not found in the fund for which you intended it kindly notify us at once. Remember that nothing from the General Fund can be used on the much needed building without your request to so use it.

Chas. W. Eisenbise, Treas.
1811 South Clifton Park Avenue.

DENVER MEETINGHOUSE.

Denver, Colo., February 3, 1910. Amount of money received by the Church of the Brethren toward the completion of the Brethren's churchhouse in Denver, Colorado, from December 1, 1909, to February 1, 1910.

O. E. Younkers, Westhope, N. Dak., $10; John C. Stong, Cando, N. Dak., $25; J. W. Beehler, Williston, N. Dak., $10; Postal Cards sold, 75 cents; F. D. Saylor, Zion, N. Dak., $25; Sherman Mohler, Mogadore, Ohio, 50 cents; E. S. Petry, Berthold, N. Dak., $5; Wm. Brownemyer, Ellison, N. Dak., $11; D. M. Shorb, Surrey, N. Dak., $25; J. J. Gensinger, Zion, N. Dak., $10; W. K. Crumpacker, Grenola, Kans., $10; Mattie Boyd, Newville, N. Dak., $5; J. E. Deardorff, Brumbaugh, N. Dak., $10; D. W. Teeter, Jasper, Mo., 50 cents; J. D. Kesler, Zion, N. Dak., $25; J. C. Forney, Kenmare, N. Dak., $5; A brother, Kenmare, N. Dak., $30; W. T. Noakes, Ellison, N. Dak., $5; John Wamsley, Rock Lake, N. Dak., $5; Geo. W. Hulse, Denver, Colo., $11.98; B. S. Katherman, Lawrence, Kans., $1. Total $230.73.

H. F. Caylor, Secretary-Treasurer, Building Fund Committee.

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"I have just finished reading that splendid little volume, 'The Saloon Under the Searchlight,' by Geo. R. Stuart. I find it interesting and valuable. It commends itself to me because of its simple, plain, practical and true statements. I solicit for it a wide circulation, and a careful perusal. It cannot fail to do good."—Eld. P. J. Blough, member of Temperance Committee.

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THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XII APRIL, 1910 No. 4

Miller, J W F December, 1910

The Joy of Intercession

"Helping together by prayer."—2 Cor. 1:11.

I LIKE to feel that though on earth
We never meet,
Yet we may hold heart-fellowship
At God's dear Feet.

I like to feel in all the work
Thou hast to do,
That I, by lifting hands of prayer
May help thee too.

I like to think that in the path
His love prepares,
Thy steps may sometimes stronger prove
Through secret prayers.

I like to think that when on high
Results we see,
Perchance thou wilt rejoice that I
Thus prayed for thee!

—E. G. Barnes-Lawrence.

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

THE BOARD.

D. L. MILLER, Mt. Morris, Illinois.
H. C. EARLY, Penn Laird, Virginia.
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REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

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Elgin, Illinois.

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII April, 1910 Number 4

WORLD WIDE

The people of the United States spent $60,000,000 for lace last year. During the same period they gave less than $7,000,000 for Foreign Missions.

It required 100 years of Foreign Mission work, or until the year 1896, to gain the first 1,000,000 converts. The next million was gained in twelve years, and if the rate continues as it is at present the third million will be gained in six years.

Some of the greatest effects of mission work are to be found in the Islands of the Seas. Of these more than 300 have been evangelized within about eighty years, and in some of them there is not a heathen left.

Missionary work in the island of New Guinea is prospering wonderfully. There are twelve stations in the island and in these are employed twenty-four European missionaries and eleven native helpers. The missionary schools have 440 boys and 154 girls in attendance, and during 1909, 228 heathen were baptized.

A great meeting was recently held in New York City in behalf of Booker T. Washington's noted school at Tuskegee, Ala. He said in his address that it requires $250,000 per year to run the institution and that there are 1,500 students under instruction in the various departments of the school. Tuskegee now has an endowment of $1,500,000.

The number of medical missionaries holding British degrees and diplomas is now 403, which is an increase of eighteen over a year ago.

Interest in missions is increasing. This is shown in the fact that the offerings for all lands for Foreign Missions during 1909 were $24,613,000, as against $22,846,000 during 1908. The increase comes chiefly from the United States and Canada.

The main building of the Lincoln Memorial University, located at Cumberland Gap, Tenn., has been burned. This is the university for which the late General O. O. Howard gave his later years, and which has been instrumental in aiding many of the mountain youths to gain an education. Such a loss is to be regretted.

M. Fournier de Flaix estimates the number of Christians in the world today at 477,080,158. The following are his estimates for the other religions of the world:

Hinduism,	190,000,000
Buddhism,	147,000,000
Confucianism,	256,000,000
Shintoism,	24,000,000
Judaism,	7,186,000
Taoism,	43,000,000
Mohammedanism,	175,000,000
Polytheism,	117,618,669

While, of course, we cannot rely definitely upon figures, yet these are significant as showing that Christianity far outnumbers any of them.

The China Inland Mission, started in 1865, has now, at 210 stations, 928 missionaries.

It is stated that there are now near 250,000 Buddhists in Germany, and that a great number of them belong to the more cultured classes. Surely these people need a revival of the religion of Luther and a return to the simple faith of the early Protestant fathers.

The Christian church of Korea is soon to launch a campaign for the winning of 1,000,000 souls for Christ. The Christian church in that country numbers but 80,000,—about the same number as the Church of the Brethren, and they are planning for one million. Are we!

Mr. Robert E Speer, secretary of the Presbyterian Board of Foreign Missions, has been on a six months' tour of South America. In these countries he found that the students in the educational centers were far behind those of India or Japan, in moral ideals as well as educational development. Eighty-five per cent of the population of some of the countries visited are unable to read and write. This is a Catholic field and shows the thoroughness of their missionary endeavor.

The total number of immigrants entering the United States during 1909 was close to 1,250,000, and of this number 894,870 entered the country at the port of New York. Our Home Mission problem with this great number of foreigners daily grows larger. Our church should awaken to her responsibility in this regard.

The *Chinese Recorder* says that the Salvation Army is about to invade the Chinese Empire. The Salvationists are an aggressive people and are rapidly possessing every land.

Between the years 1898 and 1905 the terrible "sleeping sickness" of Africa took off the natives of the two provinces of Uganda at the rate of 30,000 per year. During the first six months of 1909 the number had fallen to 459. This is, in great measure, a result of consecrated service on the part of medical missionaries.

What America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind father and mother used to have—piety that counted it good business to stop for family prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night so as to get the chores done and go to prayer meeting. That's what we need now to clean this country of filth, of graft and of greed, petty and big, of worship of fine houses and big lands, and high office and grand social functions.—*Wall Street Journal.*

"There is a question that is larger than either government or trade, and that is the moral well-being of vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people, if, in addition to promoting their material well-being, it also stands for an orderly individual liberty, for the growth of intelligence and for equal justice in the administration of law. Christianity alone meets these fundamental requirements. The change of sentiment in favor of the foreign missionary in a single generation has been remarkable."—*Theodore Roosevelt.*

If you want to be distressed, look within.

If you want to be defeated, look back.

If you want to be distracted, look around.

If you want to be dismayed, look before.

If you want to be delivered, look to Christ.

If you want to be delighted, look up.—*Selected.*

The celebration of the twentieth anniversary of the Chicago Tract Society, which took place in Willard Hall on Feb. 5, brought out the fact that the past year has been the record year in the amount of money received and expended and the amount of work done. Of the eighty missionaries who have served the society, twenty-five have been employed during the past year. These men are speaking twenty-three languages. Several of their former missionaries are now filling places of eminence in the ministry and two are in the foreign field. The work of the Tract Society is essentially missionary, and every colporteur for the express and only purpose of the giving the sweet clear message of the Gospel to those who otherwse would never hear it. The great field for this society is among the foreign immigrants to our shores, and this is the field that they are occupying so admirably.

Protestant America is just now experiencing a great upheaval in behalf of missions in the shape of the Laymen's Movement. Throughout the length and breadth of the country the laymen are becoming fired with the high ideal of being an active participant in the evangelizing of the world. Business is being relegated to second place by business men themselves, and the kingdom of God is given first place in their lives. Ministers in the past have failed in awakening the great mass of the church to the same fervor of missionary intensity that this movement seems destined to accomplish. Already in many cities missionary budgets have been doubled and sometimes tripled. A series of conventions in forty of the great cities of our country is being held, and each is being marked with great enthusiasm and substantial increase in the finances placed at the disposal of Mission Boards. Thus the minister is supplied from without with the sinews of war, and happy is that church whose ministers will grasp the opportunity to make a great forward advance in the salvation of souls.

THE MIRROR AND REFLECTOR ON DISTRICT MISSIONS

By the Editor

For the most part the church was glad to behold herself in the Mirror of the December VISITOR and few they are who have turned away and forgotten what manner of missionary workers we are in the fields occupied by the General Board. As I now write I can recall but four who did not like the "image" they beheld. Two claimed the statements incorrect, but when the time boundaries and other facts were given them they had no further objections. Two said "Such statements would do more harm than good." It is hoped not. Moreover, the words of appreciation for once having an opportunity to study the cause of

missions in the light of actual facts have been so many and so general that the VISITOR believes that a view of District Missions would also be helpful.

In submitting this statement of the District work there is no thought in any way of depreciating the earnest, self-sacrificing efforts of all who take an active part in District Missions. Neither is forgotten the marvelous development of the last twenty-five years when from no district missions we have become fully organized to work in every district. But the day of organization has gone by. It is the time for effectual work. To study the field in this light the following is submitted.

Why should such statements prove helpful? For several reasons.

First. Too often in looking at the sum total we imagine we are doing much, when an analysis, revealing the average in individual effort, actually shows we are doing very little. To illustrate, $50 or $100 given by a sister whose husband is hopelessly afflicted, whose property is in the hands of conservators and beyond her control, looks BIG to any mission board which knows the facts and that such annual contributions come through much sacrifice. But when $50 or $100 comes from a congregation of 300 or 500 members, and this is all they do in that year, the heart of the matter is different, very different. Such statements then enable one to look into these collective efforts.

Second. It is human not to forget our good deeds, and often, too often, churches and individuals keep in mind the donation of two or five years ago, thinking that answers even for today. I once met a man who twenty-five years ago gave $50 towards building a church in the community, and every solicitor since has been turned away because of that single good deed.

Third. To suppress facts may at times be good policy, but it may also reveal a lack of real faith in God. The Jews stoned the prophets because they told the facts. When heeded and studied, facts become potent factors in development as well as to enable one to deal correctly with dangerous conditions. Figures may be made to tell most anything, some say. Perhaps so, but be it known unto every one who reads that in these tables he has full privilege of weighing the facts and figures for himself, and he alone may judge the merit of the argument.

"But are not such statements a direct violation of Christ's teaching when He said, 'Let not thy left hand know what thy right hand doeth'?" Jesus was teaching about almsgiving—helping the poor. Missionary work is not on an almsgiving basis. It is not under the option of duty as is helping the poor, but under the necessity of obedience to the command, "Go." The missionary may give tracts, preach sermons and by God's grace win for Christ a man or woman worth a hundred thousand. In India the patel of the village is won as well as the poorest of the poor. But none of this work comes under the head of almsgiving. Moreover, 2 Cor. 8:1 declares that "we make known to you the grace of God which hath been given in the churches of Macedonia"; and if the chapter is read it reveals "much proof" of "the riches of their liberality" (v. 2). It is true the Christian should always be careful never to make a display of any of his giving or of any of his good works; but if he is a worker for Christ he can no more keep his good works from being known by his neighbor or brother (left hand) than he can be an acceptable light bearer and keep his light under a bushel. Christ never meant that the right hand should do little or nothing lest the left hand would find it out, much less to offer the left hand as an excuse for inactivity in any Christian duty.

The Facts.

The following tables come to the reader with greater reliability, if that be possible, than the ones giving a statement of the support to the General Board. Part are taken direct from the published minutes of the Districts. The others have been prepared by the district treasurers. Hence, barring errors which might have crept in unnoticed, here again are the figures and the facts.

There is the fact of growth in membership. 1891 Government census gave us 60,700 communicants. This list which is practically as correctly compiled gives us 82,000—an increase of one-third in nineteen years.

In comparison with the December Mirror the Bicentennial offering is 65c per member while District support as shown herein is 44c per member. It should be remembered that the districts had no Bicentennial enthusiasm.

Through the treasurer of the Board of Southern Illinois not being home during the winter we have been unable to secure complete data from that District. However, including the twenty-eight churches of Southern Illinois the total number is 883 instead of 910 given in the December report. The tables reckon with only 855 congregations, Southern Illinois list being excluded.

Of the 855 congregations 574 contributed to District Missions on a per capita basis as follows:

1 church	gave	$10 00 or more per member
1 church	gave	6 00 or more per member
1 church	gave	5 00 or more per member
5 churches	gave	3 00 or more per member
15 churches	gave	2 00 or more per member
82 churches	gave	1 00 or more per member
105 churches	gave	50 or more per member
138 churches	gave	25 or more per member
226 churches	gave	less than 25 c per member

From the above it appears that only 105 congregations supported District Missions to the extent of a dollar or more per member.

Of the 281 churches giving nothing for District work (their total membership is 16,944 or one fifth of the Brotherhood)

3 have a membership of 300 or more.
13 have a membership of 200 or more.
33 have a membership of 100 or more.
58 have a membership of 50 or more.
174 have a membership of less than 50.

But here is a startling revelation. Allowing that the discrepancy in the December report of twenty-seven too many congregations be placed with those who did not give, there were 291 congregations who did not give to the General Board. Two hundred eighty-one gave nothing to the District Boards, and of these two groups 146, or one-sixth of all the congregations, representing 7,121, or about one-twelfth of the entire membership, gave not one cent either to the General or Home work. Of course the larger proportion of those congregations are small ones, yet the table is full of interest.

4 have a membership of 200 or over.
14 have a membership of 100 or over.
28 have a membership of 50 or over.
100 have a membership of less than 50.

Would it not be a good thing to hunt up the December VISITOR and in your own District see what churches supported one or the other or neither? As you study this phase of the question are there not some striking illustrations of the inaccuracy of the oft-repeated statement made by some that all those who support the foreign work, also support the home field?

Of course needs vary in different Districts, and, too, different District Boards work with different degrees of earnestness. Hence the following three tables of "twelves" have only a relative interest.

What the Brotherhood's Twelve Largest Congregations Gave to Home Work.

Congregation	Memb.	Amt. Given.	Per Capita.
Botetourt, Va.,	656	$174 28	$ 0 27
Antietam, Md.,	606	65 00	10
Middle Creek, Pa.,	515	114 00	22
Sangerville,	504	65 02	12
Mill Creek, Va.,	500	145 15	29
Linville Creek, Va.,	500	84 40	16
Johnstown, Pa.,	500	62 03	12
W. Johnstown, Pa.,	475	50 00	10
Shade Creek, Pa.,	475	100 00	21
N. Manchester, Ind.,	472	120 50	25
Flat Rock, Va.,	472	190 49	40
Page (Mt. Zion), Va.,	450	9 40	02

The Twelve Congregations Giving Largest Amount to Home Work.

Congregation	Memb.	Amt. Given.	Per Capita.
Rock River, Ill.,	180	$627 58	$ 3 48

S. Waterloo, Ia.,	425	$450 00	$ 1 05
Lanark, Ill.,	175	344 12	1 96
Pittsburg, Pa.,	145	331 24	2 28
West Branch, Ill.,	66	330 94	5 01
Wichita, Kans.,	135	284 00	2 10
Silver Creek, Ill.,	401	276 25	67
Newton, Kans.,	70	276 00	3 90
Walton, Kans.,	23	250 00	10 86
Sugar Creek, Ohio,	175	240 00	1 38
Dallas Center, Iowa,	154	239 00	1 55
Grundy Co. Iowa,	163	236 00	1 44
Chico, Calif.,	31	$210 60	$ 6 79
West Branch, Ill.,	66	330 94	5 01
Newton, Kans.,	70	276 00	3 90
Sacramento Val. Cal.,	20	75 93	3 79
Mound, Mo.,	43	157 54	3 66
Rock River, Ill.,	180	627 58	3 48
Lincoln, Nebr.,	40	122 00	3 05
Arnold's Grove, Ill.,	14	37 75	2 69
Maple Valley, Ia.,	21	51 60	2 45
Polo, Ill.,	75	177 33	2 36
Spokane, Wash.,	32	74 80	2 33

The Twelve Congregations Giving Largest Amount Per Capita.

Congregation	Memb.	Amt. Given.	Per Capita.
Walton, Kans.,	23	$250 00	$10 86

The analysis on the basis of membership reveals at least one very interesting and rather surprising observation:

	Total Membership	Amount Given	Per Capita	Average Membership
7 Congregations of 500 or more	3,781	$ 709 88	$0 19	540
9 Congregations of 400 or more	4,012	1,336 54	33	445
31 Congregations of 300 or more	10,254	2,398 85	23	330
59 Congregations of 200 or more	13,805	2,323 47	17	234
169 Congregations of 100 or more	22,775	8,984 76	39	134
214 Congregations of 50 or more	14,874	6,960 11	47	69
366 Congregations less than 50	10,401	4,688 72	45	28

Just note those two columns at the right. As the average size of the congregation decreases the amount of the donations increases. It would appear that the smaller the body the greater the contact with the world's need and their willingness to help.

Meditations.

In surveying the summarized table of the Districts it will be easily seen that the districts are after the King's business with varied degrees of earnestness. There is Southern Ohio leading all the rest by spending $3,484.24. Nine Districts expend over $1,000 each. Then it decreases until one District (my heart aches and throbs as I write it) gave not a cent.

Have you heard of any active District Board having too much money or no calls for preaching? Is it not a fact that some Boards have staid out of cities teeming with unsaved thousands simply because the Districts would not support the "unusual expense" to maintain a mission there? Is it not a further fact that some missionaries in cities are nearly starved out of their work, simply because the District has not learned to discern that the difference between $500 cash for support in a city means only bread and butter and nothing laid by, and that $500 cash to the farmer brother means that much over and above living towards paying debts or laying by for the "rainy day"? Is it not a fact that every wide-awake board would like to move forward but cannot for want of means? If this is not correct, let the Boards speak. They will cheerfully find space to reply to these questions.

Are we missionary or anti-missionary? Can we bishops of the "flocks over which the Holy Ghost has made us overseers" smile with complacency on these tables? Some very dear good brethren have objected to foreign missions because there is so much to do at home. Their sincerity is not doubted in the least, but I do ask each one such brother or sister, have you done what you could or should at home? Could not the Christ very fittingly say to you, "This home work you should surely do, and the foreign work should not be left undone"?

My brethren and sisters, this is not the time to resist facts, their appeal, their argument, or their humiliation if any reader should feel humiliated. To do so is to resist the call of God, the leadings of the Spirit into deeper consecration, the cry of the unsaved to whom we have not yet carried the Gospel. Instead, get right with God. Fall in line with His purposes of world-salvation. This neglect and indifference to His greatest purpose should cause us to fall on our knees and make humble confession. "Freely we have received," but we have not given freely.

His greatest and only work in the world has not received our attention and devotion. It has been treated too lightly.

Who is on the Lord's side? When that question was first put, it was difficult to find out who were willing to go out and fight the battles of the Lord, give their lives for His cause, and make the establishment of His kingdom their first and only purpose. "Who will serve the King?" Look at the tables and see. Will the Master who wants not less than a whole heart service say of us, when He looks over what we have done, "Well done"? God grant that this may be to every one when dollars, farms, possessions are of no value to us any more.

The District Work Tabulated.

The summarized report is given first. The columns are all plain save that "Other Sources," the third from the right hand, means money for District work received from rent of property the District owns, interest on endowment or any other avenue than direct donation by the churches. All help from the General Board is eliminated, and in the case of building meetinghouses, where contributions were acknowledged from people outside the church—like the town giving so much—has been omitted. The purpose has been to get the fact of the congregation giving.

District.	Members.	No. Churches.	No. Giving.	Amt. by Churches.	Other Sources.	Total.	Per Capita.
Arkansas,	222	13	9	$ 80 29	$ 24 00	$ 104 29	$ 40
Northern California,	439	7	7	868 09	82 17	950 26	2 16
Southern California,	1109	14	11	713 81	222 80	936 61	84
Northern Ill. and Wis.,	2425	31	26	3,195 49	.....	3,195 49	1 26
Southern Illinois*,							
Northern Indiana,	3964	45	37	898 91	.....	898 91	22
Middle Indiana,	3765	33	31	1,035 02	144 09	1,179 11	34
Southern Indiana,	2532	34	28	910 60	3 00	913 60	36
N. Ia., Minn., S. Dak.,	1323	21	21	1,451 30	.....	1,451 30	1 09
Middle Iowa,	1076	18	15	919 42	27 25	946 67	87
Southern Iowa,	674	13	10	459 66	237 70	697 36	1 03
Northeastern Kansas,	1415	22	16	568 21	128 49	696 70	49
Southeastern Kansas,	702	13	11	375 99	38 50	414 49	59
N. W. Kans. and N. Colo.,	1160	18	11	722 00	99 14	821 14	70
S. W. Kans. and S. Colo.,	1592	18	14	1,611 36	1,478 77	3,090 13	1 94
Eastern Maryland,	1888	14	9	356 48	14 00	370 48	19
Middle Maryland,	1447	8	7	140 86	.....	140 86	09
Western Maryland,	505	6	...	.....	.....	.....	.....
Michigan,	996	18	15	576 42	70 61	647 03	65
Northern Missouri,	602	10	6	256 19	44 10	300 29	49
Middle Missouri,	506	14	9	342 01	13 50	355 51	70
Southern Missouri,	620	16	8	102 30	8 90	111 20	17
Nebraska,	1220	26	18	892 99	976 46	1,869 45	1 53
North Carolina,	641	17	4	41 91	96 51	138 42	21
N. Dak. and Canada,	1411	23	12	176 76	754 66	931 42	66
Northeastern Ohio,	2781	26	24	760 31	48 38	808 69	29
Northwestern Ohio,	1754	29	16	634 25	96 26	730 51	41
Southern Ohio,	5089	43	37	2,414 20	1,070 04	3,484 24	68
Oklahoma,	1057	28	11	280 39	515 21	795 60	75
Oreg., Wash., and Idaho,	1504	30	23	1,862 90	194 02	2,056 92	1 36
Eastern Pennsylvania,	7355	42	23	879 46	5 00	884 46	12
Middle Pennsylvania,	3961	26	22	711 92	.....	711 92	17
Southern Pennsylvania,	3979	19	13	268 70	.....	268 70	06
Western Pennsylvania,	5405	29	23	1,182 28	.....	1,182 28	21
Texas and Louisiana,	221	6	3	32 95	204 25	237 20	1 07
Tennessee and Alabama,	1389	23	5	36 63	103 66	140 29	10
First Virginia,	4088	41	8	309 34	336 23	645 57	15
Second Virginia,	6908	35	17	1,061 41	672 33	1,733 74	25
First West Virginia,	1715	18	10	260 97	112 55	373 52	21
Second West Virginia,	462	8	4	5 55	12 94	18 49	04
Totals,	79902	855	574	$27,397 33	$7,835 52	$35,232 85	$ 44

*Southern Illinois with a membership 2202 is not included in any of the tables as we have received no report of their work.

THE TABLES.

Arkansas. Membership 222.
October 1908-October 1909.

	Memb.	Amt. Given.	Per Capita.
Austin,	29	$ 20 21	$ 0 69
Broadwater,	28	20 55	73
Crowson,	20	2 05	10
Carlisle,	14	9 00	64
Cypress Glade,	6	1 50	25
East Prairie,	8	5 00	62
Farrenburg,	12		
Good Hope,	8		
Mount Hope,	15	12 05	80
Little Brushy,	28	3 68	13
Poplar Bluff,	18		
Turnmore,	16		
St. Francis,	20	6 25	31
Total by churches,		$ 80 29	
Other Sources,		24 00	
Totals,	222	$104 29	$ 0 40

From outside the District $1016 00.

Northern California. Membership 439.
Oct. '08-'09.

	Memb.	Amt. Given.	Per Capita.
Butte Valley,	105	$155 27	$ 1 47
Chico,	31	210 60	6 79
Fruitdale,	33	61 82	1 88
Oak Grove,	85	140 92	1 65
Raisin,	40	62 25	1 55
Reedley,	125	161 30	1 29
Sacramento Valley,	20	75 93	3 79
Total by churches,		$868 09	
Other sources,		82 17	
Totals,	439	$950 26	$ 2 16

From outside the District $575 50.

Southern California. Membership 1109.
March '08-March '09.

	Memb.	Amt. Given.	Per Capita.
Covina,	160	$174 25	$ 1 08
Egan,	19		
Glendora,	140	57 00	40
Glendale,	45		
Inglewood,	84	50 30	59
Long Beach,	40	28 70	71
Lordsburg,	218	137 16	62
Los Angeles,	140	75 50	53
Pasadena,	60	43 05	71
Pomona,	36	31 70	88
Santa Ana,	25	36 00	1 44
S. Los Angeles,	95	65 90	69
Tropico,	27	14 25	52
El Centro,	20		
Total by churches,		$713 81	
Other sources,		222 80	
Totals,	1109	$936 61	$ 0 84

From outside the District $400.

Northern Illinois and Wisconsin. Membership 2425.
Sept. '08-Sept. '09.

	Memb.	Amt. Given.	Per Capita.
Arnolds Grove,	14	$ 37 75	$ 2 69
Ash Ridge,	45	35 42	78
Barron,	50	8 00	16
Batavia,	45	39 60	88
Cherry Grove,	120	215 43	1 79
Chicago,	102	28 35	28
Chippewa Valley,	46	7 18	15
Dixon,	60	11 31	18
Elgin,	102	52 28	51
Elk River,	4		
Hickory Grove,	45	52 36	1 16
Irvin Creek,	20		
Lanark,	175	344 12	1 96
Maple Grove,	75	4 50	06
Milledgeville,	103	183 45	1 78
Mt. Carroll,	35		
Naperville,	50	41 11	82
Pine Creek,	116	180 74	1 55
Polo,	75	$177 33	$ 2 36
Rock Creek,	41	67 46	1 67
Rockford,	20	12 21	61
Rock River,	180	627 58	3 48
Shannon,	52	114 55	2 20
Silver Creek,	401	276 25	67
Sterling,	93	53 57	57
Waddams Grove,	125	186 71	1 49
West Branch,	66	330 94	5 01
Worden,	75	9 60	12
Yellow Creek,	63	97 69	1 55
Cloverdale,	16		
Willard,	11		
Total by churches,		$3195 49	
Totals,	2425	$3195 49	$ 1 26

Southern Illinois. Membership 2202.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Allison Prairie,	65		
Astoria,	183		
Bear Creek,	12		
Big Creek,	36		
Blue Ridge,	51		
Camp Creek,	26		
Cerro Gordo,	203		
Coal Creek,	83		
Hudson,	57		
Hurricane Creek,	58		
Kaskaskia,	44		
LaMotte Prairie,	32		
Liberty,	55		
Macoupin Creek,	80		
Martins Creek,	42		
Mt. Vernon,	28		
Mulberry Grove,	47		
Oak Grove,	30		
Oakley,	154		
Okaw,	230		
Panther Creek,	80		
Pleasant Hill,	249		
Romine,	36		
Salem,	16		
Sugar Creek,	49		
Spring Run,	20		
W. Otter Creek,	53		
Woodland,	183		
Total,	2202		

Northern Indiana. Membership 3964.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Baugo,	115	$ 12 50	$ 0 10
Bethel,	144	32 50	22
Bremen,	50	12 50	25
Berrien,	18		
Blue River,	120	23 75	19
Camp Creek,	45	10 25	22
Cedar Creek,	75	21 00	28
Clear Creek,	80	20 00	25
Columbia City,	23		
West Goshen,	275	60 00	21
Elkhart Valley,	68	21 25	31
Elkhart City,	100		
English Prairie,	100	25 00	25
Ft. Wayne,	31	2 25	07
Goshen City,	180	45 00	25
Hawpatch,	12	2 75	22
LaPorte,	45	81 00	1 80
Little St. Joseph,	24	7 44	31
Maple Grove,	100	23 75	23
North Liberty,	92	30 00	32
Nappanee,	194	45 75	23
Osceola,	34	10 00	29
Pine Creek,	240		
Pigeon River,	20	2 50	12
Pleasant Hill,	70	16 75	23
Pleasant Valley,	160	42 50	26
Pokagon,	10		
Portage,	50	12 48	24
Rock Run,	160	41 25	25
Salem,	32	8 00	25
Solomon Creek,	147	46 50	31
Springfield,	75	17 50	23
St. Joseph Valley,	28		
First S. Bend,	135	26 44	19

Second South Bend,	50		
Shipshewana,	65	$ 8 50	$ 0 13
Syracuse,	65	17 50	27
Tippecanoe,	60	13 75	22
Turkey Creek,	106	31 80	30
Union,	65	17 50	27
Union Center,	180	43 00	23
Walnut,	102	25 00	24
Washington,	50		
Yellow Creek,	124	27 50	22
Yellow River,	45	13 75	30
Total by churches,		$898 91	
Totals,	3964	$898 91	$ 0 22

Middle Indiana. Membership 3765.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Andrews,	45		
Burnetts Creek,	75	$ 37 25	$ 0 49
Bachelors Run,	350	122 50	35
Beaver Creek,	28	9 25	33
Beaver Dam,	28	2 50	08
Camden,	45	11 25	25
Clear Creek,	85	21 00	24
Eel River,	293	68 75	23
Huntington City,	115	54 75	47
Huntington,	64	15 00	23
Kewanna,	18	4 50	25
Logansport,	70	12 75	18
Landesville,	26	6 50	25
Lower Deer Creek,	100	22 50	22
Markle,	98	20 75	21
Mexico,	280	87 50	31
Monticello,	110	25 50	23
North Manchester,	472	120 50	25
Ogans Creek,	48	15 00	31
Prairie Creek,	61	45 50	74
Pleasant Dale,	88	19 75	22
Palestine,	30		
Portland,	27	3 75	13
Pipe Creek,	170	47 00	27
Roann,	170	40 00	23
Sugar Creek,	90	42 50	47
Spring Creek,	150	33 50	22
Salimonie,	310	75 00	24
Somerset,	81	20 00	25
Sante Fe,	85	11 52	13
Upper Deer Creek,	68	18 75	27
Walnut Level,	15	2 50	16
Wabash,	70	17 50	25
Total by churches,		$1035 02	
Other sources,		144 09	
Totals,	3765	$1179 11	$ 0 34

Southern Indiana. Membership 2532.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Anderson,	70	$ 4 77	$ 0 06
Arcadia,	70	13 14	18
Beech Grove,	56	6 32	11
Bethany,	20	37 50	1 87
Bethel Center,	40	7 62	19
Buck Creek,	71	13 87	19
Fairview,	60		
Fountain,	40		
Four Mile,	135	90 45	67
Harrison Co.,	22	2 00	09
Hartford City,	35		
Hillisburg,	33	11 00	33
Howard,	72	50 00	69
Indianapolis,	26		
Kilbuck,	57	17 80	31
Ladoga,	51	47 02	92
Lick Creek,	130	30 80	23
Little Walnut,	29	16 67	57
Lower Fall Creek,	33	8 80	21
Middle Fork,	200	64 62	32
Mississinewa,	204	95 17	46
Mt. Pleasant,	80	25 80	32
Muncie,	55		
Nettle Creek,	335	168 39	50
New Hope,	40	4 08	10
Plevna,	49	9 36	19
Pyrmont,	154	34 02	22
Sampson Hill,	30	$ 7 35	$ 0 20
Stony Creek,	28		
Sugar Creek,	22	6 00	27
Summit,	50	10 00	20
Upper Fall Creek,	80	43 23	54
White,	145	71 92	49
New Lebanon,	10	12 90	1 29
Total by churches,		$910 60	
Other sources,		3 00	
Totals,	2532	$913 60	$ 0 36

From outside the District $500.

Northern Iowa, Minnesota, and S. Dakota. Membership 1323.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Curlew,	15	$ 25 00	$ 1 66
Deer Park,	15	10 20	68
Franklin Co.,	44	68 50	1 55
Greene,	83	75 00	90
Grundy County,	163	236 00	1 44
Hancock,	34	35 00	1 03
Kingsley,	75	100 00	1 33
Lewistown,	55	110 00	2 00
Maple Valley,	21	51 60	2 45
Morrill,	36	40 00	1 11
Pleasant Prairie,	7	10 00	1 42
Root River,	102	10 00	09
Sheldon,	32	50 00	1 56
Spring Creek,	31	35 00	1 12
South Waterloo,	425	450 00	1 05
Willow Creek,	69	50 00	72
Worthington,	61	55 00	90
Winona,	26	11 00	42
Lake Park,	7	7 00	1 00
Gilletts Grove,	10	10 00	1 00
Farhamsville,	12	12 00	1 00
Total by churches,		$1451 30	
Totals,	1323	$1451 30	$ 1 09

Middle Iowa. Membership 1076.
Sept. '08-Sept. '09.

	Memb.	Amt. Given.	Per Capita.
Ames,	8	$ 3 26	$ 0 40
Brooklyn,	51	51 00	1 00
Cedar,	33	20 00	60
Cedar Rapids,	40	38 00	95
Coon River,	186	177 00	95
Dallas Center,	154	239 00	1 55
Deep River,	9		
Des Moines Valley,	74	98 75	1 33
Des Moines,	52	28 50	54
Dry Creek,	40	25 00	62
Garrison,	77	63 00	81
Harlan,	27	11 50	42
Indian Creek,	70	55 00	78
Iowa River,	47	40 00	85
Muscatine,	27	30 41	1 12
Oak Grove,	16		
Panther Creek,	108	39 00	36
Prairie City,	57		
Total by churches,		$919 42	
Other sources,		27 25	
Totals,	1076	$946 67	$ 0 87

Outside District $250.

Southern Iowa. Membership 674.
Sept. '08-Sept. '09.

	Memb.	Amt. Given.	Per Capita.
English River,	180	$187 02	$ 1 03
Monroe,	61	4 00	06
Fairview,	76	22 93	30
Libertyville,	76	58 55	77
South Keokuk,	68	62 00	91
Franklin,	34		
Salem,	40	54 86	1 37
Mt. Etna,	46	30 00	65
Osceola,	20		
South Ottumwa,	35	34 50	98

Crooked Creek,	13	$ 2 25	$ 0 17
East Nodaway,	15	3 55	23
Middle Creek,	10		
Total by churches,		$459 66	
Other sources		237 70	
Totals,	674	$697 36	$ 1 03

Outside the District $200.

Northeastern Kansas. Membership 1415.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Abilene,	162	$103 45	$ 0 63
Appanoose,	97	77 38	79
Chapman Creek,	55	19 25	35
Cottonwood,	30	6 37	21
East Maple Grove,	10		
Kansas City,	180	73 05	40
Lawrence,	16	6 18	38
Morrill,	155	115 50	74
Ozawkie,	70	20 00	28
Ottawa,	110		
Olathe,	65	22 44	34
Pleasant Grove,	19		
Rock Creek,	46	10 25	22
Ramona,	43	30 00	69
Sabetha,	87	10 80	12
Soldier Creek,	17		
Topeka,	35		
Vermilion,	45		
Washington,	34	7 15	21
Washington Creek,	75	33 39	44
Wade Branch,	39	3 00	07
Overbrook,	25	30 00	1 20
Total by churches,		$568 21	
Other sources,		128 49	
Totals,	1415	$696 70	$ 0 49

Southeastern Kansas. Membership 702.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Altamont,	37	$ 20 00	$ 0 54
Arkansas City,	18	1 00	05
Fredonia,	90	47 00	52
Grenola,	74	75 85	1 02
Independence,	57	6 00	10
Mt. Ida,	54		
Neosho,	33	15 57	44
New Hope,	12	23 00	1 91
Osage,	74	50 00	67
Parsons,	90	32 00	35
Paint Creek,	53		
Scott Valley,	45	42 00	93
Verdigris,	65	63 57	97
Total by churches,		$375 99	
Other sources,		38 50	
Totals,	702	$414 49	$ 0 59

From outside the District $150 00.

Northwestern Kansas and Northern Colorado. Membership 1160.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Belleville,	76	$136 45	$ 1 79
Burr Oak,	101	100 00	99
Denver,	40		
Dorrance,	15		
Fruita,	150	6 67	04
First Grand Valley,	104	26 00	25
Good Hope,	22		
Lowland,	23		
Maple Grove,	42		
Mt. Garfield,	29	16 00	55
North Solomon,	61	89 90	1 45
Pleasant View,	13		
Quinter,	300	164 83	54
Saline Valley,	13		
Sterling,	39	33 00	84
St. Vrain,	25	39 15	1 56
Victor,	64	$ 70 00	$ 1 09
White Rock,	43	40 00	93
Total by churches,		$722 00	
Other sources,		99 14	
Totals,	1160	$821 14	$ 71

Southwestern Kansas and Southern Colorado. Membership 1592.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Eden Valley,	43	$ 37 30	$ 0 46
Garden City,	48	32 00	66
Kansas Center,	42	111 16	1 19
Larned,	121		
McPherson,	282	111 01	39
Monitor,	91	198 94	2 18
Murdock,	60	8 25	13
Newton,	70	276 00	3 90
Peabody,	39	6 63	17
Pleasant View,	70	142 87	2 04
Prairie View,	77		
Prowers,	93		
Rocky Ford,	150	22 67	15
Salem,	72	106 48	1 47
Sante Fe,	29		
Slate Creek,	127	24 05	11
Walton,	23	250 00	10 86
Wichita,	135	284 00	2 10
Total by churches,		$1611 36	
Other sources,		1478 77	
Totals,	1592	$3090 13	$ 1 94

Eastern Maryland. Membership 1888.
April '08-April '09.

	Memb.	Amt. Given.	Per Capita.
West Point Mission,	32		
Beaverdam,	137	$ 17 50	$ 0 12
Baltimore,	150	12 33	08
Bush Creek,	210		
Frederick,	80	15 00	18
Meadow Branch,	250	33 92	13
Monocacy,	165	35 00	21
Upr. Middletown Val.,	250	25 00	10
Piney Creek,	50		
Pipe Creek,	250	164 48	65
Long Green,	28		
Belair,	6		
Sam's Creek,	120	28 25	23
Washington City,	160	25 00	15
Total by churches,		$356 48	
Other sources,		14 00	
Totals,	1888	$370 48	$ 0 19

From outside the District $400.

Middle Maryland. Membership 1447.
April '08-April '09.

	Memb.	Amt. Given.	Per Capita.
Beaver Creek,	150	$ 14 09	$ 0 09
Berkley,	124	6 44	05
Brownsville,	300	2 92	01
Hagerstown,	275	26 25	09
Licking Creek,	98	1 05	01
Manor,	260	58 03	22
Welsh Run,	200	25 33	12
Johnstown,	40	6 75	16
Total by churches,		$140 86	
Totals,	1447	$140 86	$ 0 09

Western Maryland. Membership 505.

	Memb.	Amt. Given.	Per Capita.
Bear Creek,	85		
Cherry Grove,	48		
Fairview,	80		
George's Creek,	30		
Maple Grove,	160		
Oakland,	102		
Total,	505		

Michigan. Membership 996.
Aug. 1, '08-July 31, '09.

	Memb.	Amt. Given.	Per Capita.
Bearlake,	30	$ 20 00	$ 0 66
Black River,	30	20 79	69
Beaverton,	45	17 00	38
Chippewa Creek,	37	17 00	45
Coleman,	30		
Crystal,	40	4 75	11
Harlan,	60		
Lakeview,	105	29 98	28
Little Traverse,	33	10 00	30
New Haven,	65	63 25	97
Onekama,	20		
Riverside,	51	19 90	39
Saginaw,	17	15 00	88
Sugar Ridge,	115	62 50	54
Sunfield,	50	31 24	62
Thornapple,	97	115 35	1 18
Vestaburg,	31	14 66	47
Woodland,	140	135 00	96
Total by churches.		$576 42	
Other sources,		70 61	
Totals,	996	$647 03	$ 0 65

Other sources outside the District $150.00.

Northern Missouri. Membership 602.
Sept. '08-Sept. '09.

	Memb.	Amt. Given.	Per Capita.
Bethel,	68	$ 38 45	$ 0 56
Shelby County,	19		
Honey Creek,	7		
Log Creek,	37	11 43	30
Pleasant View,	85	2 50	02
Rockingham,	104	46 16	44
Smith Fork,	101	22 00	21
South St. Joseph,	82		
North St. Joseph,	33		
Wakenda,	66	136 15	2 06
Total by churches,		$256 19	
Other sources,		44 10	
Totals,	602	$300 29	$ 0 49

Middle Missouri. Membership 506.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Centerview,	21	$ 14 49	$ 0 69
Clear Creek,	7		
Clear Fork,	32		
Deepwater,	32	3 40	10
Mineral Creek,	162	112 02	69
Mound,	43	157 54	3 66
Mound Valley,	16		
Osceola,	30	5 00	16
Prairie View,	44	9 25	21
Smith Grove,	5		
Spring Branch,	37	13 20	35
Turkey Creek,	8		
Walnut Creek,	12	4 00	33
Warrensburg,	57	23 11	40
Total by churches,		$342 01	
Other sources,		13 50	
Totals,	506	$355 51	$ 0 70

Southern Missouri and Northwestern Arkansas. Membership 620.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Bethany,	14	$ 1 50	$ 0 10
Cabool,	45	33 30	22
Carthage,	95	22 00	23
Cedar County,	6	7 50	1 25
Dry Fork,	52		
Fairview,	66	18 00	27
Joplin,	16		
Nevada,	19		
Oak Forest,	24	5 00	20
Oak Grove,	33	10 00	30
Peace Valley,	24	5 00	20
Pilot Knob,	18		
Springdale,	18		
Spring River,	28		
Shoal Creek,	32		
Waynesville,	30		
Total by churches,		$102 30	
Other sources,		8 90	
Totals,	620	$111 20	$ 0 18

Nebraska. Membership 1220.
Sept. '08-Sept. '09.

	Memb.	Amt. Given.	Per Capita.
Afton,	100	$ 13 00	$ 0 13
Alvo,	37	75 25	2 03
Arcadia,	49	35 22	71
Bethel,	103	133 00	1 29
Beatrice,	52	18 25	35
Beaver Creek,	10		
Exeter,	10		
Falls City,	35	4 00	11
Glenrock,	48		
Grand Prairie,	7		
Highline,	35	30 05	84
Juniata,	47	19 00	40
Kearney,	82	116 00	1 41
Lutes,	10		
Lincoln,	40	122 00	3 05
North Beatrice,	41	30 20	73
Octavia,	53	60 00	1 13
Pioneer,	32	16 00	50
Red Cloud,	72	34 37	47
Sappy Creek,	25		
South Beatrice,	192	99 40	51
South Loup,	20	21 00	1 05
South Red Cloud,	35	26 00	74
Silver Lake,	31	40 25	1 29
Turkey Creek,	40		
Upper Wood River,	14		
Total by churches,		$892 99	
Other sources,		976 46	
Totals,	1220	$1869 45	$ 1 53

North Carolina. Membership 641.
Aug. '08-Aug. '09.

	Memb.	Amt. Given.	Per Capita.
Flat Rock,	51	$ 8 65	$ 0 17
Peak Creek,	57		
White Rock,	28		
Pleasant Valley,	34		
Mt. Carmel,	45		
Little Pine,	14		
New Bethel,	16		
Mountain View,	12		
Brummetts Creek,	96		
Pleasant Grove,	43		
Hollow Poplar,	25		
Bethlehem,	30		
Mill Creek,	46	16 75	36
Green River Cove,	24		
Melvin Hill,	70	11 82	16
Golden,	30	4 69	15
Brooklyn,	20		
Total by churches,		$ 41 91	
Other sources,		96 51	
Totals,	641	$138 42	$ 0 21

From outside the District $300.

North Dakota and Canada. Membership 1411.
July '08-July '09.

	Memb.	Amt. Given.	Per Capita.
Bowbells,	24		
Berthold,	55	$ 22 71	$ 0 41
Cando,	140	10 63	07
Carrington,	42	24 40	58
Egeland,	65	11 62	17
Fairview,	57		
James River,	38	17 10	45
Kenmare,	50	6 30	12
Medicine Lake,	31	8 00	25
Mountain View,	17		
Pleasant Ridge,	37		
Pleasant Valley,	81	22 00	27

Red River Valley,	18		
Rock Lake,	65		
Ray,	45	$ 7 20	$ 0 16
Salem,	104		
Snyder Lake,	131		
Surrey,	125	10 00	08
Sharon,	66		
Turtle Mountain	60		
Wells County,	37	8 80	23
White Rock,	80		
Williston,	43	11 00	25
Englevale Mission,		17 00	
Total by churches,		$176 76	
Other sources,		754 66	
Totals,	1411	$931 42	$ 0 66

Northeastern Ohio. Membership 2781.
Oct. '08-Sept. 16, '09.

	Memb.	Amt. Given.	Per Capita.
Ashland,	220	$ 5 59	$ 0 02
Black River,	60	13 84	23
Bristolville,	20		
Chippewa,	195	44 95	23
Canton,	126	47 72	37
Canton City,	100		
Danville,	200	57 85	28
E. Nimishillen,	210	77 08	37
Freeburg,	88	21 32	24
Greenwood,	33	3 15	09
Goshen,	25	18 22	72
Jonathan Creek,	125	42 76	34
Loudonville,	100	10 22	10
Maple Grove,	120	22 81	19
Mohican,	65	28 35	43
Mahoning,	148	8 27	05
Mt. Zion,	20	6 00	30
Owl Creek,	76	46 91	61
Reading,	160	21 37	13
Springfield,	210	85 65	40
Sugar Creek,	200	50 10	25
Tuscarawas,	40	7 62	19
Wooster,	100	41 43	41
W. Nimishillen,	100	42 80	42
Sandy,	20	20 00	1 00
Akron Mission,	20	36 30	1 81
Total by churches,		$760 31	
Other sources,		48 38	
Totals,	2781	$808 69	$ 0 29

Northwestern Ohio. Membership 1754.
April '08-April '09.

	Memb.	Amt. Given.	Per Capita.
Baker,	45		
Black Swamp,	44	$ 8 00	$ 0 18
Blanchard,	80		
Blue Creek,	35		
County Line,	90		
Deshler,	28	10 00	36
Eagle Creek,	75	72 00	96
Fairview,	40		
Fostoria,	63		
Greenspring,	65	31 15	47
Lick Creek,	120	50 58	42
Lima,	60	6 64	11
Logan,	140		
Ross,	34	12 00	35
Pleasant Hill,	30		
Mercer,	40		
South Poplar Ridge,	30		
North Poplar Ridge,	65		
Portage,	20		
Richland,	48	30 50	63
Rome,	46	9 30	20
Sand Ridge,	18	7 00	38
Seneca,	65	24 00	33
Silver Creek,	125	45 49	37
Sugar Ridge,	48	49 75	1 03
Swan Creek,	62	30 94	49
Wyandot,	28	$ 7 50	$ 0 26
Sugar Creek,	175	240 00	1 38
Bellefontaine,	35		
Total by churches,		$634 25	
Other sources,		96 26	
Totals,	1754	$730 51	$ 0 41

Southern Ohio. Membership 5089.
April '08-April '09.

	Memb.	Amt. Given.	Per Capita.
Bear Creek,	152	$ 89 75	$ 0 58
Beaver Creek,	40	15 50	38
Beech Grove,	77	37 65	48
Casstown,	40		
Charlestown,	55	1 50	02
Circleville,	29		
Covington,	300	66 00	22
Donnels Creek,	330	139 00	42
East Dayton,	42	4 00	09
Greenville,	150	43 50	29
Hickory Grove,	125	92 00	73
Loramie,	59	22 99	38
Lexington,	19	27 30	1 43
Lower Miami,	120	30 00	25
Lower Stillwater,	242	158 75	65
Lower Twin,	165	95 00	57
Ludlow,	390	215 00	55
Marble Furnace,	10	1 60	16
May Hill,	10	3 50	35
Newton,	150	107 50	71
North Star,	105	44 50	42
Oakland,	170	104 50	61
Palestine,	65	47 50	73
Pleasant Valley,	65	43 16	66
Price's Creek,	180	79 75	44
Poplar Grove,	114	63 50	55
Ridge,	18		
Rush Creek,	42	8 00	19
Salem,	300	202 50	67
Sidney,	114	11 00	09
West Dayton,	175	44 00	25
Stone Lick,	29	7 50	25
Strait Creek,	20		
Trotwood,	135	90 00	66
Union City,	111	46 00	41
Upper Stillwater,	200	101 75	50
Upper Twin,	176	59 75	33
West Milton,	110	79 50	72
White Oak,	15		
Wolf Creek,	305	185 00	60
Frankfort,	8	1 75	21
Middle District,	110	44 00	40
Constance,	17		
Total by churches,		$2414 20	
Other sources,		1070 04	
Totals,	5089	$3484 24	$ 0 68

Oklahoma, New Mexico and the Panhandle. Membership 1057.
Oct. '08-Sept. 22, '09.

	Memb.	Amt. Given.	Per Capita.
Bear Creek,	17		
Bethany,	14		
Big Creek,	82	$ 37 00	$ 0 45
Bright Star,	13		
Cement,	37		
Clovis,	43		
Goodwell,	34	19 00	55
Guthrie,	45	2 00	04
Hoyle,	41		
Indian Creek,	28		
Monitor,	69	82 00	1 18
Mound Valley,	80	6 40	08
Mount Hope,	27		
New Hope,	14		
North Star,	22		
Elk City,	35	60 00	1 71
Oak Grove,	14		
Pan Handle,	31		
Paradise Prairie,	69	12 66	18
Pecos Valley,	36	13 50	37
Pleasant Home,	23		
Pleasant Plains,	58		
Stillwater,	21		

Prairie Lake,	31	$ 21 50	$ 0 69
Red River,	50	6 87	13
Turkey Creek,	26		
Washita,	74	19 46	26
Union Center,	23		
Total by churches,		$280 39	
Other sources,		515 21	
Totals,	1057	$795 60	

From outside the District $400.

Oregon, Washington and Idaho. Membership 1504.
July '08-July '09.

	Memb.	Amt. Given.	Per Capita.
Ashland,	33	$ 44 00	$ 1 33
Boise Valley,	86	163 68	1 90
Boise City,	23		
Centralia,	48	62 56	1 30
Clearwater,	38	51 04	1 34
Coquille,	111	65 70	59
E. Wenatchee,	65	95 03	1 46
Flathead Valley,	16	4 40	27
Idaho Falls,	15		
Lebanon,	16		
Mohawk Valley,	33		
Myers Creek,	11	16 45	1 49
Mt. Hope,	26	42 24	1 62
Nampa,	111	176 01	1 58
Newberg,	65	84 48	1 29
Nez Perce,	73	140 80	1 92
North Yakima,	42	42 46	1 01
Olympia,	30	38 72	1 29
Payette,	96	193 62	2 01
Portland,	45	66 00	1 46
Rogue River,	53	79 64	1 50
Seattle,	63		
Spokane,	32	74 80	2 33
Stiverson,	13	15 84	1 21
Sunnyside,	83	136 00	1 63
Twin Falls,	29	52 80	1 82
Tekoa,	27		
Weiser,	58	89 76	1 54
Wenatchee,	137	126 87	92
Weston,	26		
Total by churches,		$1862 90	
Other sources,		194 02	
Totals,	1504	$2056 92	$ 1 36

From outside the District $1000 00.

Eastern Pennsylvania. Membership 7355.
April '08-April '09.

	Memb.	Amt. Given.	Per Capita.
Amwell,	40		
Sandbrook,	40		
Big Swatara,	300	$ 65 35	$ 0 21
Brooklyn,	80		
Chiques,	275	28 27	10
Conestoga,	200	26 11	13
Coventry,	240	15 87	06
Elizabethtown,	160	109 67	68
Ephrata,	210	20 00	09
Fairview,	150	6 50	04
Green Tree,	275		
Germantown,	92		
Harrisburg,	95		
Hatfield,	130	39 25	30
Indian Creek,	155	36 55	23
Lancaster City,	250		
Little Swatara,	325	35 00	10
Maiden Creek,	43		
Mechanics Grove,	40		
Midway,	250	12 75	05
Mingo,	125	32 06	25
Mountville,	365	63 76	17
Norristown,	30	5 34	17
Parkersford,	100		
Peach Blossom,	55		
First Philadelphia,	350		
Reading,	72	11 31	15
Ridgely,	145	31 57	21
Royersford,	84		
Schuylkill,	80		
Spring Creek,	422	100 00	21
Springfield,	80	15 99	19
Spring Grove,	77		
Springville,	275	$ 21 24	$ 0 07
Tower City,	40		
Tulpehocken,	345	85 00	24
Upper Dublin,	50		
West Conestoga,	370	22 00	05
West Greentree,	230	56 00	24
White Oak,	420	39 90	09
Geiger Memorial,	230		
Harmonyville,	60		
Total by churches,		$879 46	
Other sources,		5 00	
Totals,	7355	$884 46	$ 0 12

From outside District $100 00.

Middle Pennsylvania. Membership 3961.
April '08-April '09.

	Memb.	Amt. Given.	Per Capita.
Altoona,	362	$ 65 80	$ 0 18
Ardenheim,	50	5 00	10
Aughwick,	175	20 00	11
Bellwood,	83		
Carson Valley,	110	9 50	08
Claar,	201	17 79	08
Clover Creek,	324	63 10	19
Everett,	100	12 00	12
Huntingdon,	225	100 00	44
James Creek,	71	3 45	04
Juniata Park,	143		
Leamersville,	60	15 00	25
Lewistown,	306	50 64	16
New Enterprise,	272	100 00	37
Raven Run,	74	14 00	18
Riddlesburg,	26	4 25	16
Roaring Spring,	169	8 64	05
Snake Spring,	220	30 00	13
Spring Run,	190	77 00	40
Stonerstown,	84	6 48	07
Tyrone,	107		
Warriors Mark,	60		
Woodbury,	225	88 54	39
Yellow Creek,	121	6 68	05
Fairview,	141	10 00	07
Artemas,	62	4 05	06
Total by churches,		$711 92	
Totals,	3961	$711 92	$ 0 17

Southern Pennsylvania. Membership 3979.
April '08-April '09.

	Memb.	Amt. Given.	Per Capita.
Antietam,	606	$ 65 00	$ 0 10
Back Creek,	250	30 00	12
Buffalo Valley,	57	4 25	07
Chambersburg,	60		
Codorus,	230	37 35	16
Falling Spring,	250	30 25	12
Hanover,	48	9 00	18
Lost Creek,	250	6 00	02
Lower Canowago,	251		
Lower Cumberland,	239	17 50	07
Marsh Creek,	100	4 55	04
Perry,	50	10 00	20
Pleasant Hill,	138	24 00	17
Ridge,	120		
Upper Canowago,	300	5 00	01
Upper Codorus,	275		
Upper Cumberland,	230	25 80	11
York,	375		
Sugar Valley,	150		
Total by churches,		$268 70	
Totals,	3979	$268 70	$ 0 06

Western Pennsylvania. Membership 5405.
April '08-April '09.

Berlin,	200		
Bolivar,	55	$ 21 00	$ 0 38
Brothers Valley,	300	99 30	33
Dunnings Creek,	70	19 80	28
Elk Lick,	160	48 00	30
George's Creek,	210	44 00	20
Glade Run,	40		
Glen Hope,	34	9 00	26

Indian Creek,	160	$ 40 00	$ 0 25
Jacob's Creek,	160	9 15	05
Johnstown,	500	62 03	12
Ligonier,	30	4 00	13
Manor,	169	36 63	21
Markleysburg,	200		
Maple Glen,	85	9 47	11
Middle Creek,	515	114 00	22
Montgomery,	100	8 00	08
Mt. Union,	70		
Meyersdale,	372	16 46	04
Pittsburg,	145	331 24	2 28
Plum Creek,	100	40 00	40
Quemahoning,	375	75 00	20
Red Bank,	35	16 00	45
Rockton,	75	26 70	35
Ryerson,	40	2 50	60
Shade Creek,	475	100 00	21
Summit Mills,	220		
Ten Mile,	35		
West Johnstown,	475	50 00	10
Total by churches,		$1182 28	
Totals,	5405	$1182 28	$ 0 21

Texas and Louisiana. Membership 221.
Aug. '08-July 15, '09.

	Memb.	Amt. Given.	Per Capita.
Live Oak,	11		
Manvel,	38	$ 21 70	$ 0 57
Nocona,	45		
Roanoke,	84	10 00	11
Saginaw,	36	1 25	03
Oak Grove,	7		
Total by churches,		$ 32 95	
Other sources,		204 25	
Totals,	221	$237 20	$ 1 07

Tennessee and Alabama. Membership 1389.
Sept. '08-Sept. '09.

	Memb.	Amt. Given.	Per Capita.
Beaver Creek,	40		
Bailey Grove,	27		
Bristol,	22		
Cedar Grove,	128	$ 15 83	$ 0 12
Cumberland,	40		
French Broad,	54		
Fruitdale,	30		
Knob Creek,	150	8 90	05
Limestone,	50		
Midway,	40		
Mountain Valley,	100		
Meadow Branch,	33		
New Hope,	80	6 25	07
Pleasant View,	120		
Pleasant Hill,	70	2 30	03
Pleasant Valley,	133	3 35	02
Pleasant Mount,	30		
Piney Flats,	35		
Walnut Grove,	40		
White Horn,	125		
Wayne Mission,	12		
White Shoals,	8		
Wolf Creek,	22		
Total by churches,		$ 36 63	
Other sources,		103 66	
Totals,	1389	$140 29	$ 0 10

First Virginia. Membership 4088.
April '08-April '09.

	Memb.	Amt. Given.	Per Capita.
Allegheny,	20		
Antioch,	175	$ 4 25	$ 0 02
Beaver Creek,	100		
Bethlehem,	275	18 45	06
Botetourt,	656	174 28	27
Brick Church,	200		
Burks Fork,	76		
Charlestown,	8		
Chestnut Grove,	78		
Coal Knob,	15		
Copper Hill,	160		
Cowlson,	75		
Crab Orchard,	45		
Elliotts Creek,	35		
Fraternity,	100		
Green Brier,	15		
Jeters Chapel,	40		
Germantown,	200	$ 2 75	$ 0 01
Johnsville,	80		
Maple Grove,	34		
Monroe,	44		
Mt. Hermon,	43		
Mt. Jackson,	45		
Mt. Joy,	150		
New Creek,	26		
Oakvale,	60		
Peters Creek,	175	35 96	25
Pleasant Hill,	90		
Pleasant Valley,	125		
Red Oak Grove,	100		
Roanoke City,	255	17 00	07
Saunders Grove,	33		
Smith River,	133		
Smith's Chapel,	26	52 60	2 02
Snow Creek,	35		
St. Paul,	40		
Swan Creek,	24		
Topeco,	120	4 05	03
Walker's Well,	35		
White Rock,	86		
Antioch, Bedford Co.,	56		
Total by churches,		$309 34	
Other sources,		336 23	
Totals,	4088	$645 57	$ 0 15

Second Virginia. Membership 6908.
April '08-April '09.

	Memb.	Amt. Given.	Per Capita.
Brocks Gap,	100		
Bridgewater,	349		
Beaver Creek,	300	$158 85	$ 0 52
Barren Ridge,	300	37 50	12
Buena Vista,	85		
Cooks Creek,	304		
Crummetts Run,	160		
Elk Run,	100	5 00	05
Fairfax,	157	12 00	07
Flat Rock,	472	190 49	40
Lower Lost River,	141		
Linville Creek,	500	84 40	16
Lebanon,	110	10 16	09
Madison,	42		
Manassas,	65	34 61	53
Midland,	75	53 05	70
Mine Run,	34		
Mt. Carmel,	225		
Newport News,	5		
Smith's Creek,	50		
Top of Allegheny,	25		
Middle River,	220	46 50	21
Mill Creek,	500	145 15	29
Mt. Vernon,	181	15 36	08
Nokesville,	200		
North Mill Creek,	60		
Page (Mt. Zion),	450	9 40	02
Salem,	56		
Sangerville,	504	65 02	12
Staunton,	75		
Upper Lost River,	195		
Valley,	312	132 18	42
Valley Bethel,	26	27 17	1 04
Woodstock,	150		
Greenmount,	380	34 57	09
Total by churches,		$1061 41	
Other sources,		672 33	
Totals,	6908	$1733 74	$ 0 25

First West Virginia. Membership 1715.
Sept. '08-Sept. '09.

	Memb.	Amt. Given.	Per Capita.
Allegheny,	100		
Beaver Run,	150	$ 19 61	$ 0 13
Bean Settlement,	60	6 70	11
Cheat River,	40		
Greenland,	118		
German Settlement,	320	48 20	15

Harman,	70	$ 3 00	$ 0 04
Knobley,	120		
Little Capon,	48		
New Creek,	35	6 22	17
North Fork,	40	71 20	1 74
Pine Church,	90		
Red Creek,	99		
Seneca,	45	22 73	50
Sandy Creek,	250	60 51	24
Tear Coat,	100		
Maple Spring,	20	21 70	1 08
Mill Run,	10	1 10	11
Total by churches,		$260 97	
Other sources,		112 55	
Totals,	1715	$373 52	$ 0 21

Second West Virginia. Membership 462.
Oct. '08-Oct. '09.

	Memb.	Amt. Given.	Per Capita.
Bethany,	52	$ 0 75	$ 0 01
Buckhannon,	27		
Goshen,	25	1 00	04
Joppa,	50		
Mt. Zion,	18		
Shiloh,	225	2 60	01
Valley River,	50	1 20	02
Scherr,	15		
Total by churches,		$ 5 55	
Other sources,		12 94	
Totals,	462	$ 18 49	$ 0 04

TWO LETTERS

Written by non-Christians in India to one of our missionaries there. Both men are full with different ideas, which will not be hard to see.

"Dear Sir,

"I have many times thought of you since these two weeks. And I thought of writing to you. And I thought of writing to you lest you would write and remember my poor self, as you so oft have done, before I remembered you.

"I went to church last Sunday and saw your children there. These familiar faces rouse my sympathy, and thought of you ever since. And today I am so glad of getting the opportunity. Dear Brother, believe me I undergo that same feeling as you have so often exhibited to me. Our brotherhood, or say chitchat during your stay was mutual, and those days I too remember with great pleasure. Circumstances prevent us now the frequent visits, but that does not lessen our regard, love, and esteem. One thing that has given me great pleasure and comfort that in our struggle in life our staunch belief towards the Almighty God is increasing. Believe me, dear brother, I am reading some excellent books, and it gives me the greatest pleasure, nay, everlasting love for God. Although I have till now only a dim glance of our beloved Lord. In reading these chapters, when we are captured in the greatness of our Lord the God, your soothing kindness, unbending staunchness and ever-pleasing kindness, or say, your 'innocence-self' is ever in the fore-front saying some kind words, encouraging in the pursuance of the truth, sympathizing and uplifting in the righteousness.

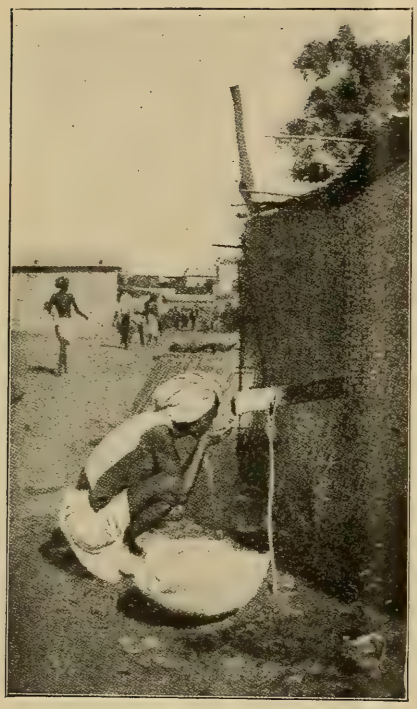
"These are the winter days, always very cheerful and bright. And it makes one who is weak in health look forward and forget his weakness. Oh, how beautiful is one's weakness. The sermon on Sunday was a good one. 'When I am weak then I am strong, but when I am strong I am weak.' This means God assists those who are humble. I am at the end of my letter. My best love and regard to all of you."

"Dear Sir,

"Some one foolishly laid your letter in the wrong place, and it has gone these three months without answer. And by the merest chance, I found it today. Acting on the wise adage, better late than never, I reply at once.

"You want my answer to the question of questions, 'What shall I do to be saved?' Yes, I will do so at length and at leisure. But our standpoints are so dif-

ferent. The Hindu's question will be, 'What shall I do to attain perfection and get absorbed, i. e. incorporated into God?' The Christian idea that humanity fell by sin, and therefore are all sinners is so repugnant to ordinary sense of justice and all-love. Will you hang a



Caste Man Drinking from a Spout.
Behind the bamboo screen a woman pours water into the spout. The man receives it in the palms of his hands. In this way no defilement can take place, provided the woman who draws the water is of the proper caste.

son for his father's crime, or mother's crime? Will you hang the brother or wife or son of Lincoln's murderer? If that is unjust and cruel, how horrid it is, to believe that because Adam and Eve fell therefore all his children and children's children, the very pictures of innocence when born, should be condemned at the start to eternal Hell! Is such a child which dies, say before baptism, to incur this blood-curdling punishment for eternity? It is almost Satanic to accuse God of such folly and wickedness. Suppose your dog bit you, would you kill the pups, or throw them into the gutter to shift for themselves? It is habit, I am afraid, that makes so excellent and tender-hearted men and women as we see in Christianity agree to this notion. What language is thought unfitted if a Brahmin does not dine with a Dherd, by Padrés in India? But early associations and beliefs have equally,—and unfortunately for the unity and spiritual advancement of the human race,—prevents the most tender-hearted women and men amongst Christians to believe that God damned human beings as soon as the forbidden fruit was eaten, and condemned them to that awful eternal punishment worthy of the most crude cruel savage primitive man. Does Christianity in its highest hope realize the infinity of God's love to all creation and sentient beings? All attempts at mere conversion, whether to Christianity or Hinduism appear to my humble mind, no higher than the partizanship of two traders. It is Godly acts, not professions, that God the all-love can like. You may make a mistake as to your great grandfather's photo and call a wrong photo as one of your great father's. It may be Mahomed, it may be Christ, it may be Budha, who may be the Great Mystery. But will the least difference be made between these men after death, if men act morally? My son sometimes kicks me and slaps me in his innocence. Can I get angry with him? Oh no, I am more anxious that the sweet thing do not injure its hand than I am insulted. Kind deeds, moral deeds, are the way to perfection, not adherence to any church or creed. Energy is better spent in making men moral than in converting them to my religious creed.

"Yours sincerely."

PRAYER--A PRACTICAL FORCE IN THE WORLD'S EVANGELIZATION

E. H. Eby.

"He that believeth on me, the works that I do shall he do also; and greater works shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye will ask anything in my name, I will do it."—Jesus.

IT is evident that the Master is here speaking of no common sort of prayer—for one's own spiritual life and growth, no ordinary spiritual exercise in worship. He is speaking of prayer which has a definite object, a specific purpose, is based on a single condition, and for a definite reason. It is the sort of prayer the Master meant should be supreme among the forces of the universe. It has no element of self and is therefore purely intercessory. Let us look at

The Object

of intercessory prayer: "The works that I do—greater works shall he do." Intercessory prayer is wholly objective in its scope: the carrying out of the divine plan, the doing of the Father's works, the carrying to completion what Jesus only began. These greater works are not measured by the standard of miracles of healing, nor even in geographical extent, but in the deeper spiritual results.

The Purpose

of intercessory prayer is, "that the Father may be glorified in the Son." This was the animating purpose of Christ's life; it is the supreme purpose of every true Christian. And to glorify God is to fulfill the sublimest purpose of existence; and this, because of what God is in Himself.

The Ground

of intercessory prayer: "*In my name.*" Not simply is this phrase to be appended to the prayer, but the prayer—the thing asked for—is to be in harmony with His nature and will. It is to be related to (articulated with) the whole of the Divine plan. To *ask* in His name means to be *living* in His name. There must be harmony between God's plan and the thing asked for and also unity of life and spirit between God and the asker. Prayer is not the expression of pious desires: it is a definite transaction—asking and receiving. Its effectiveness is conditioned upon its conformity to the purpose and object of God's activity. Hence there can be no real intercession without careful, thoughtful study of God's movements in the world, and a proper fitting in of one's petitions to the general plan of God's work. No ignorant, blind, disjointed petitions can lay claim to the promise of an answer. Herein lies the value of the "live wire system," of mission work.

The Condition

of intercessory prayer: "He that believeth on me." Faith is the vital connection between the Master and the servant. It is the definite appropriation of the power of heaven for work on earth. Faith is counting on God. Faith takes hold of the invisible, but omnipotent. It sees certain victory on the other side of apparent defeat.

The Reason

for intercessory prayer: "Because I go unto the Father." Ye are my agents on the earth commissioned to carry on the work I have begun. Prayer is avenue of communication between the agent and the head office. Prayer is a check on the bank of heaven. Bearing the endorsement, "In Jesus' name," it draws on the unlimited funds of Omnipotence. Jesus' departure only changed the nature of the

disciples' work from a provincial to a world-movement. And wherever an agent is sent communications with the Master are established. Distance or climatic conditions do not affect the currents on the wire of Intercession.

The Agencies

in intercessory prayer: "Ye ask . . . I will do." Christ guarantees his continual interest and coöperation in glorifying the Father. He had done this while on earth; He proposes to do His part while in heaven. Intercession has two parts, equal in importance: *asking* and *doing*. The disciple is expected to ask; Jesus promises to do.

"If ye will ask anything . . . in my name . . . I will do it." Between the asking of the disciple and Jesus' doing is ever the "in my name"—the seal of genuine intercession. "Ye . . . I." Prayer is coöperation with Jesus to accomplish the greater works—the great world-campaign to which Jesus looked forward with such eager interest and hope.

Whatever importance we attach to money, organizations, institutions—it is clear that in Jesus' mind *prayer* is the means by which the "greater works" shall be done. All other agencies, useful as they are when combined with and permeated by this one, are heartless, powerless shams without it. To be called to the ministry of intercession is to be called into the very heart of the forces which are at work for the evangelization of the world. To be an intercessor is to be a mighty factor in this world enterprise.

What to Pray For.

"Pray, thy kingdom come." Prayer will supply needed workers. "Pray ye the Lord of the harvest that he send forth laborers into his harvest." The command to pray is itself a promise of an answer. And what need there is for this prayer just now! Fields are waiting to be harvested, but no one is offering to enter! Where is the compassion of the Master which looked out upon a world of sin and sorrow and beheld men as sheep without a shepherd? Only a heart full of the Master's compassion can pray this prayer. And only he can pray who is ready to respond to the "Go ye" which is linked to it.

Pray for the worker on the field. You cannot tell when the moment of crisis or discouragement will come into the missionary's life, but if you are daily sending up a volume of prayer for him or her strength and courage will be given at the right moment. Pray that the missionary's faith nor patience fail not. And that he may be long-suffering and kind, ever representing the Spirit of Christ to those who cannot read the four Gospels but who are ever reading the open fifth gospel—the missionary's life. Pray for the native church, which is still surrounded on every hand by a dense heathen atmosphere. Pray that the native preachers and teachers may be worthy leaders of their people; that they may be filled with the Spirit of Jesus. But you will need to depend on the Holy Spirit to teach you how to pray and what. Try to know the needs on the field and make these the special objects of your prayer.

"The evangelization of the world depends first upon a revival of prayer deeper than the need for men—aye, deep down at the bottom of our spiritless lives is the need for the forgotten secret of prevailing, world-wide prayer." "Brethren, pray for us." "Pray without ceasing." "Pray, thy kingdom come." "If we ask anything according to his will, he heareth us."

A BIT OF CHINESE CUSTOM

F. H. Crumpacker

THE Chinese official is a peculiar sort of a being that does not care to be passed by unnoticed. Each district (county) is presided over by one of these fellows that in reality there is not much to but the name. My meaning is that he has not much final authority. All things of importance are taken from him to a higher official. Still these fellows are here at these local places to see after things in general.

Any traveler of any distinction when passing thru the place will send around his card to let the official know that he is in his territory. This is especially expected of the foreigner, or if he does not the official feels a kind of sting, in that he was not thot enough of to be noticed with a card. In return, the official will send his cards, and if he is pleased with the presence of the visitors in his part of the country he will either make a call in person or send a couple of soldier guards who really are responsible for the foreigner's goods as well as for the foreigner himself. It is the highest kind of respect for this official to make a call in person. Then it is next highest to send an escort of guards. And it is considered disrespectful if he pays no attention to the presence of the visitors in his city. On our last trip of investigation we observed these rules rather closely, and at every instance we were given escorts who were rather careful of our things. This is a sign that the officials in the parts visited are quite friendly to foreigners.

A Chinese Doctor and His Wares.

This is the thing that is on the surface, at least. However, one can't always tell what is back of all of this, yet we are to go ahead with this show of friendliness and do our part. This bit of formality sometimes requires a good bit of time, yet it is a means to safety. If one passes in his card, and later something is stolen

or he is in some way wronged, he is on the good side of the official who is to help him out. If, however, we do not pass in our cards, and then something goes wrong, the official has a chance to retaliate and he is likely to say that since you did not regard him he will not regard you and your wants.

Chinese custom, which is almost past finding out in the full, is worthy of our observance in detail if we would get the best treatment from the official class. This custom is hard for us to adopt, and yet we can easily see that it pays to conform. So far we find that nowhere are we expected to violate a principle of right in making use of Chinese "kwae chü" (custom).

Tai Yuan Fu, Shansi, China.

THE GIANT IS AWAKING

Emma Horning

WELL, really, after his dream of many thousand years he is now shaking his monstrous form and rubbing his sleepy eyes to see if the things are really so that have been whispered in his unwilling ear. He thought himself the only giant in the universe, and considered that he had all the wisdom, knowledge and culture worth possessing. But it has been whispered to him that there are several other giants more powerful than himself near by, just awaiting a good opportunity to entrap him, and he is beginning to believe it is true.

Yes, China has been working out her own problems in silence for unnumbered millenniums and has controlled a wonderful nation in an unprecedented manner. She was very much pleased with herself until she came in contact with the foreign powers and realized that she must change her tactics if she would preserve her nation. These great reforms that are just taking place here are not enacted because they love foreign ways, by any means, for they think the "Middle Kingdom," as they call China, is the center of culture and refinement.

They are wise enough to see that if they must cope with Western nations they must have the same viewpoint. Hence this great cry for all kinds of Western education, especially military training. They naturally are a very mild, peace-loving people, but when forced to take a Western viewpoint they, too, must prepare for war, and they are doing it. In a few years China will have an army that will surprise the world, backed by 400,000,000 people, one-third of the world's entire population. With her vast amount of natural wealth her power will be almost unlimited. Power is a good thing in the right hands, but is this giant prepared to use this power? All her ruling and educated men are acknowledged to have no religion. They honor Confucius, but recognize him only as a man and his teaching as their great moral code. Many of his morals are good, but how little are they observed! How seldom can a moral principle be carried out without the inspiration of God to enforce it. All the heathen religions they despise, leaving such superstitions to the common people, who

are rapidly following in their steps,—throwing away their idols and turning their temples into schools. Yes, education is good and a sharp tool, but it cuts both ways. She will allow no religion of any kind taught in her schools now. China will soon be without a religion, and beyond our control to help her.

Now is the time, now is the day of their salvation! They are only hostile to foreign invasion, not to foreign religions. They have ever through their history invited foreign religions to their nation, seeking for the best that can be found. And have we not that best! God's Truth direct from heaven delivered in person by His own Son. Many of these people have already recognized this Truth and are rejoicing in their new found hope with unspeakable joy. But oh, what a drop in this ocean of humanity! Alas for the millions who have never heard a sermon, much less been taught the gospel truths!

Why should we spare men and money when the hope of a mighty nation is at stake? Why should we play at this mighty business? If our churches could but realize the great opportunity of the present moment they would flood the nation with their best men, women, and money for the next few years. She then would soon be able to take care of herself and China missions would be at an end.

Oh, let us teach her while we may that true strength lieth not in might, but in the calm, resistless right that "happy is that people whose God is the Lord," that all their education will be of no permanent or satisfying value without the Spirit of the Almighty.

We can't spare the money? Ah! if we in America lived one-tenth as simple as they do we would have many thousands with which to give them the Gospel. If the farmers here had farms like our farmers, they would think themselves immensely wealthy. Could you not give twice as much and never feel it? And if you denied yourself a little and gave until you felt it, wouldn't you be much happier? Just try it. There is no satisfaction like that which comes from helping others.

Let us make this great nation a mighty power for good in the world. Let us take a fourth of the world's population for the Lord and give Him a "kingdom in a day."

Tai Yuan Fu, Shan Si, China.

PRAY YE

Ida M. Helm

THE harvest truly is great, but the laborers *are* few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Luke 10: 2.

The year of our Lord 1910 is with us. It is nineteen hundred and ten years since Jesus came into this world to be a Savior to the human race. Almost nineteen hundred years ago He said, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." The great world-field is ripe for the harvest and the laborers are few. Let me give one quotation from "Do Not Say" to give you something of an idea of the lost world that you and I have been commissioned by the Master to help convert to Christ. "China's Teeming Millions!" "Yes, over there three hundred millions! Would you like to see them pass, thirty

every minute? Then, you must stand there, never tiring, never sleeping, closely watching night and day, week after week, month after month, for more than twenty years! And *then* you will have seen the people in that *one* country only. The teeming millions of other heathen lands will have yet to follow!" How can one of us think of going into our grave after having spent our whole life enjoying the light and blessings of the Bible, if we have not done everything in our power to carry the Gospel to the lost millions?

Christ repeats the words "Pray ye" to us the same as He did to the disciples when He was here on earth. When we pray to the Lord of the harvest we must do everything in our power to help fulfill our prayers, we must be willing to help send and sustain other laborers or we must be willing to go ourselves. Our prayers are mere shams if we do not work for their fulfillment.

In Christ's "Go ye," each one of us is responsible to do his part in the emancipation from the galling fetters of sin that are holding our fellow beings in slavery and death. On the awful Judgment Day excuses will not avail if we fail to do our part to help convert the world to Christ. The work is not left alone to the ten-talented men, to the strong, the eloquent, the rich and the educated; but the poor, the weak, the uneducated, the one-talented people have a work to do. All can give of their substance if it be but a penny. All can be mighty in prayer. "Pray ye."—Jesus. All can tell to the unconcerned, "Christ died to save you from the agonies of a second death."

Rev. Josiah Strong tells how Sarah Hosmer, of Lowell, a poor woman, supported a student in the Nestorian Seminary who became a preacher for Christ. Five times she gave fifty dollars, earning the money in a factory, and sent five native pastors to Christian work. When more than sixty years old she longed to furnish Nestoria with one more missionary, and living in an attic, she took in sewing until she had accomplished her cherished purpose. What a consecrated missionary for the cross she was!

"Coke crossed the Atlantic eighteen times, preached, wrote, traveled, established missions and begged from door to door for them, and labored in all respects as if, like the apostles, he would turn the world upside down." Jesus does not send us to the work alone, He says, "I am with you." He shares the burdens with us and He gives us strength for every conflict and trial. He is always so near us that the faintest whisper reaches Him instantly. "Pray ye."

"Lord, where'er Thou goest I will go,
Though up the mountain steep;
A faithful Guide Thou art, I know,
So close to Thee I'll keep."

Ashland, Ohio.

HELPS FOR THE STUDENT VOLUNTEER

R. W. Detter

The fact that many of our young people who are preparing for Foreign Mission work are compelled to work their way through school often produces conditions that are to be lamented. They are often rendered physically incompetent for their life work by the strain thus brought upon them, or else are compelled to remain out of school a part of the time. It is evident that either of these results is

an injustice. No person has a right to injure his health in securing an education, and it certainly seems wrong that any young person wishing to devote his life to mission work should be hindered in the period of preparation because of financial conditions.

It was upon the suggestion of one of the missionaries from our school that the Student Volunteer Band of McPherson College started what is known as the "Volunteer Educational Fund." This fund is maintained by free-will offerings, by pledges, donations and any other means that the band may deem expedient.

The distribution of this fund has been placed in the hands of a committee of three, chosen by the Volunteer Band. It will be the duty of this committee to consider applications that come before them and to decide who shall receive aid. The present committee consists of the following Brethren: Edward Frantz, F. A. Vaniman, and S. B. Fahnestock.

The following suggestions have been made by the band to aid the committee in the distribution of this fund:

1. The applicant should be a Student Volunteer and a member of the Church of the Brethren.

2. He shall show a *vital* interest in Christian work and be able to teach a Sunday-school class and lead a Christian Workers' meeting.

3. He shall be able to pass the necessary physical examinations.

4. He shall be one who must work his way through school, receiving little or no financial suport from friends or relatives.

5. He shall have completed the equivalent of two years' academic work and shall be able to complete the equivalent of a normal course by the time he is twenty-six years of age, or the equivalent of the collegiate by the time he is twenty-nine.

6. No married person whose companion is unwilling to coöperate in Foreign Mission work shall receive aid from this fund.

7. In case the recipient of this fund shall not enter into active mission service he shall refund the money used, unless he is hindered by actual physical inability or other causes which make it impossible for him to execute his avowed purpose.

The good accomplished by this fund depends on two things, (1) the applicant and (2) the amount of the fund. Does this work appeal to you as being worthy of your support? If it does, your yearly pledge or a contribution in any form may be sent to the treasurer of the Volunteer Band, McPherson College, McPherson, Kans. We should also be glad to receive the names of any young people whom you would consider worthy of aid from this source.

Let prayer be the key of the morning and the bolt of the evening.
—Matthew Henry.

THE BIBLE AND MISSIONS

Rev. J. H. Hanstine, County Bible Agent of the American Bible Society, Mt. Morris, Ill.

We hope that this article will aid in awakening within our people a keener appreciation of the good old Book, and also awaken us to our opportunity and responsibility in dealing with the mountain folk of our own country.

WHILE Rev. D. J. Lichty was here, during the winter, we held our annual union meeting for the American Bible Society, at which he gave a very interesting account of how one Bible got into a village in India and resulted in a church of one hundred members with little effort on the part of the missionaries who finally came.

A Presbyterian missionary in Syria said, "Without the Bible all mission work would cease." Counting Bibles, Testaments and portions, copies of Scripture are being issued by all of the world's presses at the rate of 5,500 for every working hour in the year. Now how long will it take to supply the world at that rate? Let us see! Do you know how many people there are in the world? You do not. You may be able to state the number in figures, but no human mind comprehends their magnitude. Consider these two statements coming from the British and Foreign Bible Society—the oldest and most powerful Bible society in the world:

1. "If we had here today all of the Bibles, Testaments and portions that *ever* were made, there would be enough to give one copy to each man, woman and child in the Chinese Empire; the remainder of the world would have none."

2. "Remember that books, like other things, wear out, or get lost or destroyed; and if we could suppose the world already supplied, the present annual output of Scriptures would not be sufficient to keep up that supply."

Then, we ask again, how long will it take to supply the world at the rate of 5,500 copies per hour?

It is estimated that there are yet one billion (1,000,000,000) heathen in foreign lands. To supply them at the above rate will require fifty-eight years. Meanwhile, two billions (2,000,000,000) will die, according to the rate of mortality in heathen lands, with a constant increase of population.

With this fact in view, let us ask another question: If Christ knew what He was talking about when He said, "The seed is the Word of God" (Bibles), how long will it take the missionaries, at the rate we are sending them out, to harvest the entire world? Remember He said, "*all* the world." How many corners can we leave out and still fulfill that command? I sometimes wonder if that command is as binding as the one about baptism. They were both given in one breath! A great many act as if they thought Christ was only joking when He said: "Preach the Gospel to *every creature.*"

Home Missions.

In this wide world there is work for every man's taste; except this: the "idler's corner" in the vineyard has not yet been found. Either Christ forgot to make it, or else He never intended that there should be one. Are you thinking about saving the fare of the missionary across the ocean, and the time and expense of learning a new language?

(Concluded on Page 144.)

The Little Missionary

Dear Boys and Girls:

SILENTLY this morning I tried to find a quiet place to write you a letter, but while I was gathering my material together, five little black tots saw the wonderful typewriter go onto the table, so they got chairs and immediately established themselves at the table to see this machine run. Perhaps they will make the letter more interesting. Our summer vacation is nearly at the close, but I have had a good one in visiting some of the other mission stations. I bought a little pony, and one windy afternoon he and I started out for our long trip. We went but twelve miles that day, just enough to get accustomed to the road and the saddle. That is a long trip, for the roads are so hilly and the streams are to be forded. That is always an anxious time for me, for when I was a little girl and my father was a frontier preacher in northern Minnesota, we had many rivers to ford. I used to scream and beg to be left on the bank. I never quite got over my fright. Besides, the week before I bought this pony, he had lain down while crossing a stream, but missionaries have to be brave, so I went on and so did the pony, all right.

In the physiology it says, "Horseback riding is good exercise," and I found it true, for there was not a muscle in my body but that was able to show me its exact location by feeling. Every time I moved in the night these muscles complained so much that it wakened me and I had serious thoughts of going back. But that is not the route of a soldier. So at 5 A. M. with a few groans I mounted my horse again, this time to spend all day in the saddle. Such hills! Sometimes one would seem as if they would go over the horse's head, and then again slide off his back at the rear. Among these hills are many heathen huts. The children would come out to see us pass. They were naked except a bead belt, and make you think of the story of when they were made they were baked too brown. They are bright little things and need schools and the Gospel. I passed one little boy herding cattle. He was making some-

thing in clay. With a laughing face he held it up and said, "See my horse!" Sure enough, it was a very good one. I asked him for it, which request he seemed proud to grant. Turning around I shouted, "What's its name?" As quick as a wink he answered, "Georgia."

Where he picked up that bit of English I did not have time to inquire.

Before Sunday I was well rested and enjoyed the services. Looking over the hills only two huts could be seen, but they came from every direction from back of the hills, below the hills and around the hills, some four and five miles. First their little Zulu Sunday school, which was very interesting. They study the International Lessons and for the first time had the pretty big picture rolls like we have at home. They expect to pay for it themselves, too. After Sunday school was out they brought their collection; no money, but products from the garden. Many of them had a little calico bag holding about two cups, which they brought and poured out their shelled corn or beans. They came forward with such eager steps that it made one feel they gave heartily unto the Lord.

During the week I conducted a children's meeting. There was a good attendance and we had a good time together. There were at least a dozen prayers offered among them and nearly all testified. Dear little dark faces! How wonderful it is that we have a Gospel that will reach every creature and satisfy every human heart. The children here as well as at home are the hope of the church.

Ten miles away, off among the hills, a single lady missionary has set up her tent and begun meetings and school among the heathen there. Fifteen or twenty of them walked over to the main station on Sunday and it thrilled our hearts as they testified to the saving power of God. They had put away their beer and snuff and other heathen customs. There were a good number of children and they were plainly and neatly dressed. One little boy of about eight said that the Lord helped him not to tell lies any more; that he had stolen his mother's food, but now he did not want to do those things any more. A large number of heathen were in the meeting. Two girls got up and said that today they chose the Lord. That made the old women rejoice, and five of them were on their feet at once saying, "Praise the Lord." These old women have done much visiting and praying with their heathen neighbors, and that made them so happy to see that their prayers were being answered. One man was very happy, for he had given his birthright to his brother. Now you

will wonder what I mean. His father is dead and he, being the eldest, has the right to receive the cattle for his sisters at their marriage. We teach them that it is wrong to sell their women as they do. He had received the cattle for one sister and had to leave the church. His heart has been very heavy over it all, so now he was going to leave the whole bad business and come back to God. There is nothing that these Zulu men care for more than great herds of cattle, so the temptation is very strong for them to get them according to the heathen custom. The English government is trying to do away with the custom, slowly. They will not allow them to call for more than ten cattle. The Lord is dealing still more strongly with them, for there is now a disease that is taking the cattle away rapidly. There has been no cure

yet found to save them. It makes us think of the plagues of Egypt.

A ride of fifteen miles brought me to another Mission Station, which for its height seemed among the clouds. It seemed as though one ought to be very good up there so near the heavens. I got so frightened going up and down on horseback those very steep hills that I could scarcely sleep that night. How good the Lord is to care for His little ones! The doctor of the Mission lives here and some very serious cases he has to attend to. One little baby had fallen into the fire and was brought dreadfully burned. It was so frightened at the white people, but when it felt the cooling medicine it stopped crying. They tell their children that if they are not good they will give them to the white people, so they are as frightened as we used to be at the story of the black man. It seemed as though I could not go over those hills again, but an urgent call came and I consented. On our return a great thunderstorm came up. It thundered and lightened fast and sharp, and how the rain did come down! As if to strike us harder, it kept increasing. We were riding two horses and leading one. Often they would refuse to go on and want to turn their backs to the storm. The paths were swift-running torrents. The trees afforded no shelter as it came with such force, so we simply plodded on. The rim of my helmet was a fine eavestrough, and I thought of the times I had seen here in Africa when I should like to have had a dish to catch the water. As it was it was pouring into my lap and saddle and running into my shoes. When we finally reached home and I stepped onto the ground the water oozed out of the eyelets of my shoes, so sometimes one needs rubbers even on horseback. However, I lifted up a prayer of thanksgiving for my life and am glad that I can work a while longer on this needy field.

The trip home was easier on the muscles but more frightful. Over native paths, around the narrow ledge of high hills where a misstep would be a serious thing, across the saddles of great hills, making you think of the rhyme of childhood, "See-saw, up and down, I can see all over town"; some places so steep and rocky that we had to dismount and let the horses choose their own footing. After half a day of such perilous heights I was glad to see the home of a Christian white person and get an invitation to take a long rest. The dizziness reminded me of the sea experiences. Well, this is but a picture of the pilgrim's journey through life. If it were all smooth we would have nothing to be thankful for. Some day it will all be ended and when we see some of the bright faces that we have helped to Jesus, we shall only rejoice in our tribulations. Dear boys and girls, are you remembering daily these little black-skinned friends of yours, in your prayers and self-denials?

Lovingly yours,

NELLIE A. REED,

CHILDREN'S MISSIONARY IN AFRICA.

Fair View, M S. Umzumbi Rail, Natal, S. Africa, Feb. 4, 1910.

For Our Ministers

OUR PART IN THE SALVATION OF THE WORLD.

By D. L. Mohler.

Matt. 28:18-20. Rom 10.

I. The command is:

1. "Go ye."

(a) The Messenger. Mark 16:15, 16.

(b) The hearer. Rom. 10:13-15.

(c) The seed. Eccles. 11:6.

(d) The increase. 1 Cor. 3:7.

The world needs salvation. 1 John 5:19, 20.

The church is the saving power in the world. Matt 5:13-16.

2. "Pray ye." Matt. 9:38; Luke 10:2; John 4:35.

Are we in earnest when we pray?

Are we willing to help answer the prayer?

The harvest is ready.

3. "Give ye."

(a) Systematically. 1 Cor. 16:2.

(b) Bountifully. 2 Cor. 9.6.

(c) Cheerfully. 2 Cor. 9:7.

Illustration. Sowing wheat one-fourth or one-half or whole measure. The harvest depends largely on amount sown.

II. The early disciples forsook all to go. Will we? Luke 5:11.

1. Nothing should be dearer to us than the salvation of ourselves and others.

2. What would we be willing to do or give to save the physical life of those around us? Illustration. Great calamities, famine, etc.

3. What hinders me from going or helping? Dan. 12:3.

III. *The needed help is promised.* Matt. 28:20; John 14:16; 4:35-37.

From the Firing Line

A LITTLE CHILD SHALL LEAD THEM.

It was some years ago in West Tennessee, at the close of an evening service in a series of meetings when the invitation was given, that a little girl was seen to be weeping bitterly. Upon inquiry she was found to be the little girl who for some time had been living in the home of a Godly brother and sister to whom she had expressed a desire to unite with the church. Having been told to speak to her mama and papa about it, she had done so only to be discouraged and refused liberty to do so. For a time she had dropped the matter but becoming more seriously impressed she had renewed her request only to be again refused.

Learning these facts the father who was present at the meeting was kindly spoken to about the matter. He seemed arbitrary and unyielding. He was told that he was assuming very grave responsibilities in refusing the child's request. He replied, "There are some things about this that you don't know," and requested me to call at his house next day and talk the matter over.

This request was complied with and the good sister with whom the little girl had been staying accompanied me.

After a long conference with the mother, apparently the more obstinate of the two, finally the father gave consent and the mother replied that if Rosa joined the church she would do it against her will, and so we left them.

That night when the invitation was given Rosa came forward. Next day

her mother called at a good sister's for a change of clothing for Rosa to be baptized. This was Thursday and Saturday afternoon was set as the time. Friday night I spent with the family. Saturday morning the mother said, "You may have two to baptize this evening." "All right praise the Lord for that," I replied. At the appointed time when service was held at the water an invitation was given and the mother followed by the father came forward and following the little girl was buried with Christ in baptism. Five days later after the meeting had closed on Sunday night a brother of some sixteen who obstinately opposed his little sister was so deeply inpressed that he went to the local minister on Thursday and demanded baptism at once. His wants were attended to and a happier and more devoted family it has never been my privilege to associate with. Many happy hours were spent in that home including a very spiritual love feast which will ever be indelibly engraved on memory's pages.

Truly a little child shall lead them.

B. E. K.

WHILE HIS HAND LEADS.

"If I know my own heart there is nothing in my life that I would willingly hold back from my Lord and King. And further, I sincerely believe if He has other work for me than that I now do, He is able in His own good time to bring me and that work together." These were the closing words of an address given by a sister before the Christian Workers' meeting in our little mission room, and in the silence that followed, a stifled sob was plainly heard, while tears were hastily brushed from more than one cheek in the audience there.

Some months later the scene had changed. Looking through the door of a hospital operating room we behold this same sister lying on a stretcher, a physician standing on one side, a uniformed nurse on the other. While the doctor's fingers rest lightly on the patient's pulse, he looks down into the quiet eyes and asks, "Are you afraid?" and the reply comes steadily, "No, I am not afraid." Then the surgeon enters with his assistants, a towel is laid over the eyes, and the sick woman, serenely as a little child goes to its sleep, enters the dark and shadowy valley.

By and by, when life has asserted itself again, the patient is put to bed in a room with another sufferer, a woman several years her senior; and here the Father's purpose begins to reveal itself,—for in this white cot next to her own, lies a soul unsaved. Here, through the weary days and nights that follow, the quiet talks, the Scripture readings, even the trustful, confiding hymns, sometimes sung in a low, even voice, all did the work of an evangelist, and so it came about that one more soul was added to the ranks of the kingdom.

Likewise a physician, grown hard and skeptical over the apparent insincere lives of the professed Christians around him, himself almost ready to deny his mother's Bible, but here at last hope springs up anew, faith is restored through a living reality of the saving religion of our Lord, and he, too, is led, out of a troubled heart, to seek the blessed Jesus.

And now, what do we read in this but a work recognized by the Father and most surely of His appointing? Few of us would be able to recognize in such a shift of providence an opportunity for larger service to the King, and yet all through the checkered years that have followed His leading has been so clearly manifest, and always and continually does this believing one find herself led to those in direst need of salvation, that her bodily affliction has come at last to seem a thing to be glorified in,—for if through suffering she may render a larger service to the Most High, then most gladly and joyfully will she follow in the path He points out.

Virginia. A.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR FEBRUARY, 1910.

	Feb. 1909	Feb. 1910	Apr.-Feb. 1909	Apr.-Feb. 1910	Inc.	Dec
World-Wide, ...	$ 774 88	$ 962 27	$ 9,984 16	$24,256 49	$17,272 33	
India, ...	216 01	354 19	3,153 49	4,054 18	917 53	
Miscellaneous, ...	16 50	103 00	546 53	857 69	313 16	$ 293 01
	$1,009 76	$1,419 46	$13,958 35	$29,168 36	$15,503 02	
Bicentennial, ...			31,180 23			$31,180 23
	$1,009 76	$1,419 46	$45,138 58	$29,168 36		$15,970 22

CORRECTIONS.

Through our mistake the $3.50 credited to J. G. Wolfe, Southern Illinois, in the March Visitor, should have been credited to Okaw Congregation, Southern Illinois.

The $10.00 in the February Visitor, in India Orphanage receipts that was credited to Butte City Sunday school, California, should be credited to Sacramento Valley Sunday school.

During the month of February the General Mission Board sent out 104,773 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations for the month of February, 1910:

WORLD-WIDE.

Ohio—$206.50.

Northeastern District, Individual.
D. B. Hoff, ...$ 200 00
Northwestern District, Individuals.
E. R. Cramer, $1; John Hane, 50 cents, ... 1 50
Southern District, Individuals.
Emanuel Henry, $3.50; Emanuel Shank, $1.50, ... 5 00

Pennsylvania—$131.74.

Eastern District, Congregations.
Elizabethtown College Congregation, $45; Big Swatara, $38; Little Swatara, $20; Elizabethtown, $19.33, 122 33
Individuals.
Chas. A. Bame, 75 cents; R. D. Greybill, 50 cents, ... 1 25
Middle District, Individuals.
Mrs. Sara Replogle, $2; John S. Hershberger, $1, ... 3 00
Western District, Sunday School.
Cross Road, ... 4 66
Individuals.
W. M. Howe (marriage notice), ..$ 50

Virginia—$123.98.

First District, Congregation.
Botetourt, ... 53 75
Sunday School.
Botetourt, ... 26 08
Individuals.
J. W. Layman, $4; G. A. Moomaw, $3; Mrs. F. D. Kennett, $1, ... 8 00
Second District, Congregation.
Locust Grove, Valley Congregation, $4.17; Antioch Congregation and Sunday school, $7.63, ... 11 80
Sunday School.
Mamie K. Myers' S. S. Class, Linville Creek Sunday school, ... 8 50
Aid Society.
Linville Creek, ... 10 00
Individuals.
W. F. Walter, $1; M. G. Rieley, $1; B. F. Miller, $1; Samuel Scrogham, $1; Wm. K. Conner (marriage notice), $1; D. S. Thomas, 60 cents; M. D. Hess, 25 cents, ... 5 85

Illinois—$90.97.

Northern District, Congregations.
Rock River, $26.90; Pine Creek, $16.54, ... 43 44
Sunday School.
Waddams Grove, ... 6 00
Children's Mission.
Waddams Grove Sunday School, .. 3 00
Individuals.
Mary C. Fisher, $10; Wm. R. Bratton, $5; Mary Clemmer, $1, ... 16 00
Southern District, Sunday School.
Astoria, ... 13 91
Individuals.
M. Lingenfelter, $5; Dan. Mohler,

$1.12; J. Z. Bechtold, $1; I. J. Brubaker, $1; Geo. W. Miller (marriage notice), 50 cents, ... $ 8 62

Iowa—$89.28.

Northern District, Individuals.
Samuel Fike, $12; D. A. Miller, $8; N. W. Miller, $6; L. M. Eby, $5; "A Sister," $3; Conrad Messer, $2.50; Louisa Messer, $2.50; M. Schmucker, $1.85; Hannah C. Messer, $1, ... 41 85

Middle District, Congregation.
Panther Creek, ... 27 50

Sunday Schools.
Panther Creek, $8.50; Marshalltown, $5.48, ... 13 98

Individual.
H. L. Royer (marriage notice), ... 50

Southern District, Congregation.
North English, ... 4 45

Individuals.
Peter Brower (marriage notice), 50 cents; Abraham Wolf (marriage notice), 50 cents, ... 1 00

Maryland—$53.74.

Eastern District, Congregation.
Pipe Creek, $37.50; Woodbury, $3.54, 41 04

Individual.
John D. Roop, ... 3 00

Western District, Individuals.
Mrs. Elias Merrill, $3.70; P. H. Yost, $3.50; H. S. Coleman, $2.50, .. 9 70

Indiana—$53.00.

Northern District, Individuals.
David Whitmer, $10; Dwight L. Voorhees, $5; "Mrs. E. H. H." 50 cents; David M. Hart (marriage notice), 50 cents, ... 16 00

Middle District, Individual.
Emanuel Leckrone, ... 2 00

Southern District, Individuals.
Samuel D. Stoner, $25; "A brother," $10, ... 35 00

California—$43.00.

Northern District, Individual.
"A brother," 2 00

Southern District, Sunday School.
Pomona, ... 30 00

Individuals.
M. O. Myers, $7.50; Edmund Forney, $3; W. C. Hanawalt (marriage notice), 50 cents, ... 11 00

Oregon—$30.00.

Individuals.
S. B. Overholser, $20; L. Lett, $10, 30 00

North Dakota—$29.00.

Congregation.
North Prairie Mission, Surrey, ... 6 00

Individuals.
John I. Clark, $12.50; "X. X." $8.50; Mrs. Anna Gault, $1; Emaline Kenepp, $1, ... 23 00

Kansas—$26.75.

Northeastern District, Individuals.
A Brother and Sister, ... 1 00

Southeastern District, Individuals.
Mrs. N. E. Sowers, $12; Lucetta Burk, $3.50, ... 15 50

Northwestern Kansas, Individuals.
Mrs. Emma Tatlock, $2; Mrs. Sarah Horting, 50 cents, ... 2 50

Southwestern District, Individuals.
J. D. Yoder and wife, $5; Silvanus Delp, $1.25; Irvin A. Nettrouer, $1; J. J. Yoder (marriage notice), 50 cents 7.75

Missouri—$24.50.

Northern District, Individuals.
Jesse Royer and wife, $10; Mary Burtzer, $1; Susan Moomaw, 50 cents, 11 50

Middle District, Individual.
Riley Stump, ... 12 00

Southern District, Individual.
Fred A. Becker, ... 1 00

Denmark—$12.77.

Brethren in Denmark, ... 12 77

Michigan—$11.00.

Individuals.
A brother and family, $10; Mrs. Martha Bratt, $1, ... 11 00

Idaho—$9.42.

Sunday School.
Nampa, ... $ 6 62

Individual.
W. W. King, ... 2 50

Washington—$6.70.

Individuals.
A sister, $5; W. H. Kensinger, $1.20; B. E. Breshears (marriage notice), 50 cents, ... 6 70

Texas—$5.00.

Individual.
Miss Myrtle Blocher, ... 5 00

Oklahoma—$3.50.

Individuals.
Isaac Williams, $3; Jos. Griser, 50 cents, ... 3 50

West Virginia—$3.00.

First District, Individuals.
Raphael Baker, $2; Elizabeth Cassaday, $1, ... 3 00

Wisconsin—$2.10.

Individuals.
T. D. Van Buren, $1.10; Mr. and Mrs. J. E. Zollers, $1, ... 2 10

Nebraska—$2.00.

Individuals.
Hattie Dell, $1; J. J. Tawzer (marriage notice), $1, ... 2 00

Montana—$1.60.

Individual.
O. A. McGrew, ... 1 60

Minnesota—$1.50.

Individuals.
Mrs. Bernice Ashmore, $1; D. H. Keller (marriage notice), 50 cents, .. 1 50

New Mexico—$1.12.

Individuals.
Samuel Weimer, $1; A. Wampler, 12 cents, ... 1 12

Canada—$0.10.

Individual.
Sarah J. Buck, ... 10

Total for the month, ... $ 962 27
Previously received, ... 23,294 22

Total for year so far, ... $24,256 49

INDIA MISSION.

California—$20.00.

Southern District, Sunday School.
Pomona, ... $ 20 00

Illinois—$9.00.

Southern District, Congregation.
La Motte, ... 5 00

Individuals.
M. D. Hershey, $2; Mr. and Mrs. A. L. Turney, $2, ... 4 00

Ohio—$8.28.

Northwestern District.
Junior Boys' Bible Class, Fostoria, ... 7 28

Southern District, Individual.
Grace Baker, ... 1 00

Total for the month, ... $ 37 28
Previously received, ... 688 37

Total for year so far, ... $ 725 65

INDIA ORPHANAGE.

Pennsylvania—$65.00.

Eastern District.
Mothers' Meeting, First Church, Philadelphia, ... $ 20 00

Southern District.
Class in the Corner, Huntsdale S. S., ... 5 00

Individual.
Miss Bessie Rohrer, ... 16 00

Middle District, Individual.
"C. X." 20 00

Western District, Individuals.
W. H. Blough and wife, ... 4 00

Iowa—$61.00.

Northern District, Aid Society.
South Waterloo, ... 16 00

Individual.
Mary S. Newsom, ... 25 00

Middle District, Individuals.
Bro. and Sister Oscar Diehl, ... 20 00

Virginia—$50.00.
First District, Sunday School.
Trinity S. S. Botetourt Cong., ...$ 30 00
Second District, Aid Society.
Mill Creek, ... 20 00
Ohio—$40.00.
Northeastern District, Individual.
Mary R. Hoover, ... 20 00
Northwestern District, Individuals.
Mr. and Mrs. S. A. Kintner, ... 20 00
Washington—$25.00.
Congregation.
Wenatchee, ... 20 00
Sunday School.
Sunnyside, ... 5 00
Kansas—$24.55.
Northwestern District.
I. M. Burger's S. S. Class, Morning Star, ... 4 55
Southwestern District, Individuals.
J. D. Yoder and wife, ... 20 00
North Dakota—$20.00.
Lock Lily, Williston S. S., ... 20 00
California—$10.00.
Southern District, Sunday School.
Pomona, ... 10 00
Indiana—$9.00.
Middle District, Aid Society.
Walnut St. Church, N. Manchester, 8 00
Southern District, Individual.
Susan Knote, ... 1 00
Colorado—$7.36.
Congregation.
Fruita, ... 7 36

Total for the month, ...$ 311 91
Previously received, ... 2970 62

Total for year so far, ...$ 3282 53

INDIA WIDOWS' HOME.

Pennsylvania—$3.00.
Middle District, Individual.
C. W. Kephart, ...$ 3 00
Nebraska—$2.00.
Individual.
Hattie Dell, ... 2 00

Total for the month, ...$ 5 00
Previously received, ... 15 00

Total for the year so far, ...$ 20 00

CHINA MISSION.

California—$20.00.
Southern District, Sunday School.
Pomona, ...$ 20 00
Washington—$10.00.
Individual.
A sister, Wenatchee, ... 10 00
India—$7.20.
Individuals.
C. H. Brubaker and wife, ... 7 20
Indiana—$5.50.
Northern District, Sunday School.
Nappanee, ... 5 50
Pennsylvania—$3.30.
Eastern District, Sunday School.
Spring Creek, ... 3 30
Illinois—$3.00.
Southern District, Individuals.
Mr. and Mrs. A. L. Turney, $2; M. D. Hershey, $1, ... 3 00
Virginia—$3.00.
First District, Congregation.
Botetourt, ... 3 00

Total for the month, ...$ 52 00
Previously received, ... 483 89

Total for year so far, ...$ 535 89

CUBA MISSION.

California—$50.00.
Northern District, Congregation.
Reedley, ...$ 50 00

Total for the month, ...$ 50 00
Previously received, ... 60 50

Total for the year so far, ...$ 110 50

COLORED MISSION.

Illinois—$1.00.
Northern District, Individual.
Mrs. G. E. Whisler, ...$ 1 00

Total for the month, ...$ 1 00
Previously received, ... 18 91

Total for the year so far, ...$ 19 91

BRETHREN SUNDAY SCHOOL EXTENSION OF CHICAGO.

During the month of February, 1910, the Extension received the following remittances:

Building Fund.

California.—H. J. Vaniman, Pomona, $30. **Indiana.**—Henry Heaston, Huntington, $2.25. **Iowa.**—Lizzie Arnold, Waterloo, $10.60. **Kansas.**—Frank and Lizzie Hoover, Sabetha, $5. **Oklahoma.**—W. F. Ambrose, Guthrie, $2.30. **North Dakota.**—U. T. Forney, Egeland, 43 cents; Anna Myers, Barlow, $4.13. Total, $4.56. **Pennsylvania.**—Mrs. H. H. Berkey, Elton, $2.50. **Virginia.**—H. F. Sours, Luray, $5. Formerly reported in General Fund and transferred at request of donors, $55.63. Collections Extension No. 2, $8.11. Pledges to Building Fund for February, $140. Total to Building Fund for month, $265.95. Grand total cash and pledges to date, $2271.59.

General Fund.

Indiana.—B. J. Miller, Nappanee, $8.80. **Iowa.**—Ella Royer, Dallas Center, $3.85. **Kansas.**—Julia Mohler, Quinter, $4.24. **Michigan.**—J. W. Lair, Custer, $11.03. **Ohio.**—Cora O. Z. Smith, Sidney, $1.90. **Pennsylvania.**—Mrs. Geo. E. Reitz, Friedens, $4.50. **West Virginia.**—J. R. Riggleman, Rockoak, $10. Total to General Fund for February, $44.32.

If your remittance is not found in the fund for which you intended it kindly notify us at once. Only amounts so specified are credited to the Building Fund.

Chas. W. Eisenbise, Treas.

1811 Clifton Park Ave., Chicago, March 1, 1910.

THE BIBLE AND MISSIONS.

(Continued from Page 136.)

There is a mission field in this country of from two millions to three millions of souls awaiting some church or denomination. You will find it among the mountains of Tennessee, Kentucky, North Carolina, Georgia and Alabama. The people are called Mountain Whites or American Highlanders.

By a comparison of the conditions of those mountain people with the methods of church propagation pursued by the Church of the Brethren I am more and more impressed with the idea that there is no other denomination more adapted to sweep those mountains for Christ. It can be done in fifteen years, if a business is made of it, whereas, for one hundred and fifty years those destitute people have been but little noticed by the outside world, and the outside world is but little known by them.

THE REPORT OF THE STUDENT VOLUNTEER CONVENTION AT ROCHESTER

ADVANCE PRICE (Dec. 29, 1909—Jan. 2, 1910.) REGULAR PRICE
$1.00 Substantially Bound in Cloth. Octavo. Over 600 Pages. $1.50

This report is now on the press. It will contain a verbatim record of all the great addresses given before the Convention, including the following:

John R. Mott: "The Spiritual Conditions in the Universities and Colleges Requisite for Meeting the Present Missionary Demand."

Dean Edward I. Bosworth: "The Discovery of God."

Dr. Arthur J. Brown: "The Changing Conditions in the Orient."

Ambassador James Bryce: "The Obligations of Christian Nations."

Bishop William F. McDowell: "The Highly Multiplying Possibilities of Obedience to God."

Robert E. Speer: "The Abounding Sufficiency of Jesus Christ to Meet the Needs of All Men." "The Spiritual Obligation of the United States and Canada to Latin America."

Bishop Arthur S. Lloyd: "The Undiscovered and Unrealized Possibilities of Intercession."

Alfred E. Marling: "The Money Power Related to the Plans of the Kingdom of God."

Also addresses by **Dr. F. P. Haggard, Dr. S. M. Zwemer, Dr. John P. Jones** and many other prominent leaders in the work at home and abroad.

Of Special Value to

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By returning the order form below the report may be obtained at the special rate of $1.00.

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Minutes of the Annual Meetings

OF

The Church of the Brethren

From 1778 to 1909

The Conference held at Harrisonburg, Virginia, 1909, passed the following query unanimously:

"The General Mission Board asks Annual Meeting, through Standing Committee, if it may, through the Gish Publishing Fund, or otherwise, publish in book form all the Minutes of Annual Meeting for historical value."

The book is printed and is now ready for mailing.

In point of history, doctrine, discipline and practice of the Church of the Brethren, this volume is of inestimable value and interest to every member of the church.

It includes, in a concise and convenient form, every available minute of the Annual Meetings held by the Brethren.

The interest and careful consideration of the welfare, growth and development of the Church during the years shown in the deliverances of the conferences, is supremely gratifying to the interested reader.

A volume of this book ought to be in the home of every Brethren family. The book is thoroughly indexed which makes it convenient for reference. It contains 944 pages, neatly bound in cloth, and will be a handsome and valuable addition to your library.

Price, postpaid, ...$2.50.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

BRIDGEWATER COLLEGE

THE MISSIONARY VISITOR

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Missionary Society
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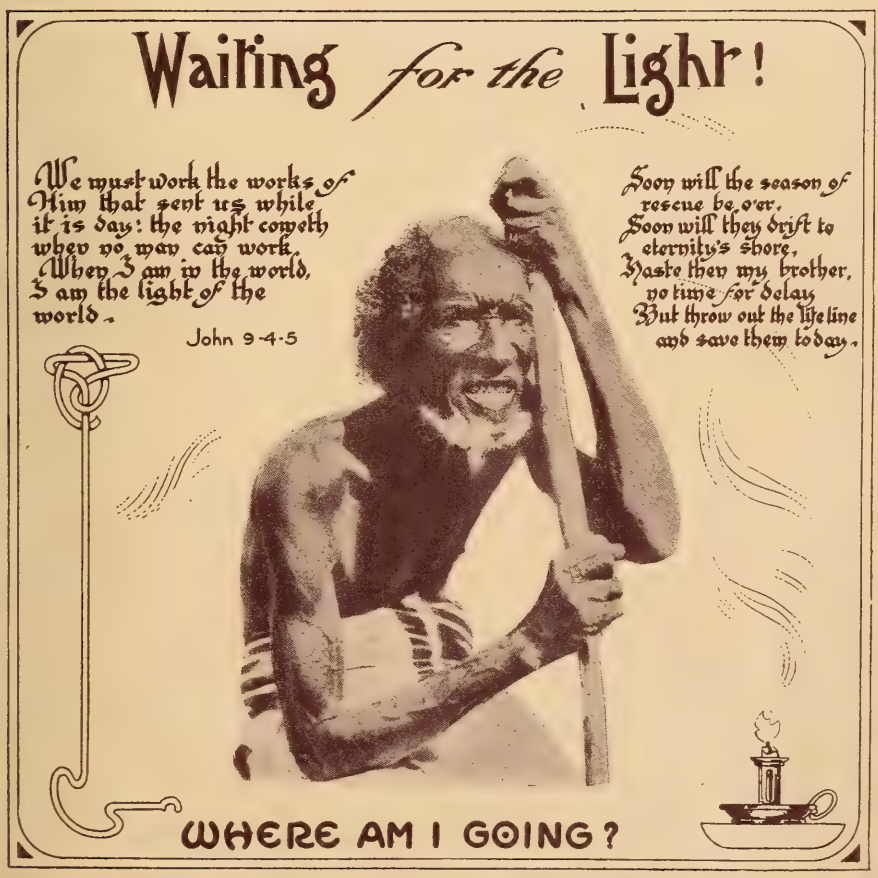
Vol. XII MAY, 1910 No. 5



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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD. ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII May, 1910 Number 5

WORLD WIDE

The Methodists and Presbyterians have a united force of 262 missionaries, 42,244 baptized members, 50,516 catechumens, and 76,280 adherents in Korea. Contributions last year amounted to $132,742.

Falsely cast into prison two years ago Liu Ching An, a teacher of classics in the Wuchang Divinity school of China, has shown a spirit and influence much like Paul's. Two successive jailers have been converted and await baptism. And above all the gentleman, scholar and Christian bears no ill will towards those who have wronged him.

The new government in Turkey, which took a year ago such an advanced step towards religious liberty, finds itself facing a serious problem. It thought its realm was strongly Mohammedan. Instead, a large percentage have been secretly Christian and now are clamoring for greater recognition than even the aggressive government wishes to give.

All through Moslem territory there is a great transformation in progress. Over 600 Protestant missionaries are working among these 30,000,000 Mohammedans. Within one year 60,000,000 pages of Christian literature were sent out by the Beirut *Press,* and in a single month orders for 100,000 copies of Arabic Scriptures were placed on file. All this indicates a wonderful advance among a people sealed against Christianity.

The World's Sunday-school Convention, to be held in Washington, D. C., May 19-24, promises to be the largest world gathering in a representative way ever yet held. Official representatives will come from at least fifty-one countries and participate in the meeting.

Because S. Pollard, a missionary to the Miaos of China, would not accept two daughters of the native chief as wives, the people concluded he had come to do them wrong. The missionary was beaten and left outside the village almost dead. He has recovered and persecution has turned to acceptance of Christ on the part of some.

In Queensland, Australia, there is an interdenominational organization for the evangelization of that particular part of the island continent. Last year their receipts were near $4,000. Their annual report published in their official organ, *Queensland Evangelists,* is full of enthusiasm and good results.

At the dedication of the Mengo Hospital in Uganda, Africa, on Dec. 21, 1909, Mr. Roosevelt, who was conducting the exercises said: "The target of evil is broad enough for all good men to shoot at instead of at one another." He had been on a mission field, saw some of the great needs of suffering humanity, and hence this broad statement of a truth that should govern every man's life.

Through the ministry of the Student Volunteer Movement 4,346 missionaries under thirty different boards have gone to the foreign field.

Dr. Shephard with his wife has been compelled to leave their African field on account of the doctor's failing health. This is a great loss to African missions.

Dr. Emmeline Stuart, in Persia, though accompanied by a man, was held up by footpads when passing from one mission station to another. The unrest in that nation is such that property nor life is safe any more.

A very strong testimony of the hold Christianity is getting on the Hindu mind in India is shown when in Madura natives of the Hindu faith contributed 17,000 rupees towards endowing the Christian hospital, Albert Victor. While not accepting Christianity they see its good works and are willing to help in a commendable way.

The Jews from every land where they are now scattered are in great numbers returning to Palestine. Three fourths of the population of Jerusalem and a large percentage of Jaffa, Haifa, Tiberias, are Jews. The plain of the Esdraelon is in Jewish hands, and there are many prosperous colonies located all along from Dan to Beersheba.

Japan Christians show a very commendable spirit, in that recently they decided to send missionaries to the Chinese. The leaders of the convention at which this decision was reached declared that "though the Chinese are hostile in race, and have been our enemies in war, we must show that we love them and want them to love our Lord and Master."

After forty-four years of patient toil at the Poo Station in Western Himalaya two high caste women have been added to the very few low caste members gathered into the Moravian fold. These high caste suffer very many hardships and will have much to endure for Christ's sake.

The Moravians, ever in the hardest fields, are making progress in Labrador. Recently they completed a new churchhouse. When the lumber arrived men and women turned out in a body and carried the timbers from the vessel to the building. Everybody worked like in olden times in rebuilding the temple, and the little band are greatly encouraged.

It is hard to conceive how a mother could give her daughter to the temples in India to be "married to the gods" and forever live a life of grossest shame. Yet that is hard-hearted, sin-cursed India, and many a mother prefers this to letting her daughter attend a mission school and learn of Jesus and purity. Recently the government of Mysore, one of the most densely populated parts of India, has passed a law forbidding any more such giving up of India's daughters to such licensed sin, and it is but another mark of the progress India is making towards a better day.

From a mission station in Rahuri, West India, comes the story of a Christian woman, who, when talking to the women about her on Christian themes, was interrupted by a Brahman. He had listened to her words and thought to confuse her in argument. "In the ancient days you speak of," said he, "there were miracles; show me one of these and I will believe." Whereupon she answered: "See me! I am a woman of low caste speaking to you, a Brahman, these wonderful words of life! What greater miracle can there be? What more wonderful work can you ask to see than this?"—*Missionary Review.*

"WORSHIP GOD"

J. M. Blough

A FEW weeks ago while in the waiting-room at Surat Station I was very much impressed with the words of the angel to the beloved John in Rev. 19:10. A Jain Guru came in with a few attendants. Now "Guru" means a religious teacher, and in this case he belonged to the particular sect called Jains, who exalt their teachers to the place of God. In appearance he was disgusting and not fit for decent society. With the exception of a scant loin-cloth he wore absolutely nothing—no hat, no coat, no shoes, nothing. His hair was unkempt and his whiskers too. He travels all over the country, but carries nothing with him save a water-jar, a mat on which to sleep, and a brush of feathers.

This man in just this manner came into the station and with his brush brushed over a chair and sat down. What is this brush for? Jains do not take life, not even of the smallest insect, if they can avoid it. They will not even destroy vermin or destructive insects and animals. Priests in their temples wear cloths over their nostrils lest some poor creature should be drawn in with the breath and lose its life. So with his brush he drives away the flies and insects that may be on the chair.

High caste, rich and well-dressed men were in attendance and vied with one another to do him service. They hung upon his words as if they were the last words of a dear, dying friend. While he sat there for quarter of an hour, others, men, women and their children, came in, took off their shoes and bowed low to the floor before him. And he? He kept his seat and continued in conversation with others and cast scarcely a glance toward the worshipers. Little children, that scarcely know their right hand from their left, bowed to this, their god.

Brethren, I could scarcely endure this sight. It touched my heart as very few of the dreadful things in India have done. I was sad, oh, I was sad! That men, intelligent men, should follow such a one as their ideal and adore him. That women should think of such a one as their guide in religious matters. That children, innocent children, should be taught to bow down to a man. Oh, it is enough! You see the transaction and its significance? What a responsibility rests upon parents, for children will do as they are taught.

But, brethren, do you know that these people did just what they think they ought to do? That is the sad thing about it all. This is the light and the knowledge they have. They may be doing the best they can. If so, is it not a great reflection on the Christian church for leaving them in this ignorance? "Worship God." The angel refused worship, but Satan enjoys it. We missionaries have thrust it from us, but this Guru accepts it. He, too, may be living up to the light he has. Oh, that all these worshipers and worshiped may be converted to the Lord Jesus Christ and bow down to Him only! Come, brethren and sisters, this is our work. Help, help! If we are willing, God can use us to this end. For Jesus' sake. Amen.

"I believe it is fully in the hands of the Christians of the United States to hasten or retard the coming of Christ's kingdom by hundreds and perhaps thousands of years."—*Josiah Strong.*

REPORT OF TRIP TO SOUTH INDIA

I. S. Long and A. W. Ross

THE trip to visit the large and successful missions of South India marks an epoch in our lives. Many a time while on the journey we were made to wonder why some of our number had not long ago made the same or a similar trip. So valuable in suggestion and inspiration was this visit that we feel we have spent a month away from our immediate station work most profitably.

The journey of about 3,500 miles brought us in contact with the work of ten missionary societies and the Syrian Christian Community. Everywhere we were given a hearty welcome and were shown every kindness. We made special effort to talk with the native as well as with the European. Several places taking a native man with us, we went into the villages and saw the people in their home life and tried to get the native view of the situation.

Evangelistic.

Many and varied may be the activities of the various missions, but at the root of all comes the work of the evangelist. The one primary object of missions is the conversion of the people. But how sad it is to hear that so often the missionary is turned aside to secondary lines of activity through conditions over which he has no control, and often arising from the very nature and weakness of the people among whom he is working. A number of places the missionaries emphatically said that if they could give the time to the direct preaching of the Word, there would be as many baptisms as there were years ago; but the training and the strengthening of the many who have been won occupies so large a part of their time that they have no time and strength left for the unconverted This means that there is a woeful shortage of workers, and that the boards and the churches have not been able to keep pace with the work on the field.

Where the people have come in such large numbers as they have in South India it requires no small amount of planning and close supervision, and to this end the missions seek to train a large force of native teachers and catechists. The districts are divided and subdivided into circles and sub-circles, over each of which is a leader, who is responsible to his superior. The unit of the working force is the primary teacher. Then comes the circle catechist, who has charge of a territory in which may be eight to ten teachers. Then comes the traveling catechist or evangelist, and in some cases a separate school inspector, who goes over the whole of the district as often as possible. These circle catechists in large missions have license for performing weddings along certain prescribed rules.

The question is often asked, "Are mass movements a success?" and many are the missionaries who have their grave apprehensions and who have even been loud in their condemnation of them. On this long trip we failed to find one man who does not believe in them. And, too, with few exceptions the men now in charge are not the men whom God used in reaping the large numbers; but are those who now have the drudgery of disciplining, educating, and building up a strong Christian church out of what at the time seemed to be a large, chaotic mass of lately converted people.

Mr. Chamberlain of the Arcot Mission

was so struck with the greatness and the good of the work done at Ongole that he was made to say, "Some people say that missions are failures. If this is one of the failures, then I pray God to give us more of them." True it is that in going into the villages it is not hard to find some things which are not Gospel, some things which are not what they ought to be, the people still doing some things which they ought not to do, still clinging to some heathen and often ridiculous practices; but if we are looking for model churches there is every likelihood that we will not find many of them even in the home lands. Mr. Baker, of Ongole, would say that we have our preconceived ideas of what is expected of a Christian, and as soon as we find these poor people who have come up through centuries of heathenism and superstition going far amiss, we are ready to pronounce judgment on them. In other words, we place on them yokes which they are not yet able to bear.

Educational.

That the work of education is closely linked to the evangelistic is most evident. Even the primary school is made an evangelistic agency to no small degree. Once the people become Christians the work of education has just begun. Following the primary schools are secondary schools, boys' and girls' boarding schools, teacher-training schools, theological institutions, etc. Everywhere the cry is "We must educate." One is struck with the manifest eagerness of the Indian people in certain parts for an education. Even English is being taught in the lower grades, and one is astonished to see small girls, too, trying their best to learn to talk English like their larger sisters. Everywhere there is an educational ferment. The schools are being enlarged, better teachers employed, the pupils housed in better buildings, higher grade of work and equipment demanded.

Generally the schools are registered and draw good grants from the government. Especially is this true with the village schools. In the Ongole District the schools are registered in the name of the teacher and he gets all the grant, while at other places they are registered in the name of the mission and only a part of the grant is given to the teacher. This difference arises largely because of the difference in salary of teachers.

In some schools only the vernacular is taught. The missionaries contend that the higher the boys are educated the less inclined they are for the evangelistic work. On the other hand, other missions contend that we should give a well-rounded out education, trusting that a goodly number will hear the Lord's call to service.

Theological.

Every mission we visited has its theological school and is sparing neither money nor talent to make it a success. Realizing that the success of their evangelistic and pastoral work depends largely on the consecration and thorough training of the workers, the best men, both native and foreign, are used in these schools. Courses are from two to four years in length, and together with the regular work of the institution, evangelistic work is carried on in the surrounding communities. Some places, as at Ramapatam, one month of each year is set aside for special village touring and preaching, for the specific purpose of actual drill and practice under the direction of the accompanying missionary.

One thing is emphasized and that is the ever-recurring necessity of giving the workers a "brushing up" in the schools. It is found that after a young man has been out in the villages for a time he forgets much that he ever did know, while at the same time he is liable to lose much of his former zeal and enthusiasm. Consequently it is advisable to bring them in, say at least once in three years,

for several months of review and special training. Some places the student is given a short course in Bible study and sent out into the work for experience. After a year or two he is brought in and taken through a more advanced and longer course.

Industrial.

The place of the Industrial Mission is a much-disputed question. Some there are who strongly advocate that it has no place at all; that we are not sent to the field to carry on business or to teach people trades; that once people become Christians the financial and social status of the people will gradually work out their own salvation. On the other hand there are others who feel the need of something in the way of teaching the boys and girls trades, but the problem is so large and so difficult of solution, especially in a large mission, that they have refrained from taking it up; while there are others who have taken it in hand and are trying in different ways to carry on the work.

We noticed three or four different policies in vogue. First, there is the missionary who remembers how hard he had to work for his education, and at the same time how good it was for him in the way of character building. He comes to India and sees the great eagerness among the people for an education. He also sees that in a mission like the Baptist Mission at Ongole, which numbers its Christians by the half lakh (a lakh is 100,000) and its adherents by the lakhs, to give every boy and girl, even the promising, bright ones, an education will take such enormous sums of money as can not be gotten, so he sets himself to the task of working out some scheme or plan to institute some trade which can be learned quickly, which will find a ready market for its prepared product, and which will afford the willing student a sufficient income from a half day's work at the trade to carry him through school.

Secondly, there is the man who sees that people from the lower walks of life, learning a trade, have to compete with those who have the advantage of caste relation and long experience, etc., and that it is too much to expect them to make their way free-handed, so he sets about developing the shop and factory wherein the Christian tradesman can remain and be under the constant care and direction of the missionary.

The third takes middle grounds, seeks to teach the boys trades and then sets them loose to make their way the best they can; while a fourth school teaches the trades, not with the idea of giving them a trade or of their becoming proficient in any one thing except as a teacher or a preacher, but instead holding that work with the hands gives strength to character such as cannot be gotten anywhere else, and that at the same time a general smattering of the various trades will come in handy some day.

One point not to be overlooked in the discussion of this question is that it, together with the educational, helps much towards raising the status of the people and the Christian community. One is pleased to go into a school of several hundred boys, largely Hindus, and find that the head master and his assistant are both Christians and highly respected.

The educated Christian with marked ability can make his way nicely. There are a lot of others who have worked hard for an education, have gotten that far, but for some cause often not their own fault, they cannot go farther and consequently must drop back into the channels of coolie labor, their circumstances becoming more and more straitened. Formerly they were paid in grain, but now since prices are high and there is an outside market for grain, the farmer is paying in money and consequently it becomes harder and harder for the poor man. Looking forward to the time when our Christian communities will have

gained an honorable social status and be able to care for themselves gives one much pleasure in anticipation; but with many that time is many, many years hence, unless the missions grapple with this industrial problem.

Last, but not least, in the discussion of this question is the necessity of teaching practical farming. Our people are largely children of the soil. That being so there is an ever-increasing feeling on the part of missionaries that we will do well to prepare larger numbers to cope with the conditions they have to meet in living the farmer's life.

Even though a boy should learn the carpenter trade and afterwards go to farming it is generally thought that he has just added to his earning ability and that he is the gainer in the end. At Chingleput, south of Madras, is what is called an Industrial Farm School. Here Rev. Andrews procured a tract of land from the government some fifteen years ago and settled some poor, persecuted converts on it. Wells were dug and the Persian bucket set to work by ox-power. With this he was able to lift 3,500 gallons of water an hour and with this irrigate some five acres of land. The government was pleased with the general appearance of the village and considered the experiment well worth further development, so placed a three and one-half horsepower engine to work at its own expense. The inflow of the well had to be increased, and this was done by sinking a shaft in the old well and later by digging another but much larger well with connecting shafts for storage, and now 200,000 gallons of water can be taken from the wells in twenty-four hours, thus greatly augmenting the amount of acreage watered.

A well worked-out system of management is now in vogue; the people of the village can get water for their gardens at the rate of six annas per hour; several boys are taught both experimental and practical farming, besides how to make use of the by-products of the farm, such as manures, plantain fibres, etc. Formerly the plantain fibres were thrown out on the trash piles, but it is now proven that they can be made into ropes, giving a good profit. Not only is the school a success in the way of giving practical training for the farms, but it is now, together with the grants from the government, more than paying expenses, last year producing more than $500 worth of produce, all of which was taken away by the purchasers and eagerly sought for. This Industrial Farming School is attracting wide attention and other missions are sending boys there for training, expecting to institute such schools in their own missions.

Medical.

The work of the medical missionary draws the attention of perhaps more people than any other form of missionary activity. Nor has the work been without its direct success in the line of conversions. There are several notable cases on record where for the first time the Gospel was heard while the patient was in the hospital. As a mission grows, the necessity for a qualified missionary doctor becomes more evident. And nowadays the mission without a doctor is hardly considered well equipped to meet the conditions of the field. Notable among the missionary doctors of South India are the Scudders, of the Arcot Mission, Dr. Van Allen, of Madura, and Dr. Wanless, of Miraj.

In Vellore Miss Ida Scudder, M. D., has a finely equipped institution for women and is doing a work which wins the love and favor of all. The hospital in Madura is a large and splendid institution, speaking well of the success of Dr. Van Allen. It cost $14,000 and was built from the money raised among his patients. Now he has an endowment of over $6,000 from the same source. The appropriation from the Home Board for

the running expenses would run the institution for only twenty-four days, making it absolutely necessary for the doctor to stay close by his work and look out for his heavy running expenses from the people. The work of Dr. Wanless is well known, though we were not able to stop and see it in person.

Education of Missionaries' Children.

The children of the English are generally sent home for their education. Till that time they are kept in their homes with their parents, often in charge of a governess for their primary or kindergarten education. The Germans likewise depend on the home land for the school training of their children. The Americans generally keep their children in India till they are about 8 to 10 years of age, but after the child has reached school-going age it is sent to such hill stations as Kodaikanal, Conoor, etc., where they have a bracing atmosphere and school adantages which place them on an equal standard with the home child.

Vacations and Furloughs.

The weather in South India is hotter than with us, necessitating perhaps more frequent vacations, but at the same time larger and better-built houses help much to counterbalance the difference in climate. It is quite a general rule to spend two months of each year, or at least every other year, in the hills, arguing that by so doing they are able to do more work in the next ten months than they would in twelve were they to remain at home. Advantages there are and disadvantages. Some complain that the hill stations get so popular that soon there is no quiet and rest after all; but instead a constant strain, caused by so many meetings and functions of various sorts. Again, others thought that some missionaries were making themselves think they need a change, when actually they might get on well without it.

However, it is generally not hard to find extremes, and it is quite probable that while some have the one extreme we may have the other, and will in the end pay dearly for it in the loss of some precious strength and life which might be saved for the work.

From what we were able to learn from others and from our own experience it would be money saved if provisions were made whereby each missionary could have a month or six weeks' vacation on the hills once every three years. At least one vacation between each furlough and in case of furloughs being nine years apart two vacations would be advisable.

The general verdict is that after we have had to send home several wornout missionaries from overly long periods of continual service, we will follow in the steps of other missions and make our periods of service not more than seven years between furloughs.

Reflections.

In thus giving a review of the trip, necessarily much of interest and value must be left out. The best one can do is to consider the general points. As we look back over the trip one naturally draws some conclusions which may not be out of place here.

As we went from mission to mission and saw the great eagerness for an education, and the way in which missions have taken advantage of this and built up large educational institutions and systems we were made to feel that the day is not far distant when we as a mission must have our own high school and other institutions under our management. Also as our work succeeds in the villages we want to be awake to the opportunity of educating the children of Christian parents and raising up from among them our future workers and leaders of the church.

This will mean boarding schools; not only one, but as the work at the various stations opens up it will mean such institutions at several places throughout the mission. It is now generally conceded

that it is a mistake to take children out of their district environments, as for instance children raised in the forest should not be taken to the city.

In the case of higher institutions it may be found advisable not to register them, since the demands of the government in the way of buildings soon cause the mission to spend often unnecessarily more money than the grants allowed. Everywhere the missionaries are complaining that while government inspection is good and recognition desirable, yet the expenses are becoming so heavy that they are scarcely able to find enough funds to meet the demands. In the Tinnevelly District the Church Missionary Society will have to spend $40,000 in improvements to meet government requirements. The Basel Mission, after careful consideration, decided that it would be cheaper to build their college at Calicut without help from government and run the school independently.

There is an ever-increasing feeling among the missionaries that more responsibility should be placed on the shoulders of the native men. Mistakes they will make, but they will learn by doing. Especially is it true that among the class reached so far we are dealing with a people who have little to do in the way of leadership, giving all the more reason for us to bear in mind to develop this necessary trait from the beginning.

While the demands of the government are such as to make it difficult to develop the industrial along with the regular work, using the same students, yet most missionaries are realizing that a mistake has been made and too many educated gentlemen have been turned out of their schools afraid of anything which will soil their hands. With many the thought is to turn more to the all-round education of heart, head and hand together, giving the student a training more similar to what he would get in such institutions as at Tuskegee. That character is ever so much more valuable than mere knowledge is to be borne in mind, and when we take children from the soil and educate them away from the soil we are likely making a grave mistake calling for a change in policy. Educated dudes will not do themselves any good, the mission any credit, nor will they be able to serve their community nor their country.

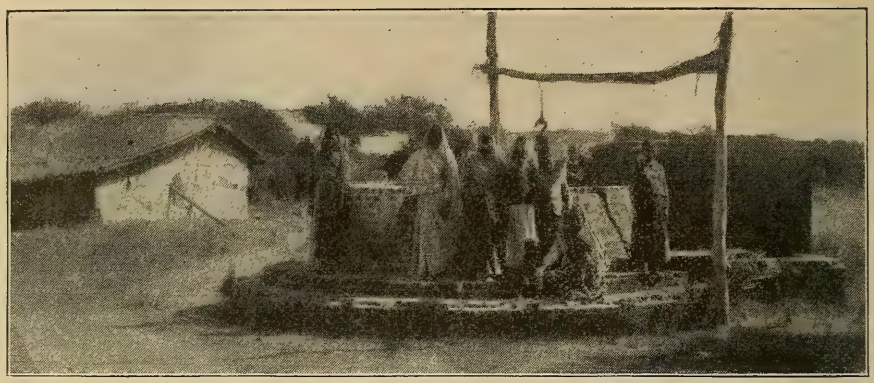
Again it is noticed that too often boys leaving the institutions are not used to the kind of hard work necessary to meet the exigencies of making a good livelihood, even with good, remunerative occupation, and the less we require of the hand during their school days the harder it will be for them.

It is plainly evident that if we would have a strong force of native workers we must arrange to give them a better training. To give them a thorough course once for all will not do. A system by which every worker can be brought under systematic instruction at least once in three years should be instituted and maintained at all hazards.

Constantly were we reminded of the fact that after all "missions pay," that they are everything else but failures. Some places they have been of such success that the higher castes are seeing that unless they get up and do something the depressed classes will soon outstrip them and they instead be the servants.

We humbly thank God for our small part in this great work, and assure the home church that the Lord has in store for us some great things if we are only faithful. "The earth shall be filled with the knowledge of the glory of the Lord even as the waters cover the sea."

The best way to get our heart into the mission field is to have a missionary or part of one on the field. "Where the treasure is there is the heart."—*Prophetic and Mission Record.*



Some of Our Girls by the Well Near the Sea.

THE WIDOWS' HOME

Mary N. Quinter

DO you wonder what we are doing here at Jalalpor? I have just come in from my evening visit to the women in the home. They are living in the building formerly used for the boys' orphanage here. Listen and I will tell you who are here. In the first room lives a woman who is not a real widow, for her husband is living. Bahel was one of the girls in the orphanage at Bulsar and was married to Jatha, who was at the time a worker in the mission. He was dismissed as a worker after a time, and taking his family he departed to his own country and his own people, who happen to live in a district north of us. He soon became tired of trying to support his family and as an easy way out of the difficulty he purchased a ticket for his wife and sent her back to the mission. There was no home for the women then and so she was taken into the girls' orphanage, which was the only home she knew. Last April her husband sent for her and she went gladly, hoping he would keep her. But after a few months he sent her away again, and when the home was opened she was the first to come. She has three little ones with her, the youngest a baby boy two weeks old. The oldest of her children, a son, the father kept with him, or rather with his relatives. Possibly you may think we should not have taken her in and kept her. Perhaps not, but we could not turn her away to the lot of such a woman here, and so she is with us. She was so glad to come and receives so gladly and gratefully all that is given to her. She cares for her children, does her cooking, grinding and waterfilling. She can neither read nor sew and there is not much opportunity for other work. I named her baby for her this evening—David, which in Gujerati is pronounced Dowd.

In the next room is a young woman who is a widow indeed. Her husband, one of the young farmers in the Christian village Bro. Ross is trying to build up, died not long ago and his wife has found a home here where she can be sheltered and cared for till another opportunity for marriage is found for her. She was also

one of the orphanage girls and had no other home to which to go. With Sara, the farmer's widow, lives a young woman who has been a widow from childhood. She is not strong mentally nor physically, but she tries as hard as she knows how to be good and succeeds better than some who know better than she does what they should do. She tells me sometimes that she is afraid at night. When I asked her whether she could not trust her heavenly Father to take care of her she said, "But is Satan bound or is he not? It is he of whom I am afraid."

The last one of the little group is perhaps the most interesting character. She is an old woman. Her husband was Bamabai, the first deacon of the Bulsar church, who died after a long illness in the summer of 1908. Nanni was very faithful in caring for him and the work was not easy. She has a great deal of pain and she thinks it is on account of that work. Just now she is in bed and she is sure she is not going to get well—as she has thought many times before. I must always promise to care for her and to see that she is properly buried. One of her grievances has been that she was afraid she would die here at Jalalpor and could not be buried at Bulsar, but she has become reconciled to that now. When she is well she is very talkative, but she imagines so many things and thinks they are all true. On one of Brother Blough's visits, when he was leaving as he said "Salaam" to Nanni, he added, "Now, Nanni, tell the truth." After he was gone she said, "What did the Sahib mean? I never in all my life said anything that was not true, and does he think that I would begin now?" One of her greatest comforts is to find some one who will listen to her story of complaint about the other people in the compound, and she sees and hears so many things that never happen. There are many monkeys living in the trees near our compound and sometimes the monkeys and also other animals come into the compound and get on the roofs of the buildings and of course make a great noise on the tile roofs, often throwing down pieces of the tiles. Nanni is always very much frightened and is always sure that the evil spirits are coming to get her. Unlike most of the natives, Nanni is very fond of our food, and when we can we give her some of the food left over in the bungalow. Not long ago she was especially pleased with something she received and said to me, "Now you have come into Blough Madam Sahib's place."

These are the women who are now in the Widows' Home. Four others have been with us. Two of them were married and the other two have left us. One of them was a Marathi woman, and she did not like it here because she could not talk Gujerati and we could not talk Marathi. Brother Pittenger needed workers to help finish his bungalow, and as she is a very good woman to work she went out there and was very glad to go where her own language is spoken. She was an unusual woman in some respects, for while most of the natives are very careful to do only what they are told to do, she would help wherever she saw anything to do without waiting for some one to call her to do it.

The other one who has gone was a woman who for two years has not been mentally able to care for her family or her house. Her husband was long-suffering and tried to keep her at home, but finally felt that he could endure it no longer and it was thought that if she would come here, at least for a time, possibly she might be helped. She stayed several weeks and grew worse instead of better. She must be kept where she can be kept in and guarded during the day as well as at night. The women here are locked in at night but not during the day.

Thus you can see that the home has proven to be a most necessary place and we are very glad for it. There are three families outside the home who also live

When the Girls Go to Sea.

in the compound and who help to make larger the little group who gather each morning for prayers, and on Sunday mornings for the Sunday-school lesson and on Sunday afternoon for a Bible reading. The little folks in the group are more in evidence than the big folks, and they make it very interesting sometimes. Sister Ziegler, who is still studying Gujerati, is here with me and she takes charge of the little ones in Sunday-school and shows and explains the pictures in the Sunday-school picture rolls so kindly sent to us, and gives each one a small picture card.

This is a glimpse of our work here. I enjoy it and especially these evening visits with the people. I like to talk with them of the things that come to them and try to help them as they need it—and they mostly do need it. When they have quarreled during the day, as sometimes happens, then the evening talk is not quite so enjoyable, but more necessary, perhaps. After I have heard all the "vats" (stories) of the big folks and loved all the little folks I come away and lock them in for the night.

We try to make friends with the women who come to sell wood and eggs and grain and vegetables. Thus little by little we are trying to help, and though we can not preach we are trying to win listening ears so that when the Story is told it may be gladly heard and believed. We want to make friends for our work among the people and by and by admit to our home widows who are not Christians —when they can be persuaded to put away their caste customs and live with us —and try to make them Christians, and thus help to lighten and brighten the lives of a few at least of India's widows, who have perhaps the saddest and darkest lot of all her people. Will you help us?

BUNYAN thus describes a faithful minister: "His eye is lifted up to heaven, the best of books is in his hand, the law of truth it written upon his lips, and the world is behind his back."

SHARPS AND FLATS FROM NON-CHRISTIAN SOURCES

W. B. Stover

I HAVE yet to be blamed for any too lavish expression of admiration for the non-Christian Religions. I have lived in non-Christian lands too long for that. However, in the accumulated mass of unethical rubbish that has barnacled itself onto these other religious systems it is often difficult for an honest and true admirer of the noblest and the best to keep his eyes closed to glaring inconsistencies long enough to discover what elements of truth and excellence are therein contained. For the people of the One Religion, the One Universal Religion, the Best Religion, in the whole world, the Religion of the Ages with the Seal of Divinity upon it, these sharps and flats are gathered. They will add richness of tone to the music of your life if properly harmonized. Key yourself accordingly, and then draw the tension of others. There will be a pleasant melody.

Mercy among Hindus is a specially strong word. It outweighs justice every time. Kindness to animals is the greatest mark of a religious life. To look into the eyes of an animal is to see yourself without the power to express your thoughts. True, men are at times cruel to their animals, and too often under-feed them, but if a driver strike an ox in the crowded street, some one is sure to call out to him, "Have mercy, Brother," and that call from a disinterested party is always heeded. I have never yet heard a man answer back when reproved for striking a beast. An ox or a cow, a dog or a goat, may be in the way where one is walking. The pedestrian will go aside and let him alone undisturbed. If a cow come to where grain is exposed for sale, they will let her take a mouthful and then drive her away. But not so with a famine-stricken man! Hindus passing a cow often place their hands affectionately on her back. Boys will call any animal their brother. The other day we saw a goat stand on its hind legs and place its two front feet square up against a woman's back, while it ate from off her head grass she had brought for sale. She turned at once to drive it away, but it was gone, for it had played that game before, and knew there was not much danger. Village people stall their cattle in the same house with themselves, and care well for them. A visitor from the West, knowing these things will be disappointed at not finding many real first class fat cattle in India, but he cannot fail to see, on the part of the whole Hindu population, a striking regard for all classes of animals. This is a sharp. How many men have been forgetful in such matters!

Wearing of jewelry is characteristic of certain classes of people, especially of those who are not very high in the scale of life, and whose natural desire is to appear to be more than they really are. This statement is supported by the fact that the lower down men or women are, the more jewelry they require. There may be religious sentiment with them, but there is no religious depth. The indigenous tribes of India afford an excellent example of this, than whom none are more religiously inclined, whose religion is without foundation, and whose jewelry is most abundant. It is a thing to be studied into, a condition to ponder over. Jungle women of Central Africa

consider themselves presentable without any clothing whatever, provided they have the usual brass about their arms and legs! Ordinarily men are inclined to ask the question whether jewelry does not destroy the sense of shame in women. In India, again, women of several castes are satisfied to be seen on the village street wearing the most scanty clothing, but without their several pounds of brass bangles about arms and legs they would feel ashamed to be seen even plastering the walls of their houses with the refuse of the cow stable! This is a flat. How many good women thoughtlessly presume upon the ignorance of their friends in these matters, when they seek to add luster to the beautiful human form by wearing a ring or two, and so imitate their semi-civilized sisters in darker lands!

As far as my observation goes, Hindus and Mahomedans always welcome children into their homes, the more the better. Big families are counted as specially favored by Divine Presence. The newly married couple always desires the first child within a year. And if no child is born within a reasonable time, there is an exceedingly strong temptation to look for another wife, for a home to be happy must have a baby in it. Other reasons of a religious nature, we might perhaps say superstitious reasons, enter into their desires, but the bare facts are as above stated. Among several castes, the welcome to the first child is so genuine, that two months before the young wife becomes mother she is paraded about the streets with a company of singing mothers and garlanded with flowers! This is a sharp of so pointed a nature that it ought to send its sharpest sting to every home where the burden of motherhood is considered an unwelcome responsibility!

Speaking of children, there is another phase of this subject. It might just as well be mentioned now, for it has its place in this list: I refer to the fact that every family holds firmly all their children for the religion of the parents. Somehow or other, what with suggestion, with teaching, with freedom in religious conversation, the child is brought to understand, before it gets into its teens, yes, before it is ten years of age, where the parents stand on religious matters, and that it should uphold them in the same. A child is taught that heaven and earth expect him to walk in the footsteps of his parents religiously, and that to depart from the same would be to heap upon them the greatest dishonor. For example, Mahomedans teach that God wants the child to be a Mahomedan, else why should He have caused it to be born into a Mahomedan home? The same is the child-teaching of the Hindus, and Parsees, and Buddhists. Compare these thoughts with the fact that in enlightened homes where the true religion has been the only religion for centuries, the children often go wandering, and are not saved from evil and for God. Consider this most serious thought, and you will feel like I have come to feel, that when a Christian family cannot and does not retain its children for its own faith and religion, there is something rotten at the core! And what less can be said of an elder or a church who signally fail on this vital point? (See Titus 1:6.)

This brings us to another idea, hinted at above: The non-Christian peoples are ever free to talk on religious subjects, even as upon any other subject. There is no embarrassment in entering upon a religious conversation with a stranger. It is the most natural subject for conversation, the most easy of approach. Never a snub, never an insult is offered if one enters kindly into religious discussion. Of course, if one jumps onto the subject with both feet, making a wholesale condemnation of everything and everybody (except himself), he may expect answers to match his statements,

and it may be he'll get the worst of the bargain, but a kind, genial, honest discussion is always welcome. Religion enters into the conversation while the family are at meals, it is part of the chit chat one hears when walking quietly along the road, it is the daily topic for talk. And to the ordinary untaught mind, it is a perplexity beyond comprehension why any one should hesitate to speak out freely and openly about religion. And a man without religion is a misnomer! I confess to thinking and feeling like a pagan in this matter. I cannot see why a man who has any religion should ever hesitate to speak of it, and why any other reasonable person should ever object to his doing so, any more than to have him speak of the fat cattle he has, or of the thriving business in a neighboring town. Our fathers used to sing, "Religion is the chief concern of mortals here below," but most people seem to have revised it after a fashion something like this:

Religion is the one concern of mortals here below,
To speak of which to any one, it isn't nice, you know.

In their simple way of getting at things, to keep their minds on the matter in hand non-Christian peoples generally pray out loud. A Parsee saloon-keeper prays out loud in his saloon while his customers wait till he has finished his prayers; Parsees stand here and there on the sea side, facing the setting sun, each one praying separately but all out loud together and in hearing distance of each other. Mahomedans pray the prescribed prayers, following the leader in concert; or looking towards Mecca he prays singly but loud enough not to be disturbed by outside influences. The Hindu chants his hymns or runs over his set forms of prayer always out loud, thus hearing his own voice and attempting to hold his own attention. I am not saying that the spirit of pagan prayer is anything like the spirit of the Christian prayer, but I am saying that it is profitable to become accustomed to hear one's own voice in prayer, and to commune with God in that exceedingly familiar way in which a son talks with his father. There is no occasion to shout at the top of one's voice, as though God were far away, or deaf, or disinterested, neither should one whisper all the while or just think his prayers in his heart, as if he were ashamed of his Heavenly Parent. To talk out loud in prayer is a disciple's necessity.

Another thing: when "the heathen in his blindness bows down to wood and stone," he always accompanies his worship with a gift, considering the gift to be part of the worship. To worship without giving, he seems to think is like fooling with the deity. No good Buddhist will go to the pagoda without taking some money with him for the usual gift. The same is true of Hindus. I was riding with a Hindu gentleman one day, when we passed a temple. He stopped the cart, felt about his clothes to assure himself that he had some money with him, went in and said his prayers before the idol and gave the money as a gift, a remembrance, an offering, to the goddess. When he came away I asked him about it. He said he never passes that temple without doing so. The gift is often the very smallest, it may be a rose, some rice, or a sixth part of a cent, but a gift must accompany the worship. Jesus called attention to the fact that sometimes good people caught themselves going up to the temple to offer their gift and enjoy the morning worship, while retaining a grudge against another. He said the gift and the prayers would both be more acceptable to the Father if one would first go and make it right with his brother, and then come and enjoy the services. The gift was a part of that worship.

From what source it comes I cannot say, but I know that among the non-

Christian peoples, as we see them in India, it is very common, when two have a difference, to call several disinterested parties to make an adjustment. And usually, the settlement offered by the outside parties is regarded as the will of God. "Where five agree, there God is," is a saying commonly accepted by all. This would establish the rule of the church. We would scarcely dare speak of the Hindu Church, or the Mahomedan Church, for the Church is a Christian Institution. But the rule of the community is so complete as to call forth surprise on the part of all who are not accustomed to it. How could it be otherwise? Why should one stand out against a whole community? Who would dare to say that his wisdom is more than the combined wisdom of all the rest? These are common questions among them expressive of their common thought. And while this thought has its hindering influence with respect to certain kinds of growth, it certainly does have the desired effect of holding their people together on points settled among them. The rule of the community is the rule of the individual. In this is seen the secret, why it is comparatively hard to work with the individual in India, though whole communities may be won at times. The secret of strength for any community, whether religious or otherwise, whether of a true religion or of a false one, is to stand together, and not exalt individual opinion way beyond what it is worth. We of the religious liberty country are apt to see only the other side of this question.

A few other such points might be considered. But what I want to say concerning them all is not that Christianity has lost any of its good, but that with our modern civilization much that belonged to a simpler period seems to have been snowed under, and in considering what is good of the habits and customs of less civilized races, we find some things that we most surely need to re-establish into our daily manner of life. Not that we would be like pagans, but no Christian can afford to let them excel him, not even in one little point.

OUR FIRST KINDERGARTEN CLASS

Anna Z. Blough

HERE is a picture of our kindergarten class. This is a new feature of our school work which began just a few months ago. Nearly all of these boys and girls are orphanage grandchildren, i. e., children of those who were formerly in the orphanage and are now supporting themselves and families. Two of them are the smallest of the orphan children. These children used to assemble around the mission every day and have a lively time, so we decided to get them into a class. The woman standing at the side is the teacher. She is the wife of our carpentry teacher and came from another mission. She has had training in kindergarten work, so is well fitted for it.

The names of the children are as follows: Beginning with those standing, from the left they are Benjamin, John, Martha, Maili, Timothy, Solomon, Dani, Miriam and Esther. Those sitting, from the left are Sucilla, Abel, Daniel, Simon, Naomi and Abraham. If these children are faithful, as some of those were whose

Our First Kindergarten Class.

names they bear, they will make good men and women for the India church.

Solomon is the oldest of the grandchildren, but scarcely the largest. He is very wise—at least he thinks so—for he does not obey his parents very well. He was forming the habit of running in and out of the church during service even during prayer, so Missy Mamma told him that if he did not stop doing so she would make him sit beside her during meeting. The next meeting Solomon was missing. When I asked his mother the reason she said he was afraid he would have to sit beside Missy Mamma. The next time he came he sat with his mother and kept quiet. When his father went away to do carpenter work two months ago he charged us to keep a watch on Solomon and see that he goes to school every day, as he plays truant sometimes. He is doing first-rate.

John is a quiet boy and learns quickly. His brother, Benjamin, and Esther are fond playmates. They like to play in the dirt and dust. Martha is a beautiful girl wearing a smile for everybody. Daniel is brought up quite religiously and gets switched pretty often and cries very loudly. Simon, poor boy, has a bad temper and got it from home. His mother does not care for him at all decently.

These children with a few others also form the baby Sunday-school class. They can all sing and most of them can say the Lord's prayer.

Bulsar, India, March 11, 1910.

JESUS CHRIST is the centre of everything and the object of everything, and he who does not know Him knows nothing of the order of the world and nothing of himself.—Pascal.

RUTUABAI

Florence B. Pittenger

OUTH of India's "coral strand," in a sea of "sapphire blue," lies the beautiful island of Ceylon. Clothed with the rich luxuriance of a tropical vegetation, it vies in grandeur with the loveliest of nature's "beauty spots." The inhabitants compare this island to one of their elongated pearls. Here about thirty-five years ago, in a Mohammedan home, was born a little girl. A few years later the father died, leaving the mother with several small children. The family was poor and there was a grave struggle for the necessities to sustain life.

In the meantime there came into this community a bearer of the gospel Light —a doctor of the Salvation Army. The mother consented to let the doctor have the little girl. He took her to his home, sent her to school and taught her the ways of Christian living. Thus was the early setting of the life of our beautiful *Rutuabai.*

In this Christian home she lived and labored, caring for the sick and telling them of Jesus, until she grew into womanhood.

After the cruel famine of 1899 all orphanages were crowded. To the city of Poona, India, Rutuabai was called to act as matron of a large orphanage. Her experience and medical knowledge fitted her to care for the sick and dying children. In this institution she beautifully illustrated the Master's life as she went about her duties day and night during those trying days.

Afterwards she was married, and sad to say her husband was a most unworthy man. She had many hard struggles. To her were born three children. All three of these little lives went back to their Creator in early infancy. Later the father died of plague.

Rutuabai then came to Bombay, where she was employed in the family of the Mexican consul to India. Here she was treated with the greatest respect and kindness. She was surrounded with every luxury she might wish. She was happy, yet a still small voice within whispered: "The Master calleth for thee." While she used every opportunity to witness for Christ, yet she felt that she should spend all her efforts in winning souls. She surrendered all.

A few days later, while she was walking in the streets of Bombay, she met a man who was searching for laborers for this jungle forest. It makes us happy to feel that the loving Father caused these strangers to meet and completed the arrangements for Rutuabai to come to witness for Him among these lonely people of the Dang Forests.

Before her coming she was again married to a young Brahmin convert. He was led to Christ by Rutuabai's teaching. In November, 1907, she and her husband came here. It was in the evening time when we heard the tinkling of the bells of the oxen carts coming up over the hill. Soon Rutuabai's voice sang out clear and sweet in song of praise and thanksgiving. What a beautiful way to greet us! At once she entered into the Master's work with a zeal and earnestness that characterized her every day. Out into the villages she went. She was often overtaken with fever. She lived in a grass hut which did not keep out the rain nor the scorching sun. She ate the simplest food and shared whatever she had

with some less fortunate. She went about cheerfully, always singing, smiling, never complaining.

Had she remained with her Mexican friends she would have had a home of luxury and ease. All earthly desires would have been satisfied. To all this she turned her back, took up her cross and followed in her Master's footsteps. Should we call it sacrifice? She never did, but always rejoiced that she was called worthy to suffer with Him.

As the end of her second year's service was drawing near she was taken with fever. For two weeks she suffered patiently. In late October the death angel came and our dear sister went to her reward. Our loss seemed greater than we could bear. Yet our hearts were comforted in the knowledge that our heavenly Father does all things well. Though our sister is gone, her beautiful works live on. She was a second Dorcas to her village people. We thank God for having lent this sweet life to us for a short time.

Who will take up the work laid down by this noble woman? Who, oh, who in the dear home land will make possible the education and training of others? India needs today ten thousand noble, educated, holy women, such as was our beloved sister. What grander thing could one do than to establish a girl's scholarship in the name of our departed sister? Who will be the first to answer the call?

Ahwa, Dang Forests, India.

Rutuabai.

NOTES FROM RAJ PIPLA STATE

E. H. Eby

WE have very many reasons to thank our heavenly Father for all He has wrought among us during the last few months. Under His guidance more has been accomplished in the last two months than was done in that many years before. Those were years of preparation, not only of ourselves but of the people as well. Before the sowing of the seed there must be the stirring up of the soil. So while we prayed and worked with apparently nothing to show for our work, we can see now that the Lord was at work in hidden and quiet ways, so that now we can only stand and praise Him. We see how very little we could do of ourselves and how much the Lord has done. To be sure He had given us the first fruits during the last year, and for that we were very thankful, but the work was much hindered by persecution, even

stopped in places where we had been most hopeful for an early fruitage. At another of the out stations conditions were so hard that it seemed impossible to get any sort of a foothold. Now at that very station there are bright hopes for early and abundant harvest of souls. A night school is doing good work and the presence of a trusty teacher inspires courage in the hearts of the timid people. How we held on to God and depended on Him to stretch out His arm of power and to establish His work, even there in that hard place. He has done it and there are now several seekers preparing for baptism.

A year ago in one of our preaching tours we rode one night through a forest fire into a large village where we were to stay over night. It was dark, but soon the people knew we were in the village, for my men went out to call the people together. While thus they were preparing for the work, I went out under a large tree and knelt down to ask God for His blessing on that village and on the evening work. While praying I was given a strong assurance that that very village would one day be our own for Jesus. And with great joy and peace in my heart I went to meet the crowd of curious people who had gathered round our night's lodging place on the veranda of the head man of the village. We gave our message to them and the next day passed on. That village was the object of special prayer many times after that. A year passed and we went back to that village to spend a couple of days and nights. How vivid in my mind was the memory of the events of a year ago! This time I told my workers of my former experience in this village, and they took new courage. This time we were not strangers, for the people remembered our former visit. Large crowds of people, women as well as men, gathered each evening to listen and to see the picture lesson charts which we had hung on the wall of the house. House-to-house visits were made and many fervent prayers offered for this village. Before we left the head man had offered us a very nice piece of ground and promised to build a house for a teacher if we would send one. This we agreed to do and at once we committed the choosing of the man into the hands of Him whose it is to send workers into the harvest. In due time there were two volunteers who offered to go and live there. For just this I had hoped. They were sent and now not only in that village but in another schools are in a flourishing condition and the work is as promising as we could hope.

Nandod, the capital city of this native State, has been the object of our desires and prayers for many years. But it seemed unadvisable to occupy it, owing to the uncertain attitude of the native government, so we have been waiting. One day last September a brother of the native king greeted me as I stood on the railway station at Jhagadia, and asked me to come to Nandod and call on him; that he would help me to arrange for the occupation of Nandod. Well, it was so unexpected that I scarce knew how to take it. But I could not but remember his invitation, so a short time ago, having business in Nandod, I went to call on the prince. We spent an hour in most lively conversation on the subject of mission aims and methods. He manifested an unusual degree of interest. He did not at this time take me before the king, but he expressed his desire that our mission might have a resident in the royal city. Besides this he urged me very strongly to put a native teacher in a certain village over which he exercises personal control. He agreed to remove every possible obstruction and to help us all he can. I regard this as a long step in the direction of the permanent occupation of Nandod. I give God all the glory for this manifest leading and as soon as possible a suitable

Christian teacher and his wife will be put in the prince's village.

Quite as unexpected as the above events is the work which has recently opened in two villages which were the recipients of frequent visits from one of our faithful native evangelists. Enquirers were developed in both places before I was called to visit them, and so manifest was the interest and so persistent the calls for teachers that they could not be put off. In both schools are now running, while the inquirers are preparing for baptism. We ask you to join us in thanksgiving to our kind heavenly Father for this, His gracious work. With your praises and prayers we may confidently expect an abundant harvest for the Lord from among these oppressed and ignorant Bhils, and that not so far in the future. I tell it to magnify the name of our God. It is nothing we have done. His is the power and to Him be all the glory, ever more. Amen.

VYARA NOTES

A. W. Ross

THE work of the missionary is many-sided and often such as to compel the missionary to do things he never anticipated doing, nor did he think he ever could do. Dealing with a class of people who have come through centuries of heathenism, superstition, and in many cases practical slavery, brings with it a multitude of problems at once foreign to the thought and ideal of the missionary reared in a Christian land. Too often through the influence of conditions over which he has no control the missionary on furlough is quite a different man from the missionary under appointment just a few years previous. His manner of life, his countenance, his attitude, have changed. Unconsciously the change has come. Circumstances drive him to do things against his will. It is trying to the missionary. He galls under it. Unless very careful he becomes a nervous wreck under the strain. It is hard to think of, and yet too often it is true.

It is no easy task to leave relatives, friends and the pleasant surroundings of the home land, but from a spiritual standpoint it is infinitely harder for one to meet the conditions of the foreign field and keep a level head, together with a spirituality worthy of a missionary. Temptations there are which he never heard or dreamed of. He must ever be alert, lest in trying to save others he himself becomes a castaway.

Bro. Long and I had a most pleasant and profitable trip to South India, visiting about a dozen of the large and successful missions in those parts. What we saw gave us a new vision of the extent of the work and what God has in store for us as a mission if we are faithful to the cause we represent. Though not unmindful of the fact that the devil is ever alert and seeking to put in his licks, yet for the time we were wont to look into the future and see the Indian church large in numbers and strong in the faith.

But scarcely had we gotten to the hotel in Bombay on our return journey when we heard that the devil was kicking where we were least expecting, and that some things were needing our immediate attention. We hurried home, sad that a worker so prominent had fallen, though

we felt not the least discouraged. Never has there been a great work done which at times had not its trials and hard times.

Some people can see nothing but their own good. They are even willing to see the other fellow lose to make their own gain. Unfortunately we had one such in the farming village. If need be he was even determined to ruin the other fellow. After trying my best to get him to do differently I reported the case to the government officials and prepared to put the man out of the village. Before, thinking to guy me, he said that if I would give him leave he would clear out. I said nothing in way of giving him a hint of my intentions, waiting till the way was clear. The order from the government came. I went and told him that now since he had asked leave I had decided to accept his proposition, since he was unable to live in peace with others. Putting on an air of delight and satisfaction he began to thank me for bestowing on him such a privilege. I knew it was all *bosh.* I told him to go and get his things ready and in a short time we would be off for Vyara. His head fell. He began to make excuses and finally to plead. It was no use. We had suffered loss long enough. He must go and go he did, though the task for me was not a pleasant one. Time after time do we have it brought forcibly to us that "the way of the transgressor is hard." In India, or at home, it is the same story.

During December the people of a certain village gave us some splendid hearings for a few times and the outlook was most hopeful, but through the influence of a Parsee liquor seller the tide turned. The most influential and well to do man of the village was set against us, causing the whole village to falter for the time. But we believe that the door will open. Several of the village have expressed themselves as favorable and we believe that right will prevail.

On Monday evening, Dec. 27, our little church was organized. Bro. Stover was here to assist us in the organization. Bro. Pittenger also, on his way to committee meeting, stopped with us and gave us his assistance. Bro. Blough was chosen to be our elder. The same evening we had a most pleasant love feast together. It was the first love feast for some of our people, and they enjoyed it much.

The first of this month Sister Ross, Baby Nina and I enjoyed several days with our farming village people at Chakdara. At this time we succeeded in getting the school in running order again. Upon the slightest excuses the people will keep their children away from school, neither child nor parent realizing the value of an education.

Last Monday morning, taking tent and outfit, I went to the Songhad side where I spent several days most profitably in an outvillage. The second day I baptized seven men, the first group of people yet received in this immediate territory. Five of them are young men, while two are about middle age. One is a very influential man among his people and well to do. He is bright though unlettered, and if faithful can be used much among his own people.

Up to two years ago he was the terror of his community, a veritable drunkard, and when under the influence of liquor hesitated not to attack even the officers and police. Once he was on the point of chopping off his wife's legs and arms, when some one stepped in and took him off. Seeing the error of his way he quit drinking and later the worshiping of idols, save in the case at the time of preparing his thrashing floor. This being so closely associated with the source of his daily rations he hesitated to break away from that.

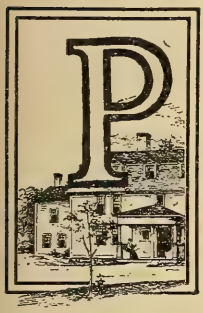
Even now it is a trial for him, but we trust that the end has come and that from now on he will be a light among his people, leading them, too, to the Savior. However, like as Paul said: "An effec-

tual door is opened." But there are many adversaries. No sooner is it noised about that he and the others have become Christians than the liquor sellers, money lenders, officials and others will try to turn him back. Enemies of righteousness they too often are.

In all the work we are happy and never once discouraged, though at times the way seems stony and hard. How comforting are the words, "The eyes of the Lord are over the righteous and His ears are open to their cries."

Vyara, Surat District, India, Jan. 22, '10.

IN A CHINESE KINDERGARTEN



PUBLIC kindergarten in the heart of China! Just think of it! Is it possible that only a couple of years ago China abolished her old system of education and now even in this distant city, there are about a hundred schools of perhaps three thousand students? In most of the schools some English or Japanese or foreign-trained teachers are giving instruction in foreign education. Among these schools are a university, a law school and a kindergarten.

This last-named institution we had the privilege of visiting the other day. It is built on a gentle hillslope. Its scrupulously clean courts are overhung by magnificent old trees. Artistic towers and pavilions make the courts delightful playgrounds for the children. Brick-paved walks lead through all the pretty courts, and as you wander along them beneath the shady trees you find yourself wishing you were a teacher or playfellow among these queer little fairies or elfs or brownies, as you may please to call them.

The principal teacher has been trained at a mission school at Shanghai. She can talk some English, and enjoys being with foreigners. By this delightfully modest young woman we were very courteously made acquainted with the work. In the cheery classrooms they were doing work much the same as in America—tracing, drawing, mat weaving, paper folding, and toothpick work, all beautifully accomplished. They also learn to read from illustrated primers, so entirely different from the usual method of teaching. Formerly children committed as many as ten books to memory without knowing their meaning until they came to the higher grades. Their memory is prodigious, but teachers say it is the curse of the nation for it is so easy to commit that they won't use their reasoning powers, but get everything by rote.

As we passed along the walk these dear little brownies (both boys and girls in wadded pants and jackets) lined both sides of our path with their smiles. Soon we came to the large guest hall and were placed at a large table containing tea and fruit—oranges, grapes, dates and many other kinds. About the same time the hall filled with children, who began to sing and march. One girl, a little larger than the rest, had charge of them, the teacher seldom doing anything. They gave a wand drill and a flag drill, also many motion songs and even sang a song, using the notes and giving perfect tones. They kept this up for more than half an hour, and enjoyed every moment. But it was no easier for them to keep out of mischief than American children. The girl who was leading them used her wand on a couple of pairs of wadded pants with good effect.

Lastly, some of the girls sang a number of hymns—"Precious Jewels," "Jesus Loves Me," and several others. Their voices are very sweet. Then the children marched out, but many did not want to stay out. They would gladly have done more, for they were glad to show what they could do.

But all this time the tea and fruit were left untouched. The hostess had taken nothing, nor had she offered us anything. It was time for me to leave, and I thought it would be rude not to eat something. I wondered why she did not invite us to take something. I was really very much embarrassed, the Chinese are so very polite and go so much on formality. I did not want to be rude, although I was ignorant. I began to think over all the books of Chinese etiquette that I had ever read and came to the conclusion that I, being the only English guest, and therefore the most distinguished, must act as hostess or we would sit here all night. So I went boldly to work and passed some fruit and sipped some tea and urged them to eat in Chinese fashion, and things went merrily. The tea was the most delicious ever drank. Besides the taste of tea it had a delicious flavor, resembling the perfume of delicate roses.

I suppose I struck the right plan, for I was then permitted to leave, and today when I met the girls at church they seemed very glad to see me and we shook hands foreign way for the first time. They are Christian girls, so I feel we are good friends now. E. H.

A BIT OF CHINESE CHRISTIANITY

F. H. Crumpacker

A FEW months ago I was privileged to see what I thought was a full growth of Christian development in that Chinese way. Several years ago one of China's unfortunate tubercular women was at the point of death. As a last resort she with her husband went to the foreign doctor. They wanted her to get well, but were not able to pay for any treatment of any kind. The doctor told them that she was in a critical condition and all that would save life in her case would be the amputation of the limb. The Chinese are terribly afraid of the surgeon's knife, and in the face of death she refused to allow the foreign doctor to apply his knife.

Time went on and the doctor forgot all about the poor woman, for so often cases had turned out this way. Nearly a year later there came the family again to the hospital. The woman was a skeleton, made so by the disease and the extreme poverty in which they lived. Now the doctor told them that he thought there was no hope, but if there was any it would be in the amputation of the limb. She finally was prevailed on to submit. The operation was performed and she was kept in the hospital for a time. Her family came often, in fact the father, husband, stayed around the premises most of the time. Though he could not do much to help her he could come under the influence of the religious teaching that was going on there. The woman was receiving a bit of the teaching also, and all the time there was slowly entering her slow dull mind a knowledge of the Savior. The nurses and the doctor prayed daily for this woman to be healed.

In course of time she did get better and finally was healed of the physical diseases entirely.

More than this, she had found a Savior. She really began to love the Lord. She was so grateful to the doctor for the help she received. She for a long time—in fact still is of the same mind. She wants to repay them somehow. She has nothing at all to pay with. They are the poorest of the poor. They keep a little camel inn on one of the trails that lead to the mountains. Her Christian spirit is constantly shining out. She is busy teaching all that she knows to her neighbors. She now has a wooden leg and has a hard time to get around, but she is happy in it all. Some time ago the son of the doctor who healed her was in the mountains near where she lived, taking a hunt. He found it convenient to keep his supplies with this woman in the little old inn. He was in the neighborhood for several days. As he was about to leave he paid to the woman much more than would have been expected in the average inn. This seemed to affect the good old Christian woman more than she could bear. She said she could not take the money at all. The young man insisted, but she still refused. He started to leave, not taking back the money. Then this good old woman began to cry as though her heart was broken. She sobbed out—how could she take money from the people who had saved her life? She cried and cried till the young man would come back and take his money. She said she could not take money from the preachers and doctors.

Not long ago I was privileged to see this good old woman. They live about twelve miles from the place of preaching, but some of the family get to the service at least every two weeks. I spent the Sunday with the missionaries where these people come to church. Then on Monday morning we were to go past their little inn on the way to the mountainous country that we were looking over. They have no way to go to church only on foot. The father had walked down to the church on Sunday morning and was walking back on Monday morn as we went the same way. We planned to take our dinner in the village just before we got to the home of Mr. and Mrs. Black, for this is their name. After our bowls of dough strings were eaten we walked on ahead of our packs to spend a few minutes with these people. The crippled mother heard that the foreign preachers were coming, and when we were yet quite a distance away she came hobbling to meet and welcome us. This is entirely in opposition to Chinese custom for a woman to come out to meet men. The Christian doctrine makes it different, and so this woman came to meet us as though we were her old friends. She insisted that we drink tea, but we drank only hot water. I think the Gospel will make the greed for gain flee away. Don't you?

Tai Yuan Fu, Shansi, China.

EDITORIAL COMMENT.

(Continued from Page 173.)

of those who have faithfully fought the fight of faith and have stood unflinchingly for the right as God gave them to see the right. . . . We have not hasted to give recognition to the good qualities of the fathers, for only in recent years has biography become a recognized fact in our church literature. And so we gladly welcome the biography of one of our great leaders of the Church, a man who left a deep impress upon her work during the last half of the nineteenth century."

Readers now and then miss in buying a good book. There need be no fears here. Parents and children alike will be the better for having read this biography.

$1.00 postpaid. Address Brethren Publishing House, Elgin, Ill.

A TRIP TO DHAMTARI

Kathryn Ziegler

ON Feb. 15 Sister Ross and the writer left our homes to visit the Mennonite Brethren Mission at the above-named place. Dhamtari is a station on a branch road of the one leading from Bombay to Calcutta. Dhamtari is the only raliroad station in their mission. It's a distance of about six hundred miles from here. Going we passed through a great deal of wheat-growing country and how delighted we were to see the fields of the waving grain! At some places it had been harvested, and quite a number of gleaners were seen in the field. This made us think of a beautiful Bible picture, that of Ruth, the Moabitess, gleaning after the reapers.

After two and one-half days we arrived at Dhamtari and were taken to the home of Brother George C. Lapps, at Rudri. Brother Kauffmans are also at the same mission station. Here they have a boys' orphanage of one hundred and fifteen boys. In connection with the regular school work they also have an industrial school. To oversee this, and some outside work, makes plenty of work.

Brother M. C. Lapp, a brother of George C. Lapp, lives seven miles from Dhamtari, at Blodgahan. Brother Lapp is engaged in village work and finds both encouragement as well as some discouragement in his work.

One family lives twenty-eight miles away. We did not visit there. The work has just lately been opened. Five of their missionaries live at Sundarganj, very close to Dhamtari. At Sundarganj they have a girls' orphanage of one hundred and twenty-eight girls. Sister Shirtz, who is now on her furlough, has charge of them. During her absence Sister Harder and Brother Lehman and wife have charge of them. Brother Lehman also teaches the Bible in an English boys' school. This is a school of all heathen boys. So far none have been won for Christ, but we believe that the implanting of these Bible truths will in time to come bring glorious results.

Sisters Burkhart and Stalter are engaged in zenana work. By the sisters entering the homes of the natives many women are reached that could not be reached any other way.

The Mennonite Brethren also have charge of a leper asylum supported by the East India Leper Association. The government also allows forty cents a month for each inmate, and occasionally small gifts are received from individuals. There are one hundred and thirty-three inmates in the asylum. We attended services there, and they appreciated our presence much. One's heart is touched to see them in such a pitiful condition. As we visited their homes they warned us not to touch anything; in other words they cry "Unclean, unclean." They are unfortunate, and yet blessed because they have a home and need not sit by the roadside and beg.

The time came for us to return home, feeling benefited by our visit. We enjoyed the Christian fellowship and the home-like entertainment, which made us feel as if among our own people.

They opened their work nine years ago and in this time have accomplished much, but feel as do all who have the burden for the saving of the downtrodden race, that more ought to be done.

March 18, 1910.

EDITORIAL COMMENT

¶ Let us not be weary in well doing, for in due season we shall reap if we faint not (Gal. 6:9).

¶ We do not grow discouraged when studying our real activity to find conditions as the Mirror has now twice revealed to every one who has read. But in contemplating the smallness of our effort, compared to what we might do if our hearts were in the work, an instance like the following is as refreshing as sparkling spring water to thirsty lips or good news from a far country. In Los Angeles, Cal., at 887 East 46th Street, lives a brother totally blind, who supports himself by selling newspapers. Last month he sent $7.80 for World-Wide Missions, and this month comes $6.20. It is not known on what basis he does his giving, and that is not necessary. But perhaps, oh, I can't help but feel sure that if the Master stood over against the treasury of the General Board and saw the gifts from those who owned broad acres, rode rapidly in automobiles, or fine carriages, lived luxuriously in good houses and deprived themselves of nothing for the sake of the Gospel, and He saw these two donations cast in, He certainly would make some remark. What would it be? Well, reader, answer it as far as it should touch your life, and it will be well.

¶ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness (Rom. 6:16)?

¶ God surely blesses the little workers in His vineyard as well as the large ones. There is something to be admired in Sunday-school classes of boys and girls who are willing to weed garden or hoe or labor in other ways during the hot summer sun, and then willingly give the returns to aid some heathen child in a far-off land. This is what was done during the past year by two classes of the Dallas Center Sunday school, Dallas Center, Iowa. No one knows the great good that their little dark-skinned brother, whom they support in far-off India, will be able to accomplish in days to come. We must admire the sacrifice of these children, which sometimes far surpasses those much older in years.

¶ Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved (Philpp. 4:1).

¶ Not long since we received $4.00 to be credited to a little girl of two years, who had gone to take her place in the jeweled crown of the great King. This money was in her little bank and the parents wished it to go to some mission work. Two dollars will help some little Indian orphan, while two dollars will aid in the salvation of China's millions. Thus they come and thus they go, and the little amount of this little child shall accomplish its great good in the world. Fathers and mothers do well to foster that spirit of willingness to give, when the child is small.

¶ Brethren, be not weary in well doing (2 Thess. 2:15).

¶ It is with great regret that the announcement has gone forth that George Hilton and wife and son are returning

from their China field on account of Brother Hilton's health. Few will ever know how long and patiently Brother George has fought against what has proven to be chronic dysentery. His letters as far as received indicated hopes yet of recovery even after living on baby foods for upwards of nine months. However, a cablegram reached the Mission Rooms the latter part of last month, announcing their return at once and one may conclude justly that as far as staying in China is concerned he could not hope to be cured. Bro. Crumpacker writes how readily Bro. Hilton acquired the language, and it is hoped that a stay more or less prolonged in the home land will recover health so that they may return to their chosen field.

¶ If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven (Heb. 12:25).

¶ "Good-bye, God bless you, Brother and Sister Lichty." These are the words that have greeted their ears recently, for on Saturday, April 30, they sailed for India on the steamer Duca Di Genova of the Navigazione Generale Italiana. They are scheduled to leave Naples May 18 and should reach Bombay about June 1. Their stay has been long and short,—long when they thought of their work at home in India,—short as they spent the days here among their friends.

¶ It is good for a man that he bear the yoke in his youth (Lam. 3:27).

¶ "If I become a missionary must I stay for life?" That is the question sometimes asked. It is rather an amusing one, for it has been the observation without exception that once in service, the heart wants nothing else. So unvarying is this the law of the kingdom that one may be assured if he will give his heart fully to service on the mission field for one term, only necessity of the sternest command will ever take him from the field permanently. Don't trouble yourselves about the "lifetime" part of the proposition. Just say "Here am I; send me," and the Lord and the field will take care of the rest.

¶ To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life (Rom. 2:7).

¶ One of our missionaries on the field writes thus: "It makes me thoroughly ashamed when I see any reference to our privations or sacrifices mentioned in our papers. We're making none. If we were why should it be heralded abroad? We have only joy when we see what Jesus has done for us. All our petty ills and what we sometimes call inconveniences sink into insignificance when we see the needs of these poor people and realize something of the fullness of His love for them." That is Christlike and good. But how about the church members at home, who make no sacrifice? Might it not be well to try to provoke some of them to some sacrifice through the sacrifices of frontier heathen lands which the missionary endures?

¶ Spend twelve or fourteen days at sea; let the voyage be rather rough; approach New York so close to the end of the day that you are just too late to enter harbor and must anchor outside all night. That was the situation of Brother and Sister Berkebile and Sister Quinter upon their arrival at New York last month. On the shore in the Brooklyn church was a love feast going on they expected to attend. At this feast were loved ones who were waiting to greet them. And there were letters from others who could not meet them. Could you lie down, reader, and go to sleep one more night without first picturing what might have been had the boat been an hour or perhaps a half hour earlier?

¶ Home! Yes, with father and mother in the one instance, with mother in the other. These are now the experiences of the missionaries just home on furlough. They have said little save that thoughts

of the field seem to stand foremost in the mind. It is hoped that nothing in the home land will mar the joys of the furlough, and refreshed and strengthened they will return to their labors one year hence.

¶ Yes, there are active, wide-awake churches among the Brethren. Here is one city church with a membership of about twoscore with the following items to its credit, and note what a vast field of endeavor is covered:

World-Wide Missions,	$ 79 21
District Missions,	38 00
Bethany	110 36
Sunday-school offerings	161 51
Home expenses,	115 00
Kansas City Church,	40 25
Series of meetings,	51 75
Old Folks' Home,	16 00
Birthday offerings,	10 61
Western Seaman,	5.00
Part of District Meeting offering,	130 00
Total,	$757 69

It is not needful to locate this congregation. The lesson is to "go and do likewise."

¶ There has just come from the press of our Publishing House a book of more than ordinary interest to every member of the Church of the Brethren. For the men who are becoming active in the affairs of the church today have only a meager knowledge of one so strong, so logical, so forcible and so clear in all his work for Christ as Robert H. Miller, the debater, the minister, the humble follower of the Lord Jesus Christ. Bro. Otho Winger, professor of history and philosophy in Manchester College, of Indiana, has with great care and marked ability prepared a biography of Bro. Miller that should be in the home of every Christian. The contents indicate a splendid range,—early life and ministry, debates, editorial work, educational work, "division," Bro. Miller in Annual Meeting, as a preacher, selected sermons, later life and death, contemporaries. This last chapter is unique, because it gives to the reader some idea of those leaders with whom he worked. The list comprises such effectual men as George Wolfe, John Kline, Henry Kurtz, Henry Davy, B. F. Moomaw, John Metzger, D. P. Saylor, James Quinter, Enoch Eby, John Wise, James R. Gish, S. S. Mohler, D. Vaniman.

The author in his preface speaks thus: "The Church of the Brethren has produced great men; not great in the eyes of the world, but in depth of soul, largeness of heart, breadth of intellect and sincere devotion to a noble cause, they are peers of many whose names are prominent on the pages of history. The author believes that to know more of these men and their labors will create a greater love for the church, and fire the heart with zeal for better service."

Bishop D. L. Miller very fittingly in his introduction says: "The very best legacy a man can leave to posterity is the heritage of a pure life, a good name and duty well and faithfully done, and it is our duty to see that such names and such men are not forgotten. . . . We need to be taught to revere the memories

(Continued on Page 169.)

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The Extension acknowledges the following contributions during the month of March, 1910:

Building Fund.

California.—Mrs. J. F. Thomas, Inglewood, $10. **Indiana.**—Katie Neher, Flora, $25; Alpheus Neff, New Paris, $10. Total, $35. **Nebraska.**—Jno. D. Lemon, Juniata, $3.25; J. P. Ward, Litchfield, $5. Total, $8.25. **Michigan.**—Martha Whitmer, Beaverton, $5. **North Dakota.**—C. E. Dresher, Surrey, $10. Formerly reported to General Fund and transferred at request of the donors, $36.95.

Collections Extension, No. 2, $8.34.

Pledges to Building Fund for March, $658.50.

Total to Building Fund for the month, $772.88.

Grand total cash and pledges to date, $3194.47.

General Fund.

Illinois.—Dow A. Ridgeley, Parkersburg, 75 cents. **Indiana.**—Levi Brumbaugh, Goshen, $7.15; Doratha Foote, North Liberty, $1.85. Total, $9. **Iowa.**—J. B. Barnhart, Garrison, $5. **Kansas.**—Julia Mohler, Quinter, $6:45. **Ohio.**—Phares Longanecker, Castine, $12.77; Mrs. J. Q. Erbaugh, New Lebanon, $6; Mrs. D. R. McFadden, Smithville, $2.25. Total, $21.02. **Oregon.**—Z. P. Webster, Talent, $3. **Washington.**—R. A. Wise, North Yakima, $5. **Wisconsin.**—Mollie Barton, Hillsdale, $2.75. Total to General Fund for March, $52.97.

If your remittance is not found in the fund for which it was intended kindly notify us at once so that it may be transferred. Only amounts so specified are credited to the Building Fund.

Chas. W. Eisenbise, Treas.

1811 Clifton Park Ave., April 5, 1910.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR THE VISITOR, FOR MARCH, 1910.

	March 1909	March 1910	Apr.-March 1909	Apr.-March 1910	Inc.	Dec.
World-Wide, ...	$1,177 82	$ 861 64	$11,161 98	$25,118 13	$13,956 15	
India, ...	576 99	559 69	3,730 48	4,613 87	883 39	
Brooklyn, M. H., ..	12 00		287 17			$ 287 17
Miscellaneous, ...	113 11	71 50	659 64	920 19	260 55	
	$1,879 92	$1,492 83	$15,839 27	$30,652 19	$14,812 92	
Bicentennial, ...			31,180 23			$31,180 23
	$1,879 92	$1,492 83	$47,019 50	$30,652 19	$16,367 31	

The General Mission Board acknowledges the receipt of the following donations for the month of March, 1910:

WORLD-WIDE MISSIONS.

Pennsylvania—$265.00.

Eastern District, Congregations.

Spring Creek, $74.36; Elizabethtown, $59.04; Chicques, $27; Mingo, $18.55; West Conestoga, $12; Mountville, $10.45; Spring Grove, $5, ...$ 206 40

Individuals.

Susannah Hutchison, $5; John S. Showers, $5; Ella G. Famous, $2; G M. Moyer, $1; Theodore Forney, $1, .. 14 00

Southern District, Individuals.

J. R. Davis, $5; Washington Strauser, $1, ... 6 00

Western District, Congregations.

Husband—Middle Creek, $14.10; Georges Creek, $10, ... 24 10

Individuals.

D. L. Miller, $6; Mr. and Mrs. J. C. Reiman, $5; Amanda Roddy, $2; Joseph Holsopple, $1; N. H. Blough (marriage notice), 50 cents, ... 14 50

Iowa—$95.86.

Northern District, Individuals.

C. A. Shook, $2; Julia A. Sheller, $2; W. H. Hood (marriage notice), 50 cents, ... 4 50

Middle District, Congregation.

Cedar Rapids, ... 37 86

Individuals.

Joseph Newcomer, $6.50; Minnie Haight, $5; L. S. Snyder, $2, ... 13 50

Southern District, Congregation.

English River, ... 20 00

Individual.

Elizabeth Gable, ... 20 00

Virginia—$82.23.

Second District, ...$ 74 09

Individuals.

T. S. Moherman, $1.80; P. S. Thomas, $1.50; Susan Wine, $1.47; J. W. Harnsberger, $1; A. W. Diehl, 75 cents; Bettie Harnsberger, 72 cents; Jacob H. Cline, 60 cents; E. G. Wine, 15 cents; S. N. Wine, 15 cents, ... 8 14

Ohio—$71.33.

Northeastern District, Congregations.

Ashland, $20.27; Black River, $10; Chippewa, $7.16, ... 37 43

Individual.

T. M. Stump, ... 1 00

Northwestern District, Congregation.

Green Spring, ... 13 60

Individuals.

S. Kotterman, and Lydia Farner, .. 8 00

Southern District, Individuals.

A Brother, Dayton, $9.60; S. B. Christian, $1.20; Chas. L. Flory (marriage notice), 50 cents, ... 11 30

Kansas—$66.13.

Northeastern District, Individual.

Mrs. Sophie Funderburgh, ... 60 00

Southwestern District, Sunday School.

Birthday Offerings, Hutchinson Mission, ... 3 63

Individuals.

Wm. B. Himes, $2; J. J. Yoder (marriage notice), 50 cents, ... 2 50

Idaho—$61.00.

Congregation.

Nezperce, ... 55 00

Individuals.

"B. V.," $5; "L. G.," $1..... 6 00

Indiana—$53.19.

Northern District, Congregation.

Tippecanoe, ...$ 7 25
Individuals.
I. S. Grady, $1.65; Etta Elson, $1; W. R. Deeter for Peter Troup, $1; J. W. Grater (marriage notice), 50 cents, ... 4 15
Middle District, Congregations.
Upper Deer Creek, $20.82; Soon Creek—Salimonie, $9, ... 29 82
Sunday School.
Burnetts Creek, ... 7 22
Individuals.
Frank Fisher, ... 1 75
Southern District, Individuals.
James A. Byer, $2; Mrs. David Miller, $1, ... 3 00

Maryland—$42.53.
Eastern District, Sundays Schools.
Meadow Branch, $20; Rocky Ridge, $5.35, ... 25 35
Individual.
Mary A. Royer, ... 1 00
Middle District, Congregation.
Pleasant View—Brownsville, ... 10 18
Individual.
Susie M. Hout, ... 1 00
Western District, Individual.
J. W. Beeghley, ... 5 00

Illinois—$44.24.
Northern District, Congregation.
Polo, $14.69; Pine Creek, $11.30, .. 25 99
Individuals.
"A Sister, Elgin," $5; Joseph Arnold and wife, $1.10; Jacob F. Butterbaugh, 50 cents; Lizzie Harnish, 45 cents, ... 7 05
Southern District.
Decatur Mission, ... 9 20
Individual.
Alma M. Crouse, ... 2 00

Oklahoma—$20.50.
Individuals.
C. C. Clark, $15; H. H. Ritter and wife, $5; Hannah Neher (marriage notice), 50 cents, ... 20 50

West Virginia—$17.25.
First District, Individual.
Catharine Harper, ... 17 25

Nebraska—$16.48.
Congregation.
Alvo, ... 12 98
Individuals.
D. Vasey, $3; L. L. Meck (marriage notice), 50 cents, ... 3 50

California—$8.00.
Northern District, Individuals.
Wm. Leatherman, $5; D. L. Forney, $3, ... 8 00

Missouri—$4.50.
Middle District, Individuals.
Mary Eshelman, $3.50; D. Cline, $1, ... 4 50

Michigan—$3.90.
Individuals.
J. C. Harrison, $2.40; Retta Price, $1; Roy E. Miller, 50 cents, ... 3 90

Louisiana—$1.25.
Individual.
W. B. Woodard, ... 1 25

Wisconsin—$1.00.
Individual.
J. E. Zollers, ... 1 00

Montana—$1.00.
Individual.
Harriet Thompson, ... 1 00

North Dakota—$0.75.
Individual
D. A. Hufford, ... 75

Minnesota—$0.50.
Individual.
Samuel Bowser (marriage notice), 50
Unknown 5 00

Total for the month, ...$ 861 64
Previously received, ... 24,256 49

Total for the year, ...$25,118 13

INDIA ORPHANAGE.

Pennsylvania—$126.00.
Eastern District, Sunday School.
Midway—Lebanon S. S., ...$ 16 00
Individuals.
Amanda R. Cassel, $20; Elder J. P. Hetrick and wife, $16, ... 36 00
Middle District, Aid Society.
Spring Run, ... 8 00
Mrs. Alice E. Long's S. S. Class, 20 00
Individuals.
Four Sisters, $20; David S. Koones, $20, ... 40 00
Western District, Sunday School.
Maple Glen, ... 5 00
Individual.
Amanda Roddy, ... 1 00

Ohio—$40.00.
Northeastern District, Aid Society.
Canton, ... 40 00

Kansas—$33.08.
Northeastern District, Individual.
Mrs. G. Blonderfield, ... 1 30
Southwestern District, Sunday School.
Children of Monitor, $25; Slate Creek, $6.78, ... 31 78

Nebraska—$24.50.
Sunday School.
Beatrice, ... 20 00
Individual.
A Sister, ... 4 50

Colorado—$24.01.
Sunday School.
Rocky Ford, ... 24 01

Illinois—$22.00.
Northern District, Individuals.
"A Sister," $20; Mabel Fiter, Deceased, $2, ... 22 00

Iowa—$21.60.
Middle District.
Two classes, Dallas Center S. S., 21 60

Virginia—$20.00.
Second District, Aid Society.
Bridgewater, ... 20 00

North Dakota—$20.00.
Primary Classes, White Rock S. S., 20 00

Idaho—$20.00.
Individual.
"B. V.", ... 20 00

District of Columbia—$20.00.
Individual.
Annie M. Shirey, ... 20 00

Indiana—$20.00.
Southern District, Christian Workers.
Pyrmont, ... 20 00

California—$7.80.
Southern District, Individual.
Joseph Stephens, ... 7 80

West Virginia—$1.00.
First District, Individual.
An Invalid Sister, ... 1 00

Total for the month, ...$ 399 99
Previously received, ... 3,282 53

Total for year so far, ...$ 3,682 52

INDIA MISSION.

Virginia—$72.00.
Second District.
Second District of Virginia, ...$ 52 00
Congregation.
Midland, ... 20 00

Washington—$20.00.
Individuals.
Brother and Sister Bates, ... 20 00

Oklahoma—$10.00.
Individual.
C. C. Clark, ... 10 00

Illinois—$7.50.
Northern District, Individual.
Anonymous, ... 5 00
Southern District, Individual.
Geo. Wilson, ... 2 50

Ohio—$6.20.
Southern District.
Bethel S. S. Primary Classes, Salem Congregation, ... 6 20

Pennsylvania—$6.00.
Middle District, Individual.
A Brother, ...$ 5 00
Western District, Individual.
Amanda Roddy, ... 1 00
Iowa—$5.00.
Southern District, Individual.
Elizabeth Gable, ... 5 00
North Dakota—$5.00.
Individual.
Geo. D. Bosserman, ... 5 00

Total for the month, ...$ 131 70
Previously received, ... 725 65

Total for year so far, ...$ 857 35

CHINA MISSION.

Washington—$20.00.
Individuals.
Brother and Sister Bates, ...$ 20 00
Oklahoma—$10.00.
Individual.
C. C. Clark, ... 10 00
Iowa—$5.00.
Southern District, Individual.
Elizabeth Gable, ... 5 00
Illinois—$4.50.
Northern District, Individual.
Mabel Fiter, Deceased, ... 2 00
Southern District, Individual.
Geo. Wilson, ... 2 50
Pennsylvania.—$1.00.
Western District, Individual.
Amanda Roddy, ... 1 00

Total for the month, ...$ 40 50
Previously received, ... 535 89

Total for the year, ...$ 576 39

INDIA WIDOWS' HOME.

Pennsylvania—$27.00.
Eastern District, Individuals.
Elder J. P. Hetrick and wife,....$ 25 00
Middle District.
G. W. Kephart, ... 2 00
Indiana—$1.00.
Southern District. Individual.
Mrs. Ollie L. Cross, ... 1 00

Total for the month, ...$ 28 00
Previously received, ... 20 00

Total for the year, ...$ 48 00

COLORED MISSION.

Oklahoma—$2.50.
Individual.
C. C. Clark, ...$ 2 50

Total for the month, ...$ 2 50
Previously received, ... 19 91

Total for the year, ...$ 22 41

AFRICAN MISSION.

Oklahoma—$5.00.
Individual.
C. C. Clark, ...$ 5 00

Total for the month, ...$ 5 00
Previously received, ... 1 00

Total for the year, ...$ 6 00

NEW ENGLAND MISSION.

Oklahoma—$5.00.
Individual.
C. C. Clark, ...$ 5 00

Total for the month, ...$ 5 00
Previously received, ... 50 00

Total for the year, ...$ 55 00

PHILIPPINE MISSION.

Oklahoma—$5.00.
Individual.
C. C. Clark, ...$ 5 00

Total for the year, ...$ 5 00

Previously received, ...$ 2 00

Total for the year, ...$ 7 00

CUBA MEETINGHOUSE.

Iowa—$5.00.
Southern District, Individual.
Elizabeth Gable, ...$ 5 00

Total for the month, ...$ 5 00
Previously received, ... 42 76

Total for the year, ...$ 47 76

CUBA MISSION.

Iowa—$5.00.
Southern District, Individual.
Elizabeth Gable, ...$ 5 00
Oklahoma—$2.50.
Individual.
C. C. Clark, ... 2 50

Total for the month, ...$ 7 50
Previously received, ... 110 50

Total for the year, ...$ 118 00

CHURCH EXTENSION.

Maryland—$1.00.
Eastern District, Individual.
W. H. Swan, ...$ 1 00

Total for the month 1 00
Previously received, ... 79 80

Total for the year, ...$ 80 80

DENVER MEETINGHOUSE.

Denver, Colo., April 6, 1910. Amount of money received by Church of the Brethren toward the completion of the Brethren's churchhouse in Denver, Colo., from Feb. 1, 1910, to April 1, 1910:

J. Henry Miller, Zion, North Dakota, $3; G. W. Newcomer, Zion, North Dakota, $5; J. O. Bowman, Egeland, North Dakota, $5; S. S. Blocher, York, North Dakota, $5; C. E. Hoff, Rock Lake, North Dakota, $5; W. H. Shirk, La Junta, Colo., $10; Mrs. Jacob M. Ritter, Center Square, Pa., 4 cents; O. M. Pobst, Frederick, Okla., $5; Mrs. Sarah Brockett, Kenmare, North Dakota, $5; Sam'l Brower, Newville, North Dakota, $5; Walter Wyant, Grenola, Kans., $5; J. W. Fitz, Cando, North Dakota, $10.10; A. D. Kesler, Zion, North Dakota, $25; Mr. and Mrs. D. C. Kesler, Zion, North Dakota, $5; O. A. Kauffman, Williston, North Dakota, $5; Frank Dollahan, Kenmare, North Dakota, $5; V. W. Goodman, Thomas, Okla., $5; J. H. Brubaker, Ellison, North Dakota, $2; Lydia Reiff, McPherson, Kans., $2; Mary Reiff, McPherson, Kans., $1.

Total, $113.14.

H. F. Caylor, Secretary-Treasurer, Building Fund Committee, 165 So. Clarkson St., Denver, Colo.

CORRECTIONS.

In the January Visitor the $9.00 in World-Wide Missions that was credited to "Nine Members, Huntington" in Middle Indiana receipts should have been credited to the following, each one of whom gave $1.00: R. A. Adams, Wm. A. Gosler, W. H. Paul, Levi L. Ulrich, Ervin Bolinger, Lawrence Shultz, Emery Heaston, Hampton Zook and Clara Bolinger.

The donation of $16.00 from Waterloo Church, Iowa, as reported in India Orphanage in the April Visitor should have been credited to Waterloo City Aid Society instead of South Waterloo.

The receipts for Cuba Meetinghouse as reported in the April Visitor should be $42.76 instead of $52.76.

During the month of March the General Mission Board sent out 91,040 pages of tracts.

During the year 1909-1910 the General Mission Board sent out 1,344,072 pages of tracts.

The $1.50 credited to Mrs. Anna Eben in the January Visitor, in Middle Iowa receipts was intended for the Publishing House. This has been transferred accordingly, leaving amount previously reported $24,254.99.

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By Otho Winger

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THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XII JUNE, 1910 No. 6

Future Missionaries, think you?

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII June, 1910 Number 6

SOME REAL OBJECTIONS TO GOING

By the Editor

A certain one was appealed to for the foreign field. In his reply he said his school debt which is upon him would be first in his way; second, he felt the need of more biblical education; and third, he said, "There are three provisions thrusting themselves upon our consideration, if the cause of missions is to be advanced by worthy men of the future. First, the missionary is needy of a better financial support. Secondly, provision should be made for the education of the children of missionaries. Thirdly, superannuated missionaries must be provided for. Some of our strongest men in the Brotherhood, who have once been volunteers, and others who are considering being such, are hesitating because of present conditions. This of course is a situation not in direct control of the Mission Board; it is a financial question affecting our wage-earning laity. Personally I do not feel that our missionaries should be asked to sacrifice and our home church live amid luxury. The missionary enterprise dare not become an avenue for financial gain. Yet it must enable the individual to surround himself with the best missionary literature and pedagogy requisite to the advancement of the cause. Personal comforts, education, and old age no less must be cared for."

The writer of this quotation stands on the threshold of the greatest service to which any man or woman can give his or her life, declaring, "the field is worthy of the strongest men our country produces." It is not lack of admiration of or appeal from the field that is keeping this one back. Really, what is keeping him back?

First is his school debt. That has kept back more than one for a time and in many instances for all time; for when young brethren leave college to enter the commercial world to pay off their debt quickly, the taste of money-getting so completely overwhelms them that few are they who return to other service unless a new and powerful conversion meets them in the way. But the Brotherhood is awake to this situation, as is seen in the report of a committee providing a plan for helping to educate worthy young members who wish to prepare for the mission field. It is strongly believed that the coming Conference will pass a resolution which will bring the strongest forces of the church to provide for just such a case as this brother has in his own hand.

Then there is better Bible preparation. A proper understanding of the Word is in place, but if one waits until he comprehends its treasures of truth to his own satisfaction, he will be too old to go when he is ready. The writer, however, did not have this in mind. And there should be familiarity with the Word for effectual work. But education is far from all of it.

Hear what a missionary from the field,

one of our best educated, has written, "It may be necessary to lower the educational standard in order to get some men now, but native ability, true piety and adaptability are some of the things that dare not be lowered." The General Board has not been in a position to "select." Practically the only objection that has been raised so far has been one of advanced age. Then, too, some of the best preparation, especially in spiritual things, is brought to the worker when in the work, and this should be seriously considered when determining how much preparation should be made before going to the field.

But look at the triple objection. This seems to be paramount in the mind of the writer:

"The missionary is needy of better financial support." The missionaries on the India field are provided bungalows free, places to work free, and paid as a support for each grown person $250 for food and clothing, and a proper compensation for each child. The amount of the support is flexible, is what it is at the suggestion of the missionaries themselves some years ago, and the fact that the Board has lately increased the support to meet present needs is evidence enough that this matter is practically in the missionaries' hands.

The objector makes a splendid point, a just one and a telling one, when he says it is not fair that the missionary make all the sacrifice and the home churches live in ease and comfort, and blessed will be the day when the members at home waken up to this truth. But the writer must take two things into account. First he is comparing the most spiritual, because the most willing to sacrifice for Jesus' sake, with the most worldly,—those who make no sacrifice. There are those in the Brotherhood who deprive themselves and live as scantily as do our missionaries and for the same reason, too. Second, if the writer waits until this condition is adjusted he will never enter any life of sacrifice. Good as the point is against the home church, is the writer justified in staying off the field on this acount?

The education of missionary children is the next objection. Well, the Board has not published very much about this, but has always been ready to make just provisions. Of course it is a difficult problem to handle to best advantage. The actual need today on all of our fields thus far is Brother Stover's children, three of whom are of the school age. Then it will be several years yet before children of any of the other missionaries will be of the school age. But the Board has chosen a missionary to India for the express purpose of teaching missionary children, and the missionaries themselves send home a decision that the immediate need does not justify it. In plenty of time to meet the condition the Board will have made provisions.

But then comes that care of superannuated missionaries. Look at that a bit. Unless there is one whose health becomes wrecked and he becomes an invalid, there is no occasion for concern for twenty to thirty years yet. Furthermore, had the writer studied last year's annual report he would have discovered in the treasury now over $6,000 for "Ministerial and Missionary Relief Fund," and the fund accumulating faster than the demands. This $6,000 and over is not endowment, but must be held until there is a "superannuated missionary," or to assist ministers now entering upon that stage in this country. The Ministerial and Missionary Relief Fund is created by one-fourth income from the Gish Estate, now over $50,000 and a fifth income from the declared earnings of our Brethren Publishing House. There is in round numbers one and one-half per cent on $175,000 as an assured and perpetual support for those who help the church. Every minister who helps the

publishing interest to grow, stores away against that old age "rainy day" proposition that keeps so many from the service an income that will take care of him and his dear aged wife if both or either live to need it.

What is there in these objections? If they are really keeping the writer from the field, is it not for lack of faith in the promises of God? "Seek ye first the kingdom of God and his righteousness and these things shall be added unto you" does not even provide for the endowment referred to; yet large-hearted brethren and sisters who, seeing a splendid avenue to effectual work in the kingdom and knowing the shortness of faith sometimes, have made provisions abundantly. Or better yet, the loving Father, seing how short sighted would be some of His children, prompted others to bridge over that lack of faith till they begin service, knowing well that when once they enter they will never give up.

They are excuses. Yes, in black and white they lie on the table of the mission rooms. They are not taken up and discussed publicly to answer the writer a whit more than others who are not saying "I will go; send me." Look at them. Why should a *young* man concern himself about the triple one, save as he is interested in the general welfare of the kingdom? Has God not promised hundreds of times that He will care for His own, and He will provide for them, that His children shall walk by faith and not by sight? Then why falter by the way?

How often have the members of the church scorned the frivolous excuses of those bidden to the feast, and the oxen, the land, and the wife were in the way. Has not He who thus uttered the parable of the kingdom reason in this day to have heartache and turn away from the educated who are prepared and bidden, to those of the highways and hedges and have them at the feast of service for the King? The Board wants the best talent the church has, the Master wants it, the writer of these objections says it is worthy of the best, "but ye would not," and not only are the lives of such who turn away left desolate to the real joys of Christian service, but the heathen world is dying in a greater desolation. Who is responsible?

The time is here, brethren and sisters, when heroes of faith and consecration are needed to march on to victory. To stand off and object does not solve the problem. Two armies stood in battle array, facing each other. Both had their spears set for the deadly conflict. He who dared to make the first plunge was sure of death. Finally on one side there was a hero. Dropping his own spear he sprang forward with open arms, gathering all the spears of the enemy within his reach into his arms and sank with them buried in his own bosom. His comrades rushed over his body and through the gap thus made to victory. And so it is in this conflict. The church has her share of weaknesses, but to stand off and point them out is disheartening. Let there be a rush for the bayonets of the enemy, and sink as many into our own lives as possible, and the King's army will go on to victory in Jesus' name. Let us quit objecting; let us pray for more active faith; let us render more surrendered lives; let us be victors.

The Lord wants reapers. Lo! He stands
Unlocking gates to all the lands
From farthest east to sunset sea,
He cleaves a pathway broad and free,
And brings the distant millions near
The story of His love to hear.

When trooping down the mountain side
The long bright day will soon be cried,
The gleaming angel hosts shall come,
To shout the finished harvest home.
And shall we stand with golden sheaves,
Or holding only withered leaves?

—Emily Bugbee Johnson.

MISSIONARY HYMN.

E. J. B. ELEANOR B. BRUMBAUGH.

1. A - new to Thee to - day for serv - ice, We give our - selves, O Lord;
2. A - new to Thee to - day for serv - ice We would be use - ful, Lord,
3. A - new to Thee to - day for serv - ice, O, teach us how to serve,
4. A - new to Thee to - day for serv - ice, O, make us see, dear Lord,

And glad are we to live and work for Je - sus, To help to spread Thy word.
And, will - ing serv-ants on the field of con - flict, We wait to hear Thy word.
And how to love, and live a - mong Thy chil - dren, Nor from Thy pre-cepts swerve.
That work for Thee is wait - ing ver - y near us, And we Thy call have heard.

CHORUS. *Slow.* *cres.*

The har - vest is great, And the la - b'rers are few, O

rit.

send out la - bor - ers, Lord, La - bor - ers faith - ful and true.

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THE MIRROR AND REFLECTOR BEHOLD AGAIN

James says, "But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was."

The last two looks into the "mirror of doing," about which James speaks so emphatically, has created no small amount of interest and called forth but very little unfavorable comment. One bishop, clerk of their district meeting, said the "reflection" of their district was not fair, because churches which had been delinquent the year before, and now paid up, received too much credit, while those which had been delinquent this year, but would pay up next year, did not receive enough credit. There is no doubt of such individual instances, and it is hoped that this write-up will encourage all churches to do their part and never be delinquent again. Delinquency in the work of the Lord, even in district mission work, surely is not pleasing unto the Lord.

On the other hand, the Mirror on district work has met just what it started out to meet. After the first Mirror, appeared analyzing the bicentennial offering, the cry went up. "But we have so much district work we are doing." A letter was received excusing a certain congregation for not doing general mission work because of what they did in the District, yet the Mirror on the District shows that this congregation assisted in district missions less than five cents per member. Commenting on this very situation a brother writes thus:

"Your December 'Mirror' was very interesting to me. I studied it rather carefully. I heard members of our congregation excuse themselves, saying, 'We have so much home work. Really, this report does not do us justice.' You have given the excuse an everlasting death stroke to our shame."

The VISITOR does not mean to deal "death strokes" or bring any one to "shame"; it would deal more gently and brotherly than that and still hold to the facts as they are. But to show how thoroughly we are prone to excuse ourselves rather than profit by the knowledge of our neglect in doing better, the cry now comes up, "home expenses, old folks' homes, and the like." The same writer goes on to say: "There will be another excuse, namely, 'But we have congregational work, orphanages, old folks' home, etc.' I trust you may be able to get at this side of it also. If all are like our District the result will be just the same."

The brother from whom extracts were made for the above surmised the excuse, but a dear old brother wrote a good long letter to the office, actually pleading what is done in their District along the lines of orphanage work, old people's homes, home expenses, etc., as a reason for no better showing.

Brethren and sisters, every one is glad for the amount given to old people's homes, orphanage work, and home expenses. Its support should not be decreased a little bit, neither is there any occasion for decreasing it. But does any one who sits down and calmly reads Christ's last command think for a minute that such works of love shall take the place of the command "Go"? From this angle would it not be just as near right to stop baptizing people, because we are taking care of home expenses, old

folks' homes, etc., as to offer this for an excuse for not taking part in this beautiful (Rom. 10:15) work of going into all the world? Of course none of us wants such a result, because then we would be just like the moral man outside of the church who pays to keep the widow, the orphan, helps in all these local charities, "chips in a little" towards the series of meetings and now and then helps at the love feast, but never acknowledges the Christ in obedience through baptism. I tell you, my dear reader, "Go" precedes "baptism" in Christ's command and God's plan of doing things in this world, and fittingly could the Master say to too many in the church today: "This *going* you ought to have done, and not left undone the home expenses." Dearly beloved, let us quit *excusing* ourselves and rather *accuse* ourselves for our negligence and seek to do better from now on.

There is an element of unfairness in this report beyond help, and yet to be fair as possible, mention is made of it here. There are noble, earnest members of the congregations that do not appear in the list of givers, who have contributed as individuals and help to make up the individual donations acknowledged in toto at the close of each district. Many of these would be glad if their bishops would hold missionary collections that they might contribute there and the congregation get credit, but so far the bishops will not. Tho unknown to your brethren, you are known to God; lose not heart. The VISITOR here acknowledges your consecration in fullest measure, and assures you that in time through prayer and your suffering humiliation because your congregation is not in the list of givers, you will finally be victors. The same is true of those in congregations whose amount is so small in the average, simply because so many gave nothing. Keep on. Work and pray and hasten the day of united, consecrated effort.

Some Interesting Facts Again.

Let it be impressed clearly and emphatically that the year covered by this Mirror began April 1, 1909, and closed March 31, 1910; that the Bicentenial offering referred to in the last column began April 1, 1908, and closed March 31, 1909. Note these dates in any study you make on these tables.

Of the 896 congregations of the Brotherhood in America 552, or not two-thirds, gave to General Missions. These 552 may be classified as follows:

1	gave over	$7 00 per capita.
1	gave over	5 00 per capita.
1	gave over	4 00 per capita.
7	gave over	2 00 per capita.
45	gave over	1 00 per capita.
107	gave over	50 per capita.
156	gave over	25 per capita.
162	gave over	10 per capita.
49	gave over	05 per capita.
24	gave less than	05 per capita.

This table sets forth the startling fact only 55 congregations gave a dollar or more per member for World-Wide Missions, and that 841 of the 896 did not care a dollar's worth—oh, 344 not a cent's worth,—for the work or the workers in India, China or elsewhere under the support of the Board. Are you glad, brother, sister, to send that message to our missionaries in these foreign lands?

But look at these 552 congregations again. Let us divide our Brotherhood in three large districts,—Western, all west of the Mississippi River; Central, all between the Mississippi and the Ohio Rivers; Eastern, all east and south of the Ohio River.

There are 293 congregations with a membership of 39,645 in the Eastern District, practically one-half of the Brotherhood. One hundred and fifty-six, or just a little more than half of these 293 congregations, representing 30,174 members, gave $12,032.80, or 39 cents per member.

There are 288 congregations with a membership of 25,545 in the Central District. One hundred ninety-five of these, with a membership of 21,876, gave $11,714.33, or 53 cents per member.

There are 316 congregations with a membership of 17,025 in the Western District. Two hundred and one of these, with a membership of 13,603, gave $12,756.72, or 93 cents per capita.

Or to tabulate this for clearer vision:

	Membership	Membership by congregations giving	Amount	Per Capita
Eastern, ..	39,645	30,174	$12,032 80	39 cents
Central, ..	25,545	21,876	11,714 33	53 cents
Western, .	17,025	13,603	12,756 72	93 cents
Total, ...	82,215	65,653	36,503 85	

The average per member, just taking the congregations giving, is 55 cents. The average per member for the whole Brotherhood is 44 cents. Of course not 65,653 members gave. It is impossible to get at the facts closer than above.

Those Who Did Not Give.

Of the 896 congregations, 344 did not give as congregations. Of these

7 have a membership of 200 or over.
31 have a membership of 100 or over.
70 have a membership of 50 or over.
123 have a membership of 25 or over.
113 have a membership less than 25.

By District they are distributed as follows:

	Congregations	Membership	Average Membership
Eastern, ...	136	9,471	69
Central, ...	93	3,669	39
Western, ...	115	3,422	29

In relation to the Bicentennial year there are some interesting facts. One hundred and seven congregations, with a membership of 6,736, gave in the Bicentennial year and did not give in this last year. They are classed thus:

5 have a membership of 200 or over.
14 have a membership of 100 or over.
32 have a membership of 50 or over.
35 have a membership of 25 or over.
21 have a membership less than 25.

Sixty-seven congregations with a membership of 4,275 neglected to give in the Bicentennial year but gave this last year. Of these

1 has a membership of 400 or over.
2 have a membership of 200 or over.
7 have a membership of 100 or over.
18 have a membership of 50 or over.
23 have a membership of 25 or over.
16 have less than 25.

Two hundred and seventeen congregations with a membership of 9,013 gave neither to the Bicentennial nor this last year. Of these

2 have a membership of 200 or over.
17 have a membership of 100 or over.
36 have a membership of 50 or over.
84 have a membership of 25 or over.
78 have less than 25.

But note this fact. One hundred and thirty-two congregations, with a total membership of 6,210, did not give to the Bicentennial nor last year, neither did they give to their district mission work last year. Of these

3 have a membership of 200 or over.
13 have a membership of 100 or over.
22 have a membership of 50 or over.
48 have a membership of 25 or over.
46 have a membership less than 25.

In studying the largest things that can be said about our mission receipts for the last year the following tables are of interest:

What the Twelve Largest Churches Are Doing.

Congregations	Members	Amount Given	Per Capita
Botetourt, Va., ...	656	$765 97	$1 16
Antietam, Pa., ...	606	564 67	93
Middle Creek, Pa., ...	515	24 32	04
Sangerville, Va., ...	504	41 45	08
Mill Creek, Va., ...	500	222 70	44
Linville Creek, Va., ..	500	26 21	05
Johnstown, Pa., ...	500	90 73	18
Shade Creek, Pa., ...	475	365 66	77
West Johnstown, Pa.,	475	75 01	15
Flat Rock, Va., ...	472	31 13	06
N. Manchester, Ind.,	472	83 35	17
Mt. Zion (Page) Va.,	450	6 00	01

Twelve Churches Giving Largest Amounts.

Congregations	Members	Amount Given	Per Capita
Botetourt, Va., ...	656	$766 97	$1 16
Mt. Morris, Ill., ...	401	685 07	1 70
McPherson, Kans., ..	282	673 99	2 39
Antietam, Pa., ...	606	564 67	93
1st Philadelphia, Pa.,	350	379 06	1 08
Shade Creek, Pa., ...	475	365 66	77
Bridgewater, Va., ...	349	346 37	99
Williston, N. Dak., ..	43	318 10	7 39
Pipe Creek, Md., ...	250	315 26	1 26
Quemahoning, Pa., ...	375	291 05	77
Rockingham, Mo., ...	104	247 36	2 37
Cando, N. Dak., ...	140	237 47	1 69

Twelve Churches Giving Largest Amounts Per Capita.

Congregations	Members	Amount Given	Per Capita
Williston, N. Dak., ...	43	318 10	7 39
Pomona, Cal., ...	36	206 00	5 72
Cedar Rapids, Iowa, ..	40	167 07	4 17
Prairie City, Iowa, ...	57	165 00	2 89
Twin Falls, Idaho, ..	29	83 10	2 86
McPherson, Kans., ...	282	673 99	2 39
Rockingham, Mo., ...	104	247 36	2 37
Manvel, Texas, ...	38	82 60	2 17
Monitor, Kans., ...	91	186 52	2 05
Sacramento Val., Cal.,	20	40 50	2 02
Bethel, Nebr., ...	103	193 75	1 88
Nez Perce, Idaho, ...	73	132 28	1 81

All west of Mississippi and all but three with a membership of less than 100.

The Real Situation.

When World-Wide Missions was begun there were many good-hearted, conscientious members who were opposed to it and openly stood against it. In the face of this clearly-outlined opposition the sentiment in favor of missions rapidly grew to become Brotherhood-wide. But one can not study this Mirror without concluding that a worse condition than opposition has arisen amongst us. For note this: In the review of the last two years but 132 congregations (one-sixth of the entire number, representing but about a fourteenth of the membership) did not send in a collection as a congregation. The other five-sixths, representing fourteen-fifteenths of the membership, did. Grant that the 132 are opposed to missions in a more or less mild way: that opposition is not strong enough to be a real factor in our church life any more.

The worse than opposition that is upon us is seen in the fact that only 552 of the 896 congregations gave to World-Wide Missions, and of these 552 but fifty-five reached a dollar or more—for the most part the congregations dropping below even the 50-cent standard. What is this worse condition? Incidentally there happens to be on the table of the Mission rooms this card from one who has been moderator of our Annual Meeting within recent years, and whose judgment should be worth something in this instance. Under date of May 10, 1910, he writes in reply to the Board's letter sent to each bishop to hold a collection for this coming Annual Meeting. He says: "Your Board has acted wisely in sending missionary outlines to elders in charge of churches. Get our elders in touch and sympathy with the work of missions and the problems are solved. We have no opposition, but that which is worse, indifference." This ex-moderator has well characterized the situation. It is not that the Lord has not blessed the membership. Our people are practically farmers, and when have times favored the farmer more than this last year! It is not because the people will not give, or how shall we explain the action of those fifty-five congregations who have given a dollar or more. The ex-moderator assigns the reason to the elders themselves, and he places it right. He also offers a remedy that is good and effectual, but what shall be done when those needing it are so indifferent that they cannot be induced to open their mouths and receive it? For thus far, the appeal of the Board, the prayers of the missionaries on the field, the Macedonian cry for help from the unsaved world, the manifold commands of the Lord have not prompted so many of them to real action, to commendable interest, to awaken them from the death-like indifference which has swallowed them up.

I recognize the fact that we are in a period of deep concern about the internal welfare of Zion. Our zeal along this line, as long as it remains brotherly in spirit, is commendable, but can it in any way answer for our neglect to go forth and conquer for Christ where He has so emphatically bid us to go? It is all right and proper to labor with congregations and individuals to maintain purity and separateness from the world, but would it not be just as right to labor with those congregations who neglect the plain commands of the Lord to pray, give and go—commands than which there are none more plainly commanding and emphatic in the Word? May not the enemy of our God, in his awful shrewdness, be intensifying the struggle within us so as to divert us as much as possible from our successful efforts abroad in heathen lands, the strongest forts his sinful power maintains? Think how gracious God has been to us as we have gone forth. So precious have been the lives of our

missionaries in His sight that none have been called from field to reward! How the church has grown in India for the time of its planting! Yet in the face of all this wonderful blessing, we care not, we pray not, we give not, we go not as we could or should because of our indifference.

The VISITOR most gladly acknowledges every effort, feeble or strong in this great work. It rejoices in small gifts as well as greater ones. There is constantly occasion for rejoicing as individuals place their thousands at the service of the Board in this noble work. Praise God for this,—for progress,—for spared missionary lives,—for faithful native churches,—but while thus rejoicing, lead us out of this wilderness of indifference into which so many have wandered. Lead us from the spirit of commercialism that is sapping our spiritual life. Lead us from the spirit of substitution in obedience,—not willing to go ourselves, and only feebly helping others to go,—lead us, lead us,—and find us willing to be led into more noble service,—this is the cry of every member of the church who is giving with a cheerful heart *liberally* according to his ability, both of life and means.

Summarized Report by Districts.

State District	Membership.	No. Ch.	No. Giv.	Amt. by Ch.	Amt. by Individ.	Total Amount	Per Capita	Bi-Cen.
Arkansas,	222	13	1	$ 4 00	$ 28 00	$ 32 00	$0 14	$ 37 05
Northern California,	439	8	7	235 69	39 70	275 39	62	345 67
S. California and Arizona,	1109	14	12	770 27	257 55	1027 82	92	1475 18
N. Illinois and Wisconsin,	2425	31	22	1834 14	649 07	2483 21	1 02	3246 02
Southern Illinois,	2222	29	18	777 02	176 17	953 19	43	1591 34
Middle Indiana,	3802	34	22	949 52	357 22	1306 74	34	1887 57
Northern Indiana,	3964	45	37	1426 39	364 26	1790 65	45	2744 01
Southern Indiana,	2532	34	13	551 33	182 80	734 13	29	1148 36
Middle Iowa,	1076	17	13	1027 27	313 06	1340 33	1 24	3013 85
N. Iowa, Minn. and S. Dak.,	1323	21	13	638 04	333 65	971 69	75	2351 17
Southern Iowa,	692	14	6	327 36	86 55	413 91	61	962 68
Northeastern Kansas,	1415	22	15	566 14	204 05	770 19	54	1416 34
N. W. Kans., N. Colo.,	1172	19	15	317 76	123 50	441 26	37	496 12
Southeastern Kansas,	702	13	9	111 91	127 05	238 96	34	213 85
S. W. Kans., S. Colo.,	1612	19	18	1730 83	387 85	2118 68	1 31	1804 59
Eastern Maryland,	1888	15	10	546 98	253 65	800 63	42	1760 10
Middle Maryland,	1447	8	5	353 99	66 70	420 69	29	573 08
Western Maryland,	505	6	0	000 00	47 20	47 20	09	52 71
Michigan,	976	17	11	287 00	38 90	325 90	32	406 14
Middle Missouri,	506	14	10	178 17	79 34	257 51	50	421 32
Northern Missouri,	602	10	8	404 07	52 20	456 27	74	736 21
Southern Missouri,	610	16	5	24 40	58 00	82 40	13	99 15
Nebraska,	1222	26	15	712 18	149 50	861 68	70	1393 83
North and South Carolina,	641	17	4	33 66	4 86	38 50	06	100 17
N. Dakota and Canada,	1472	24	17	1091 12	419 81	1510 93	1 25	2176 42
Northeastern Ohio,	2781	26	18	912 00	477 01	1389 01	49	1824 25
Northwestern Ohio,	1754	29	21	896 74	371 35	1268 09	72	1655 78
Southern Ohio,	5089	43	30	1229 36	234 05	1463 41	28	2176 32
Oklahoma,	1126	30	11	274 67	299 57	574 24	51	412 36
Oregon, Washington, Idaho,	1504	30	20	653 40	491 70	115 11	74	1403 03
Eastern Pennsylvania,	7335	42	36	2252 24	389 39	2641 43	35	4556 69
Middle Pennsylvania,	3967	26	23	724 93	270 92	995 85	25	1544 27
Southern Pennsylvania,	3979	19	13	1037 43	365 48	1402 91	35	2247 32
W. Pennsylvania,	5353	29	20	1129 45	338 26	1467 71	27	2453 24
Texas and Louisiana,	221	6	3	233 10	35 25	268 35	1 21	500 90
Tennessee,	1444	25	8	61 76	136 00	197 76	14	304 73
First Virginia,	4034	43	12	971 04	109 45	1080 49	26	2526 80
Second Virginia,	7008	37	24	1386 66	1249 91	2636 57	37	2827 10
1st West Virginia,	1695	17	6	155 70	117 00	272 70	16	733 11
2nd West Virginia,	355	8	1	12 50	17 65	30 15	08	65 75
Totals,	82215	896	552	$26800 22	$10003 63	$36503 85	$0 44	$55684 58

Itemized Report by Districts.

Arkansas. Membership 222.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Austin,	29	$ 4 00	$0 13	$ 23 85
Broadwater,	28			8 20
Crowson,	20			
Carlisle,	14			
Cypress Grove,	6			
East Prairie,	8			
Farrenburg,	12			
Good Hope,	8			
Poplar Bluff,	18			
St. Francis,	20			
Mt. Hope,	15			
Little Brushy,	28			
Turnmore,	16			
T'l by churches,		$ 4 00		$ 32 05
T'l by individ.,		28 00		5 00
Totals,	222	$ 32 00	$0 14	$ 37 05

Northern California. Membership 439.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Butte Valley,	105	$ 28 90	$0 27	$ 49 00
Chico,	31			5 00
Fruitvale,	33	3 75	11	5 58
Oak Grove,	85	13 25	15	9 15
Raisin City,	40	27 29	68	42 60
Reedley,	125	122 00	97	103 23
Sacramento Val.,	20	40 50	2 02	14 95
T'l by churches,		$235 69		$229 51
T'l by individ.,		39 70		116 16
Totals,	439	$275 39	$0 62	$345 67

Southern California and Arizona. Membership 1109.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Covina,	160	$ 95 90	$0 59	$170 65
Egan,	19	8 00	42	16 50
El Centro,	20			
Glendora,	140	60 81	43	93 50
Glendale, Ariz.,	45	16 85	37	28 80
Inglewood,	84	38 55	45	30 21
Long Beach,	40	5 45	13	24 20
Lordsburg,	218	167 50	76	129 65
Los Angeles,	140	15 00	10	15 00
Pasadena,	60	35 00	58	183 25
Pomona,	36	206 00	5 72	17 00
Santa Ana,	25	10 00	40	33 00
S. Los Angeles,	95	111 21	1 17	7 00
Tropico,	27			3 00
T'l by churches,		$770 27		$751 76
T'l by individ.,		257 55		487 80
Special,				235 62
Totals,	1109	$1027 82	$0 92	$1475 18

Northern Illinois and Wisconsin. Membership 2425.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Arnold's Grove,	14	$ 5 00	$0 35	$ 28 42
Ash Ridge,	45	15 00	33	11 00
Barron,	50			
Batavia,	45	30 00	66	27 00
Cherry Grove,	120	67 42	56	86 50
Chicago,	102	123 15	1 20	151 86
Chippewa Valley,	46			4 25
Dixon,	60			
Elgin,	102	98 98	97	310 57
Elk River,	4			
Hickory Grove,	45	11 00	24	40 00
Irvin Creek,	20			
Lanark,	175	117 99	67	286 60
Maple Grove,	75			14 35
Milledgeville,	103	36 01	35	210 52
Mt. Carroll,	35	6 00	17	
Naperville,	50	58 08	1 16	47 45
Pine Creek,	116	146 67	1 26	62 02
Polo,	75	38 69	51	82 91
Rock Creek,	41	11 34	27	14 50
Rockford,	20			
Rock River,	180	140 07	77	234 87
Shannon,	52	91 57	1 76	84 63
Mt. Morris,	401	685 07	1 70	799 72
Sterling,	93			78 40
Waddams Grove,	125	50 85	40	83 30
West Branch,	66	29 50	44	30 25
Worden,	75	2 60	03	4 51
Yellow Creek,	63	69 15	1 09	57 08
Cloverdale,	16			
Willard,	11			
T'l by churches,		$1834 14		$2750 70
T'l by individ.,		649 07		495 32
Totals,	2425	$2483 21	$1 02	$3246 02

Southern Illinois. Membership 2222.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Allison Prairie,	65	$ 0 00	$0 00	$ 6 60
Astoria,	183	46 91	25	65 50
Bear Creek,	12			
Big Creek,	36	7 66	21	14 50
Blue Ridge,	51	9 35	19	18 00
Camp Creek,	26			
Cerro Gordo,	203	143 37	70	342 25
Coal Creek,	83			5 00
Decatur,	20	9 20	46	5 00
Hudson,	57	25 25	44	78 00
Hurricane Creek,	58			
Kaskaskia,	44	3 65	08	
Lamotte Prairie,	32	22 00	68	31 00
Liberty,	55			7 35
Macoupin Creek,	80	37 50	47	81 56
Mulberry Grove,	47	6 55	14	8 75
Mt. Vernon,	28			
Martins Creek,	42	6 00	14	
Oak Grove,	30			
Oakley,	154	124 16	80	117 25
Okaw,	230	45 17	19	58 00
Panther Creek,	80	32 16	40	20 00
Pleasant Hill,	249	140 19	56	179 60
Romine,	36			
Salem,	16			
Spring Run,	20			
Sugar Creek,	49	49 10	1 00	68 24
Woodland,	183	36 30	19	24 99
W. Otter Creek,	53	32 50	61	34 50
T'l by churches,		777 02		$1166 09
T'l by individ.,		176 17		425 25
Totals,	2222	$953 19	$0 43	$1591 34

Middle Indiana. Membership 3802.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Andrews,	45	$ 0 00	$0 00	$ 0 00
Bachelors Run,	350	197 53	56	223 20
Beaver Dam,	25			
Burnetts Creek,	75	57 71	77	53 79
Camden,	45	13 25	29	15 00
Clear Creek,	85	27 44	32	32 00
Eel River,	293	68 45	23	65 71
Huntington,	64	11 40	17	6 16
Huntington City,	115	29 55	25	9 00
Kewanna,	18			2 05
Landesville,	26			
Logansport,	70			4 50
Lower Deer Creek	100	21 63	21	7 00
Markle,	98	38 70	38	55 81
Mexico,	280	54 00	19	160 60
Monticello,	110	25 40	23	89 07
N. Manchester,	472	83 35	17	252 11
Ogans Creek,	48	11 03	23	25 10
Palestine,	30			
Pleasant Dale,	88	21 75	24	15 60
Pipe Creek,	170	32 05	18	61 80
Portland,	27			
Plevna,	40			
Prairie Creek,	61			
Roann,	170	28 07	16	42 11
Salimonie,	310	137 83	44	132 86
Santa Fe,	85	15 00	17	7 15
Somerset,	81	14 84	18	
Spring Creek,	150	33 72	22	71 38
Sugar Creek,	90	6 00	06	16 75

Upper Deer Creek	68	20 82	30	27 00
Wabash,	70			22 95
Walnut Level,	15			
Beaver Creek,	28			
T'l by churches,		$949 52	$0 00	$1398 60
T'l by individ.,		357 22		488 97
Totals,	3802	$1306 74	$0 34	$1887 57

Northern Indiana. Membership 3964.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Baugo,	115	$ 34 30	$0 29	$ 24 70
Berrien,	18			
Bethel,	144	45 66	31	167 26
Blue River,	120	51 00	42	54 14
Bremen,	50	3 50	07	14 59
Camp Creek,	45	4 10	09	4 19
Cedar Creek,	75	23 25	31	72 19
Cedar Lake,	80	21 50	26	65 78
Columbia City,	23			4 44
Elkhart Valley,	68	25 12	37	20 00
Elkhart City,	100	54 76	54	33 50
English Prairie,	100	22 75	22	6 40
Ft. Wayne,	31	5 00	16	16 00
Goshen,	180	32 61	18	84 39
Hawpatch,	12	2 03	17	12 65
Little St. Joe,	24	12 81	53	9 20
Laporte,	45	3 00	06	14 65
Maple Grove,	100	30 90	30	134 66
Nappanee,	194	78 07	40	45 03
North Liberty,	92	58 00	63	100 22
Osceola,	34	5 75	17	9 00
Pigeon River,	20			9 51
Pine Creek,	240	62 99	26	115 55
Pleasant Hill,	70	51 16	73	43 95
Pleasant Valley	160	87 09	54	98 88
Pokagon,	10			
Portage,	50	13 50	27	23 50
Rock Run,	160	66 54	41	114 27
Salem,	32			4 00
Sec. South Bend	50	27 05	54	25 80
South Bend,	135	82 00	60	42 00
St. Joe. Valley	28	18 25	65	17 60
Shipshewana,	65			28 57
Solomon's Creek,	147	93 28	63	130 00
Springfield,	75	23 00	30	124 00
Syracuse,	65			29 12
Tippecanoe,	60	15 75	26	
Turkey Creek,	106	57 00	53	4 00
Union,	65	19 00	29	6 85
Union Center,	180	86 32	47	196 00
Walnut,	102	67 35	66	55 76
Washington,	50			
West Goshen,	275	61 64	22	54 35
Yellow Creek,	124	59 91	48	85 45
Yellow River,	45	20 45	44	17 20
T'l by churches,		$1426 39*		$2119 34
T'l by individ.,		364 26		424 67
Special,				200 00
Totals,	3964	$1790 65	$0 45	$2744 01

*$30 of the above was collected in 1909 but was received since the year closed.

Southern Indiana. Membership 2532.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Arcadia,	70	$ 12 50	$0 17	$ 17 50
Anderson,	70			11 54
Beech Grove,	56			
Bethany,	20			
Bethel Center,	40			19 63
Buck Creek,	71	19 53	27	10 00
Fairview,	60	15 52	25	31 51
Fountain,	40			
Four Mile,	135	86 00	63	160 05
Harrison Co.,	22			
Hartford City,	35			
Hillsburg,	33			
Howard,	72	12 25	17	35 10
Indianapolis,	26	7 00	27	15 00
Kilbuck,	57			4 28
Ladoga,	51			15 00
Lick Creek,	130	6 94	05	11 00
Little Walnut,	29			
Lower Fall Creek	33			26 22
Middle Fork,	200	37 08	18	60 69
Mississinewa,	204	44 25	21	93 00
Mt. Pleasant	80			14 40
Muncie,	55			15 11
Nettle Creek,	335	178 76	53	205 79
New Hope,	40			
Pyrmont,	154	95 05	61	85 11
Sampson Hill,	30			11 25
Stony Creek,	28			
Sugar Creek,	22			
Summit,	50			8 00
Upper Fall Creek,	80	9 35	11	
White,	145	27 10	11	16 70
Plevna,	49			
West Lebanon,	10			
T'l by churches,		$551 33		$866 88
T'l by individ,		182 80		231 48
Special,				50 00
Totals,	2532	$734 13	$0 29	$1148 36

Middle Iowa. Membership 1076.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Cedar,	33	$ 38 20	$1 15	$ 61 12
Ames,	8			
Brooklyn,	51	78 10	1 53	40 00
Cedar Rapids,	40	167 07	4 17	154 65
Coon River,	186	82 00	44	50 10
Dallas Center,	154	139 00	90	209 96
Deep River,	9			
Des Moines Val.,	126	80 00	61	150 70
Dry Creek,	40	15 75	39	23 25
Garrison,	77	10 16	13	70 70
Harlan,	27			21 50
Prairie City,	57	165 00	2 89	327 70
Indian Creek,	70	58 01	82	10 00
Iowa River,	47	20 79	44	45 00
Oak Grove,	16			14 50
Panther Creek,	108	168 19	1 55	227 87
Muscatine,	27	5 00	18	
T'l by churches,		$1027 27		$1407 05
T'l by individ.,		313 06		1421 80
Special,				185 00
Totals,	1076	$1340 33	$1 24	$3013 85

Northern Iowa and Minnesota and S. Dakota. Membership 1323.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Curlew,	15	$ 0 00	$0 00	$ 14 50
Deer Park,	15			13 55
Franklin Co.,	44	12 09	27	167 50
Greene,	83	71 39	85	24 00
Grundy County,	163	115 15	70	249 03
Hancock,	34	25 35	74	16 35
Kingsley,	75	98 37	1 31	70 26
Lewistown,	55	5 75	10	30 00
Maple Valley,	21			11 00
Morrill,	36	4 31	12	
Pleasant Prairie.	7	10 00	1 42	
Root River,	102			99 00
Sheldon,	32	9 80	30	14 48
Spring Creek,	31	10 31	33	18 50
South Waterloo,	425	199 69	46	609 79
Willow Creek,	69	60 65	87	100 00
Winona,	26			15 00
Worthington,	61	15 18	24	6 25
Lake Park,	7			
Gilletts Grove	10			
Farnhamville,	12			
T'l by churches,		$638 04		$1459 21
T'l by individ.,		333 65		845 58
Special,				46 38
Totals,	1323	$971 69	$0 75	$2351 17

Southern Iowa. Membership 692.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Crooked Creek,	13	$ 0 00	$0 00	$ 0 00
East Nodaway,	15			
English River,	180	178 40	99	215 52
Fairview,	76	30 92	40	34 43
Franklin,	34			11 00
Libertyville,	76	21 15	27	38 00
Middle Creek,	10			

Monroe,	61			6 75
Mt. Etna,	46	17 00	36	15 50
Osceola,	20			22 50
Pleasant Hill,	18			36 50
Salem,	40	26 04	65	41 10
South Keokuk,	68	53 85	79	105 90
South Ottumwa,	35			2 30
T'l by churches,		$327 36		$529 50
T'l by individ.,		86 55		339 59
Special,				93 59
Total,	692	$413 91	$0 61	$962 68

Northeastern Kansas. Membership 1415.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Abilene,	162	$ 82 05	$0 50	$138 95
Appanoose,	97	40 25	41	193 07
Chapman Creek,	55			76 83
Cottonwood,	30			7 10
East Maple Grove	10			
Kansas City,	180	57 00	31	50 01
Lawrence,	16			
Morrill,	155	44 30	28	174 78
Olathe,	65	16 80	25	17 11
Ottawa,	110	37 35	34	43 65
Overbrook,	25	43 50	1 74	30 10
Ozawkie,	70	49 21	70	42 97
Pleasant Grove,	19			
Ramona,	43	66 00	1 53	175 00
Rock Creek,	46	5 50	12	26 00
Sabetha,	87	22 50	25	25 00
Soldiers Creek,	17			
Topeka,	35			6 00
Vermilion,	45	46 80	1 04	122 30
Wade Branch,	39	3 35	08	8 00
Washington,	34	12 18	35	2 65
Washington Creek	75	39 35	52	67 60
T'l by churches,		$566 14		$1207 12
T'l by individ.,		204 05		209 22
Totals,	1415	$770 19	$0 54	$1416 34

Northwestern Kansas and Northern Colorado. Membership 1172.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Belleville,	76	$ 54 93	$0 72	$ 71 25
Burr Oak,	101	10 50	19	9 00
Denver,	40	8 50	21	14 45
Dorrance,	15	6 35	42	40 00
Fruita,	150	45 75	30	91 85
Haxtum,	22			
Sterling,	39	28 75	73	45 00
First Grand Val.	104			22 37
Maple Grove,	42	6 00	14	14 25
North Solomon	61	14 00	22	8 00
Mt. Garfield,	29	12 96	44	2 50
Pleasant View,	13			
Quinter,	300	74 18	24	41 25
Saline Valley,	13	3 84	29	
St. Vrain,	25	3 00	12	14 00
Victor,	64	25 00	39	34 70
White Rock,	43	15 00	34	34 00
Lowlands,	23			
Colorado City,	12	9 00	75	
T'l by churches,		$317 76		$442 62
T'l by individ.,		123 50		53 50
Totals,	1172	$441 26	$0 37	$496 12

Southeastern Kansas. Membership 702.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Arkansas City,	18	$ 0 00	$0 00	$ 0 00
Altamont,	37	2 40	06	
Fredonia,	90			7 50
Mont Ida,	54	9 00	16	3 18
Grenola,	74	29 26	39	44 07
Independence,	57			
Neosho,	33			
New Hope,	12	8 50	70	17 00
Osage,	74	11 10	15	30 24
Paint Creek,	53	17 50	33	
Parsons,	90	17 00	18	31 80
Scott Valley,	45	7 15	15	6 50
Verdigris,	65	10 00	15	15 25
T'l by churches,		$111 91		$155 54
T'l by individ.,		127 05		58 31
Totals,	702	$238 96	$0 34	$213 85

Southwest Kansas and Southern Colorado. Membership 1612.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Eden Valley,	43	$ 39 00	$0 90	$ 53 80
Garden City,	48	26 08	54	
Kansas Center,	62	42 72	68	50 00
Larned,	121	185 11	1 53	85 00
McPherson,	282	673 99	2 39	705 84
Monitor,	91	186 52	2 05	67 22
Murdock,	60	5 22	08	5 35
Newton,	70	30 00	42	17 00
Peabody,	39	18 42	47	16 00
Pleasant View,	70	87 54	1 25	59 00
Prairie View,	77	10 03	13	15 75
Prowers,	93	25 00	26	
Rocky Ford,	150	154 30	1 02	144 65
Salem,	72	65 35	90	110 77
Santa Fe,	29			
Slate Creek,	127	105 39	82	46 86
Wichita,	135	45 10	33	25 00
Walton,	23	23 80	1 03	10 00
Miami, N. Mex.,	20	7 26	36	
T'l by churches,		$1730 83		$1412 24
T'l by individ.,		157 85		392 35
Special,		230 00*		
Totals,	1612	$2118 68	$1 31	$1804 59

*$230 on Crumpacker's support was paid within the year but by preceding year's pledges.

Eastern Maryland. Membership 1888.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
West Point, Miss.	32	$ 0 00	$0 00	$ 10 00
Beaverdam,	137			52 15
Baltimore,				8 00
Woodbery,	70	16 01	22	
Fulton Ave.,	80	11 00	13	
Bush Creek,	210	22 00	10	35 00
Frederick,	80	17 00	21	124 02
Meadow Branch,	250	55 61	22	110 00
Monocacy,	165	5 35	03	44 98
Upper Middletown Valley,	250	31 75	12	123 60
Piney Creek,	50			2 00
Pipe Creek,	250	315 26	1 26	680 50
Long Green,	28			20 59
Belair,	6			
Sam's Creek,	120	10 00	08	29 25
Washington City	160	63 00	39	316 46
T'l by churches,		$546 98		$1556 55
T'l by individ.,		253 65		203 55
Totals,	1888	$800 63	$0 42	$1760 10

Middle Maryland. Membership 1447.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Beaver Creek,	150	$ 41 80	$0 27	$ 0 00
Berkeley,	124			
Brownsville,	300	147 27	49	148 24
Hagerstown,	275	73 30	26	86 03
Licking Creek,	98			
Manor,	260	27 45	10	32 39
Welsh Run,	200	64 17	32	79 92
Johnstown,	40			
T'l by churches,		$353 99		$346 58
T'l by individ.,		66 70		226 50
Totals,	1447	$420 69	$0 29	$573 08

Western Maryland. Membership 505.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Bear Creek,	85	$ 0 00	$0 00	$ 0 00
Cherry Grove,	48			13 48
Fairview,	80			

George's Creek,	30			
Maple Grove,	160			
Oakland,	102			13 23
T'l by churches,				26 71
T'l by individ.,		47 20		26 00
Totals,	505	$ 47 20	$0 09	$ 52 71

Michigan. Membership 976.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Lakeview,	105	$ 0 00	$0 00	$ 6 86
Bear Lake,	30			
Black River,	30	5 41	18	4 83
Beaverton,	45	5 21	11	
Bronson,				4 00
Chippewa,	37			87
Coleman,	30			
Crystal,	40	13 80	34	14 72
Harlan,	60			5 87
Little Traverse,	33			
New Haven,	65	23 95	36	25 00
North Star,				5 87
Riverside,	51	3 50	06	2 31
Saginaw,	17			4 00
Sunfield,	50	32 35	64	50 55
Sugar Ridge,	115	7 08	06	23 65
Thornapple,	97	86 22	88	81 66
Vestaburg,	31	78	02	
Woodland,	140	108 70	77	138 34
T'l by churches,		$287 00		$368 53
T'l by individ.,		38 90		37 61
Totals,	976	$325 90	$0 32	$406 14

Middle Missouri. Membership 506.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Centerview,	21	$ 5 00	$0 23	$ 7 50
Clear Creek,	7			4 00
Deep Water,	32			3 00
Mineral Creek,	162	77 15	47	110 25
Mound,	43	60 77	1 41	16 65
Mound Valley,	16	3 05	19	
Osceola,	30	4 00	13	2 00
Prairie View,	44	3 25	07	23 00
Smith Grove,	5			4 00
Spring Branch,	37			7 86
Turkey Creek,	8	5 00	62	
Walnut Creek,	12	2 55	21	
Warrensburg,	57	15 15	26	51 05
Clear Fork,	32	2 25	07	20 60
T'l by churches,		$178 17		$249 91
T'l by individ.,		79 34		171 41
Totals,	506	$257 51	$0 50	$421 32

Northern Missouri. Membership 602.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Bethel,	68	$ 10 00	$0 14	$ 86 90
Honey Creek,	7	10 00	1 42	
Log Creek,	37	10 00	27	13 75
Pleasant View,	85			19 50
Rockingham,	104	247 36	2 37	185 57
Shelby County,	19	6 00	31	50 50
Smith Fork,	101	58 75	58	50 50
N. St. Joseph	33			1 20
S. St. Joseph,	82			8 60
Wacanda,	66	61 96	94	134 56
T'l by churches,		$404 07		$551 08
T'l by individ.,		52 20		185 13
Totals,	602	$456 27	$0 74	$736 21

Southern Missouri. Membership 610.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Bethany,	14	$ 0 00	$0 00	$ 0 00
Carthage,	95	17 00	17	10 00
Cedar County,	6			
Cabool,	145			29 55
Dry Fork,	52	1 25	02	15 00
Fairview,	66			13 60
Joplin,	16			
Nevada,	19	1 50	08	
Oak Grove,	33			
Oak Fork,	24			
Peace Valley,	24	4 65	19	
Pilot Knob,	18			
Springdale,	18			9 00
Spring River,	26			
Shoal Creek,	32			
Waynesville,	22			
T'l by churches,		$ 24 40		$ 77 15
T'l by individ.,		58 00		22 00
Totals,	610	$ 82 40	$0 13	$ 99 15

Nebraska. Membership 1222.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Afton,	100	$ 50 00	$0 50	$ 42 25
Alvo,	37	45 26	1 22	26 65
Arcadia,	49	18 00	36	7 50
Beatrice,	52	75 60	1 45	80 81
Bethel,	103	193 75	1 88	132 74
Exeter,	10			29 50
Falls City,	35	19 25	55	27 25
Glenrock,	48	5 00	10	3 00
Highline,	35	16 85	48	32 57
Juniata,	47			
Kearney,	82	75 00	91	50 00
Lincoln,	40	47 02	1 17	120 60
North Beatrice,	41			11 00
Octavia,	53			
Pioneer,	32			
Red Cloud,	72	13 75	19	
South Red Cloud	35	5 00	14	
Sappy Creek,	25			
Silver Lake,	31	40 90	1 31	11 00
South Beatrice,	192	92 00	47	98 76
Turkey Creek,	40			7 00
South Loup,	20	4 00	20	5 55
Grand Prairie,	7			
Lutes,	10			
Upper Wood River	14			
Omaha Mission,	12	10 80	90	
T'l by churches,		$712 18		$691 58
T'l by individ.,		149 50		374 10
Special,				328 15
Totals,	1222	$861 68	$0 70	$1393 83

North and South Carolina. Membership 641.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Bethlehem,	30	$ 0 00	$0 00	$ 0 00
Brooklyn,	20			3 75
Brummetts Creek	96			2 25
Flat Rock,	51	10 00	19	15 00
Golden,	30			
Green River Cove	24			
Hollow Poplar,	25			3 00
Little Pine,	14			
Melvin Hill,	70	11 00	15	11 75
Mt. Carmel,	45			
Peak Creek,	57			
Pleasant Grove,	43	4 66	10	33 75
Pleasant Valley,	34			
Mill Creek,	46	8 00	17	11 67
White Rock,	28			
New Bethel,	16			
Mountain View,	12			
T'l by churches,		$ 33 66		$ 81 17
T'l by individ.,		4 86		19 00
Totals,	641	$ 38 52	$0 06	$100 17

North Dakota and Western Canada. Membership 1472.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Berthold,	55	$ 25 00	$0 45	$ 84 10
Bowbells,	24	34 40	1 43	
Cando,	140	237 47	1 69	362 27
Carrington,	42	7 05	16	15 33
Egeland,	65	10 00	15	18 23
Fairview,	57	70 15	1 23	84 25
Hebron,	61	5 00	08	1 93
James River,	38			3 41
Kenmare,	50	45 62	91	29 00
Pleasant Valley,	81	23 30	28	190 85

Rock Lake, ... 65	33 55	51	47 25
Ray, ... 45	33 97	75	11 00
Red River Valley 18			
Salem, ...104	18 25	17	27 00
Sharon, ... 66			
Snyder Lake, ..131	110 89	84	14 75
Surrey, ...125	90 37	72	153 65
Turtle Mountain 60			
Wells County, .. 37			
White Rock, ... 80	24 00	30	39 00
Williston, ... 43	318 10	7 39	96 65
Medicine Lake, .. 31	4 00	12	20 00
Mountain View, 17			2 25
Nanton, ...			51 85
Pleasant Ridge, 37			
T'l by churches,	$1091 12		$1252 77
T'l by individ.,	206 41		826 64
Special, ...	213 40		97 01
Totals, ...1472	$1510 93	$1 25	$2176 42

Northeastern Ohio. Membership 2781.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Akron Miss., ...	20	$ 6 50	$0 32	$ 0 00
Ashland, ...	220	118 86	54	154 47
Black River, ..	60	102 18	1 70	85 06
Bristolville, ...	20			
Canton City, ...	100	52 15	52	80 87
Canton, ...	126	40 00	31	40 00
Chippewa, ...	195	96 83	49	71 17
Danville, ...	200	25 00	12	50 63
East Nimishillen	210	53 80	25	70 00
Freeburg, ...	88	85 34	96	80 25
Goshen, ...	25			
Greenwood, ...	33			
Jonathan Creek	125	20 00	16	43 30
Loudonville, ...	100			21 85
Mahoning, ...	148	25 00	17	60 35
Maple Grove, ..	120	78 52	65	74 05
Mohican, ...	65	17 81	27	20 67
Mt. Zion, ...	20	6 50	32	
Owl Creek, ...	76	48 66	64	27 95
Reading, ...	160			
Springfield, ...	210	53 00	25	35 66
Sugar Creek, ...	200	12 25	06	150 40
Tuscarawas, ...	40			6 15
West Nimishillen	100			73 00
Wooster, ...	100	69 60	69	145 56
Sandy, ...	20			
T'l by churches,		$912 00		$1291 39
T'l by individ.,		477 01		532 86
Totals, ...	2781	$1389 01	$0 49	$1824 25

Northwestern Ohio. Membership 1754.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Baker, ...	45	$ 3 00	$0 06	$ 10 50
Black Swamp, ..	44	19 48	44	2 27
Blanchard, ...	80			
Blue Creek, ...	35			
County Line, ...	90	15 77	17	
Deshler, ...	28	5 00	17	20 00
Eagle Creek, ...	75	53 35	71	72 80
Fairview, ...	40	4 90	12	
Fostoria, ...	63	38 98	61	
Greenspring, ...	65	98 13	1 51	64 58
Lick Creek, ...	120	76 67	63	95 60
Lima, ...	60	43 23	72	16 11
Logan, ...	140	59 29	42	80 00
Mercer, ...	40			
Pleasant Hill, ..	30			
N. Poplar Ridge,	65			00 06
S. Poplar Ridge,	30			
Portage, ...	20	11 45	57	26 06
Richland	48	15 12	31	10 54
Rome, ...	46	13 47	29	7 60
Ross, ...	34	19 00	55	
Sand Ridge, ...	18	25 22	1 40	
Seneca, ...	65			12 00
Silver Creek, ...	125	102 71	82	42 08
Sugar Ridge, ...	48			6 00
Swan Creek, ...	62	85 34	1 37	42 80
Wyandotte, ...	28	4 00	14	5 00
Sugar Creek, ...175	191 37	1 09	205 13
Bellefontaine, ... 35	11 26	32	
Walnut Grove, ..			15 00
T'l by churches,	$896 74		$824 07
T'l by individ.,	187 83		306 71
Special, ...	183 52		525 00
Totals, ...1754	$1268 09	$0 72	$1655 78

Southern Ohio. Membership 5089.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Bear Creek, ...	152	$ 77 82	$0 51	$ 95 60
Beaver Creek, ..	40	11 00	27	16 50
Beech Grove, ..	77	14 84	19	10 13
Casstown, ...	40			3 17
Charlestown, ...	55	3 00	05	80
Circleville, ...	29			
Covington, ...	300	21 81	07	108 30
Donnels Creek, ..	330	76 12	23	68 15
East Dayton, ..	42	5 00	11	
Greenville, ...	150	30 30	20	27 14
Hickory Grove, ..	125	59 40	47	113 25
Loramie, ...	59			9 41
Lexington, ...	19	8 25	43	5 47
Lower Miami, ...	120	22 56	18	21 81
Lower Stillwater	242	48 27	19	80 00
Lower Twin, ...	165	72 79	44	63 28
Ludlow, ...	390	78 61	20	35 94
Marble Furnace,	10			
May Hill, ...	10			
Newton, ...	150	26 04	17	146 95
North Star, ...	105	16 90	16	50 00
Oakland, ...	170	31 55	18	19 43
Palestine, ...	65			
Pleasant Valley,	65	1 50	02	
Price's Creek, ..	180	62 49	34	63 50
Poplar Grove, ...	114	26 00	22	46 00
Ridge, ...	18			
Rush Creek, ...	42			
Salem, ...	300	148 18	49	20 65
Sydney, ...	114	13 00	11	10 00
West Dayton, ..	175	23 57	13	38 70
Stone Lick, ...	29			
Strait Creek, ...	20			
Trotwood, ...	135	72 16	53	30 00
Union City, ...	111	33 06	29	43 21
Upper Stillwater	200	84 98	42	61 08
Upper Twin, ...	176	21 01	11	37 27
West Milton, ...	110	29 81	27	247 59
White Oak, ...	15			
Wolf Creek, ...	305	85 38	28	113 29
Constance, Ky., ..	17			
Middle District	110	23 96	21	
Frankfort, ...	8			
T'l by churches,		$1229 36*		$1486 62
T'l by individ.,		234 05		409 57
Special, ...				280 13
Totals, ...5089		$1463 41	$0 28	$2176 32

*$61.81 of this amount in Pittenger's support has not been forwarded to the Board.

Oklahoma, New Mexico and the Panhandle. Membership 1126.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Bear Creek, ...	17	$ 0 00	$0 00	$ 0 00
Bethany, ...	14			
Big Creek, ...	82	92 00	1 10	58 00
Bright Star, ...	13	3 30	25	
Cement, ...	37			
Goodwell, ...	34			11 20
Hoyle, ...	41			
Clovis, ...	43	35 00	81	
Indian Creek, ..	28	2 00	07	8 25
Kiowa, ...	51			
Elk City, ...	35			8 20
Monitor, ...	69	32 00	46	
Mound Valley, ..	80	41 25	51	15 00
Mount Hope, ...	27			2 00
New Hope, ...	14			
North Star, ...	22	3 85	17	27 15
Oak Grove, ...	14			8 20
Paradise Prairie	69			24 23
Panhandle, ...	31			
Pleasant Home, ..	23	3 00	13	
Pecos Valley, ..	36	21 61	60	

Pleasant Plain,	58			
Pleasant Valley,	18			
Prairie Lake,	31			
Red River,	50			
Stillwater,	21			
Turkey Creek,	26			
Washita,	74	20 96	25	43 33
Guthrie,	45	19 70	43	20 42
Union Center,	23			
T'l by churches,		$274 67		$225 98
T'l by individ.,		299 57		186 38
Totals,	1126	$574 24	$0 51	$412 36

Oregon Washington and Idaho. Membership 1504.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Ashland,	33	$ 5 00	$0 15	$ 0 00
Boise,	23	7 00	30	
Boise Valley,	86	52 85	61	37 87
Centralia,	48	22 81	47	5 00
Clearwater,	38	6 15	16	
Coquille,	111	13 72	12	31 20
East Wenatchee	65	10 35	16	
Flathead Valley,	16			10 00
Idaho Falls,	15			
Lebanon,	16			
Myers Creek,	11	4 00	36	27 50
Mohawk Valley,	33	3 00	09	
Mt. Hope,	26			
Nampa,	111	25 52	23	20 98
Newberg,	65	38 02	58	53 00
Olympia,	30			27 00
Nez Perce,	73	132 28	1 81	194 00
North Yakima,	42			
Payette,	96	40 65	42	51 30
Portland,	45	49 00	1 08	21 00
Powells Valley,				2 00
Rogue River,	53	6 75	12	
Spokane,	32	5 50	17	50 25
Seattle,	63			
Stiverson,	13			
Sunnyside,	83	63 25	76	68 00
Weiser,	58	26 00	44	15 76
Wenatchee,	137	28 45	20	72 00
Tekoa,	27			47 75
Twin Falls,	29	83 10	2 86	27 65
Weston,	26			
T'l by churches,		$623 40		$762 26
T'l by individ.,		491 70		640 77
Totals,	1504	$1115 11	$0 74	$1403 03

Eastern Pennsylvania, New York and Eastern Shore Md. Members 7355.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Amwell,	40	$ 7 50	$0 18	$ 19 50
Sand Brook,	40	7 50	18	19 50
Big Swatara,	300	66 75	22	66 85
Brooklyn,	80	45 00	56	35 00
Chicques,	275	39 25	14	91 02
Conestoga,	200			78 00
Coventry,	240	163 20	68	315 87
Elizabethtown,	160	192 03	1 20	124 75
Ephrata,	210	113 00	53	138 35
Fairview,	150			46 67
Green Tree,	275			88 00
Germantown,	92	37 25	40	11 85
Harrisburg,	95	35 00	36	81 31
Hatfield,	130	41 76	37	25 45
Indian Creek,	155	58 34	37	129 03
Lancaster City,	250	74 86	29	208 68
Little Swatara,	325	44 95	13	45 65
Maiden Creek,	43	16 65	38	25 75
Mechanics Grove,	40	4 37	10	
Midway,	250	71 10	28	51 00
Mingo,	125	49 78	39	43 00
Mountville,	365	69 39	19	66 45
Norristown,	30	10 00	33	9 00
Parkersford,	100	100 00	1 00	10 00
Peach Blossoms,	55	4 80	08	4 87
Philadelphia, 1st	350	379 06	1 08	536 82
Reading,	72	22 44	31	27 65
Ridgely,	145	38 81	27	231 98
Royersford,	84			30 00
Schuykill,	80	2 25	02	
Spring Creek,	422	195 52	46	180 47
Springfield,	80	23 05	28	38 08
Spring Grove,	77	5 00	06	109 45
Springville,	275			44 49
Tower City,	40	3 00	07	7 25
Tulpehocken,	345	73 87	21	133 00
Upper Dublin,	50	25 00	50	
West Conestoga,	370	12 00	03	71 85
West Green Tree	230	18 36	08	124 25
White Oak,	420	74 90	17	122 09
Harmonyville,	60			
Geiger Memorial,	230	125 50	55	155 50
T'l by churches,		$2252 24*		$3648 43
T'l by individ.,		389 39		816 86
Special,				90 40
Totals,	7355	$2641 63	$0 35	$4556 69

*$36.00 of the amount reported on the Zeigler support fund is a balance in the hands of the treasurer of the District.

Middle Pennsylvania. Membership 3961.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Altoona,	362	$102 00	$0 28	$ 93 01
Ardenheim,	50			
Aughwick,	175	31 50	18	
Bellewood,	83	3 00	03	
Carson Valley,	110	7 00	06	4 20
Claar,	201	38 40	19	16 00
Clover Creek,	324	43 54	13	17 85
Everett,	100	15 79	15	38 50
Huntingdon,	225	138 00	61	348 50
James Creek,	71	3 00	04	
Juniata Park,	143			
Leamersville,	60	10 00	16	12 00
Lewistown,	306	45 48	14	58 64
New Enterprise,	272	32 74	12	162 14
Raven Run,	74	13 18	17	
Riddlesburg,	26	2 23	08	
Roaring Spring,	169	6 00	03	
Snake Spring,	220	19 25	08	54 25
Spring Run,	190	48 34	25	44 80
Stonerstown,	84	8 00	09	5 75
Tyrone,	107	23 62	22	
Warriors Mark,	60	9 25	15	12 00
Woodbury,	225	70 03	31	60 72
Yellow Creek,	121	16 30	13	28 83
Artemas,	60			7 00
Fairview,	141	38 28	27	
T'l by churches,		$724 93		$964 19
T'l by individ.,		270 92		330 08
Special,				250 00
Totals,	3961	$995 85	$0 25	$1544 27

Southern Pennsylvania. Membership 3979.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Antietam,	606	$564 67	$0 93	$1122 56
Back Creek,	259	61 00	24	71 00
Buffalo Valley,	57			
Chambersburg,	60			
Codorus,	230	21 00	09	67 21
Falling Spring,	250	30 78	12	
Hanover,	48	11 00	22	19 50
Lost Creek,	250			79 89
Lower Conewago,	251			
L. Cumberland,	239	74 65	31	90 75
Marsh Creek,	100	10 63	10	11 00
Perry,	50	14 50	29	24 18
Pleasant Hill,	138	37 35	27	17 00
Ridge,	120			36 50
Upper Conewago,	300	74 75	24	36 50
Upper Codorus,	275	37 26	13	41 75
Upper Cumberland,	230	46 11	20	35 93
York,	375	53 73	14	61 34
Sugar Valley,	150			
T'l by churches,		$1037 43		$1715 11
T'l by individ.,		365 48		532 21
Totals,	3979	$1402 91	$0 35	$2247 32

Western Pennsylvania. Membership 5353.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Berlin,	200	$ 0 00	$0 00	$ 0 00
Bolivar,	55			
Brothers Valley	300	10 41	03	82 01
Dunnings Creek,	70	5 00	07	5 00
Elk Lick,	160	30 87	19	65 70
George's Creek,	210	32 00	15	83 62
Glade Run,	40			
Glen Hope,	34			
Indian Creek,	160	8 66	05	34 40
Jacobs Creek,	160			16 63
Johnstown,	500	90 73	18	214 36
Ligonier,	30	2 00	06	
Manor,	169	18 00	10	28 16
Markleysburg,	200			
Maple Glen,	85	8 00	09	37 30
Middle Creek,	515	24 32	04	68 12
Montgomery,	100	4 60	04	33 48
Mt. Union,	70			
Meyersdale,	372	91 04	24	115 96
Pittsburg,	145	13 00	08	63 51
Plum Creek,	100	5 00	05	13 50
Quemahoning,	375	291 05	77	457 25
Red Bank,	35			
Rockton,	75	1 00	01	
Ryerson Station,	40			
Shade Creek,	475	365 66	77	469 18
Summit Mills,	168	48 26	28	34 75
Ten Mile,	35	4 84	13	9 00
West Johnstown,	475	75 01	15	109 95
T'l by churches,		$1129 45		$1941 88
T' by individ.,		338 26		511 36
Totals,	5353	$1467 71	$0 27	$2453 24

Texas and Louisiana. Membership 221.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Live Oak,	11	$ 0 00	$0 00	$ 0 00
Manvel,	38	82 60	2 17	100 00
Nocona,	45			2 00
Oak Grove,	7			
Roanoke,	84	132 00	1 57	108 50
Saginaw,	36	18 50	51	16 00
T'l by churches,		$233 10		$226 50
T'l by individ.,		35 25		274 40
Totals,	221	$268 35	$1 21	$500 90

Tennessee. Membership 1444.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Bailey Grove,	27	$ 0 00	$0 00	$ 0 00
Beaver Creek,	40			
Bristol,	22	2 00	09	3 50
Cedar Grove,	128			
Cumberland,	40			
French Broad,	54			
Fruitdale,	30			5 00
Hickerson Grove,	15			4 42
Knob Creek,	150	11 00	07	16 00
Limestone,	50	4 05	08	14 35
Meadow Branch,	33			
Midway,	40			
Mountain Valley	100	5 26	05	
New Hope,	80	6 30	07	8 45
Oakland,	40			
Piney Flats,	35			
Pleasant Hill,	70	12 00	17	29 15
Pleasant Mount,	30			
Pleasant Valley	133	6 10	04	15 75
Pleasant View,	120			
Walnut Grove,	40			8 00
White Horn,	125			
Wolf Creek,	22			
White Shoals,	8			
Wayne Miss.,	12	15 05	1 25	13 00
T'l by churches,		$ 61 76		$117 62
T'l by individ.,		136 00		187 11
Totals,	1444	$197 76	$0 14	$304 73

First Virginia. Membership 4034.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Allegheny,	20	$ 0 00	$0 00	$ 0 00
Antioch,	175	7 63	04	16 50
Beaver Creek,	100			
Bethlehem,	275			
Botetourt,	656	765 97	1 16	1691 99
Burks Fork,	76	2 35	03	11 70
Charlestown,	8			
Chestnut Grove,	128			
Cedar Bluff,				11 00
Coal Knob,	15			
Copper Hill,	160			
Cowlson,	75			
Crab Orchard,	60			10 00
Elliotts Creek,	35			
Fraternity,	100			
Germantown,	200	7 38	03	70 15
Green Briar,	15			
Harman,				7 85
Jeters Chapel,	40	5 10	12	4 00
Johnsville,	80			17 25
Maple Grove,	34			
Monroe,	44			
Mount Hermon,	43			
Mount Jackson,	45			
Mount Joy,	150			1 65
New Creek,	26			
Oak Vale,	60			
Peters Creek,	175	29 12	16	41 75
Pleasant Hill,	90	15 83	17	15 00
Pleasant Valley,	125			73 55
Red Oak Grove,	100	5 75	05	29 81
Roanoke City,	255	124 61	48	284 00
Saunders Grove,	33	3 80	11	
Smith River,	133			
Smith Chapel,	26	1 00	03	
Snow Creek,	35			
St. Paul,	40			
Swan Creek,	24			
Topeco,	120	2 50	02	2 35
Walkers Well,	35			
White Rock,	86			
Pulaski,	20			
Shelton,	35			
Briar Mountain,	26			
Antioch, Bedford County,	56			
T'l by churches,		$971 04		$2302 65
T'l by individ.,		109 45		224 15
Totals,	4034	$1080 49	$0 26	$2526 80

Second Virginia. Membership 7008.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Buena Vista,	85	$ 4 95	$0 05	$ 0 00
Barren Ridge,	300	76 00	25	91 26
Beaver Creek,	300	33 00	11	187 50
Bridgewater,	349	346 37	99	242 70
Brocks Gap,	100			
Cooks Creek,	304	40 50	13	41 00
Crummetts Run,	160			14 50
Elk Run,	100	21 76	21	84 82
Fairfax,	157	59 91	38	34 83
Flat Rock,	472	31 13	06	52 93
Greenmount,	380	45 68	12	95 56
Harrisonburg,				9 50
Lebanon,	110	39 16	35	5 00
Linville Creek,	500	26 21	05	35 34
Lower Lost Riv.,	141			
Manassas,	65	21 09	32	12 00
Middle River,	220	74 01	33	173 56
Midland,	75	27 03	36	19 00
Mill Creek,	500	222 70	44	388 18
Mine Run,	34			
Mount Carmel,	225	13 40	06	
Madison,	42			16 00
Mt. Vernon,	181	40 27	22	28 46
Mt. Zion (Page)	450	6 00	01	
Newport,	5			
Needmore,				3 63
Nokesville,	200	84 44	42	34 03
Valley,	312	116 73	37	289 67
Powells Fort,	50			
Peach Grove,				2 00
Salem,	56			10 00
Sangerville,	504	41 45	08	83 45

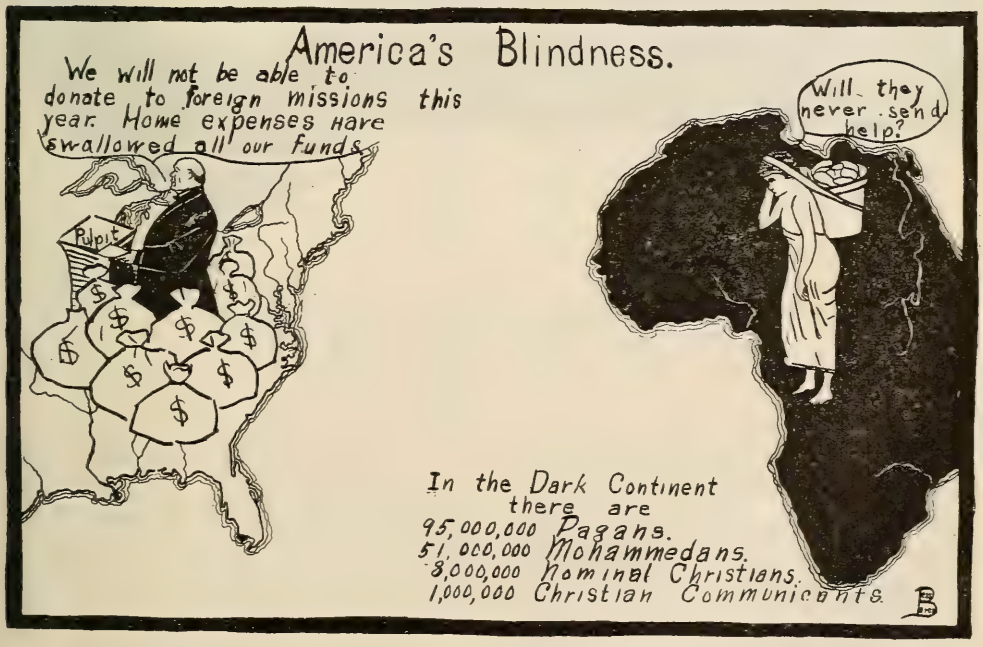
Staunton, ...	75			
Thorn Bottom, ..	50			
Valley Bethel, ..	26			8 13
Woodstock, ...	150	4 50	03	22 20
North Mill Creek	60			
Smith's Creek, ..	50			
Top of Allegheny	25	1 37	05	
Upper Lost River	195	9 00	04	
T'l by churches,		$1386 66		$1985 25
T'l by individ.,		640 33		558 35
Special, ...				283 50
Reported by Dis.		609 58		
Totals, ...	7008	$2636 57	$0 37	$2827 10

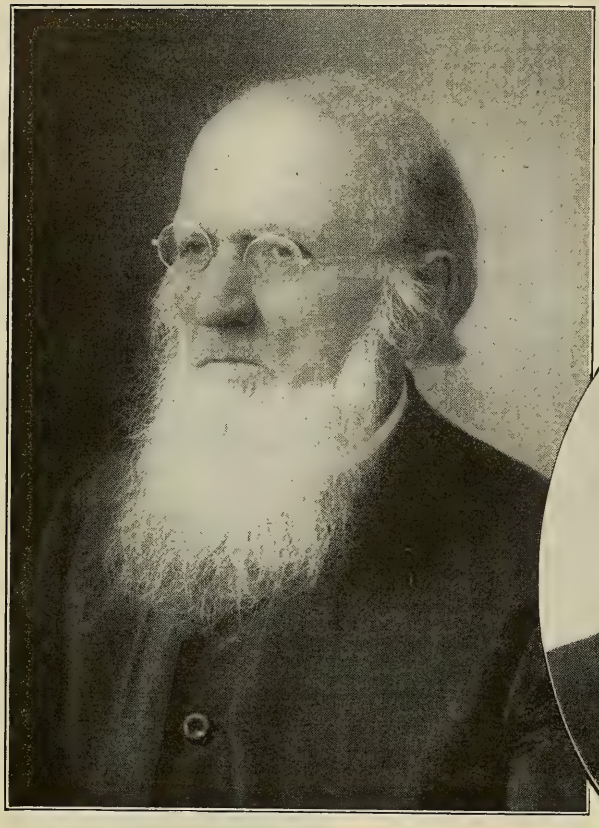
First West Virginia. Membership 1695.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Allegheny, ...	100	$ 0 00	$0 00	$ 0 00
Bean Settlement	60			12 15
Beaver Run, ...	150	53 27	35	51 66
Little Capon, ..	48			
Cheat River, ...	40			
Greenland, ...	118	14 00	12	81 50
German Settlement, ...	320	70 14	21	132 00
Harmon, ...	70	3 50	50	
Knobley, ...	120			
New Creek, ...	35			
Pine Creek, ...	90			
Red Creek, ...	99			
Sandy Creek, ...	250	10 02	04	64 70
Seneca, ...	45	4 47	10	
Tearcoat, ...	100			37 00
Mill Run, ...	10			
North Fork, ...	40			
T'l by churches,		$155 70		$379 01
T'l by individ.,		117		354 10
Totals, ...	1695	$272 70	$0 16	$733 11

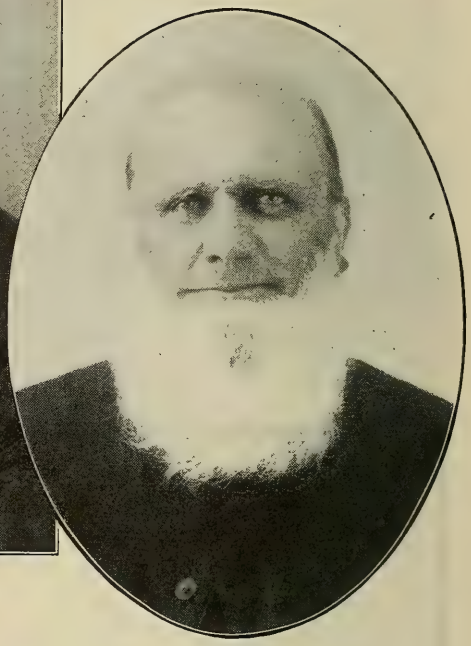
Second West Virginia. Membership 355.

Congregation.	No. Memb.	Amt. Ch. 1910.	Per Capita.	Amt. Ch. 1909.
Bethany, ...	60	$ 12 50	$0 20	$ 59 20
Shiloh, ...	100			
Mt. Zion, ...	20			
Valley River, ..	60			
Pleasant Valley,	30			
Beans Chapel, ..	30			
Brady Gate, ...	13			
Mill Creek, ...	42			
T'l by churches,		$ 12 50		$ 59 20
T'l by individ.,		17 65		6 55
Totals, ...	355	$ 30 15	$0 08	$ 65 75





Elder Enoch Eby, When 81 Years Old.



At 66.

AN APPRECIATION

By the Editor

When a brother, dependent alone upon the esteem of his brethren, should be called to serve on Standing Committee of our General Conference for seventeen years out of twenty-two, and chosen Moderator of the Conference eleven times in seventeen years, one may well know that he was a leading spirit in a time when merit had more to do with continuous service, than the force of rule which keeps one from succeeding himself no matter how great his fitness. Such a leader was Elder Enoch Eby during the latter third of the last century, who finally at a good old age of eighty-one years, five months and eleven days, passed to his reward on April 26, 1910.

He was the last surviving one of a family of five sons and four daughters who lived their earlier lives in eastern Pennsylvania. True to his strong religious nature, early in life he united with

the Church of the Brethren and in May, 1851, was called to the ministry by the Augwick congregation of Pennsylvania. He preached the Word with power, and the Waddams Grove congregation of northern Illinois, recognizing his devotion, advanced him to the eldership in 1864. He was bishop of this church for many years and under his spiritual leadership it was greatly blessed of the Lord.

On November 19, 1847, he was married to Sister Hettie Howe, sister of Bishop William Howe, of sainted memory, who lived and labored so well near Lewistown, Pa. To this union four sons and four daughters were given, the following still living and serving the church: John G. Eby, of Summerville, Kans., whose son Enoch is on the India field; Annetta Yarger, of Lena, Ill., at whose home the father spent his last days; David B. Eby, of Sunnyside, Wash., bishop of the church at that place and chairman of the District Mission Board of his District; and L. H. Eby, of Payette, Idaho, who will be better remembered for his active labors in city mission work for a number of years at Fort Wayne, Ind. Brother L. H. was the only one of the children not present at the father's funeral. Besides these, nineteen grandchildren and eleven great-grandchildren are living to receive the heritage of so earnest an ancestor. His wife having died in 1861, he was again married in 1864, this time to Anna Gilfillen, who preceded him to the other world June 20, 1906.

As a church worker he saved not himself that the name of the Lord might be glorified. No matter what the sacrifice, when called and it was possible for him to go, he went. As a result he preached more funerals, solemnized more marriages, and perhaps officiated at more love feasts than any other bishop in the District during the time of his labors. But his efforts did not stop there. Northern Illinois did not keep a record of its moderators when Brother Eby began active church work, and so it is not known when and how often he served in an official capacity for his own State District. But one thing is recorded that interests the entire Brotherhood. In 1877 Northern Illinois, moved by the missionary spirit that should prompt every member of the church, called a special district meeting, at which Brother Eby and wife and Paul Wetzel and wife were chosen to go to Denmark and open up a mission. Brother Wetzel could not go and Daniel Fry and wife went instead. They labored nearly a year in that field, and thus our first foreign work was begun and Brother Eby was the church's first foreign missionary.

Northern Illinois was represented on Standing Committee continuously from '73 to '84 by Brother Eby. Within that time he was Reading Clerk in '75, '76, '77, and '79, and Moderator in '78, '80, '81, '82, '83, '84. After he moved to southwest Kansas, in 1885, he represented that District on Standing Committee, in '87, '88, '90, 94, and '95, serving also as Moderator in '87, '88, '90, '94, '95. In 1889 he as cheerfully served as doorkeeper as he ever served as Moderator. At the organization of the Book and Tract Work he was made chairman of the Tract Examining Board. In 1884, when the General Mission work was organized under the present plan, he was made a member and by the Committee made its chairman. Then, in 1894, he was placed back on the Board and served two terms in succession. Of committees to churches, committees to draft plans for the enlargement of the various phases of church work, I have not sought to ascertain where and how he labored. Glancing over the records his name appears so frequently that one may justly conclude that here he was again in the lead.

In the Annual Report of the General Mission Board which appears in this is-

sue will be found suitable resolutions which were passed when the Board was in session at the time of his death.

I knew him as a "father in Israel" for the last twenty years. My first recollection of him was in Board meeting. My youthful convictions had prompted me to prepare a tract on world-wide missions. The Board had heard it read and after some discussion the chairman, Brother Eby, turned to me and said, "Brother Galen, what you have written is true, but the church has not developed far enough along in missionary lines that it would be wise to publish your tract now." I never doubted the wisdom of the survey of the church on that day epitomized to me in the words of the chairman, for who was better acquainted with the temper of the Brotherhood than he?

He was human. He had his weaknesses to contend with as all others have. He made his mistakes and repented of them most humbly. Yet in spite of all these he labored long and well, and in childlike simplicity endured in the race which ended in a ripe old age. In his last days, though almost totally blind, it was the unusual that he was not seen at near-by love feasts, at almost every district meeting, and frequently at Annual Meetings, for he was happiest when in the midst of his brethren and with them devoutly worshiping the Lord.

Bishop D. L. Miller, whose life paralleled Brother Eby's much more than mine, has written so fittingly:

In the days of his greatest activity Brother Enoch Eby was a leader among leaders and one of the strongest men in the church. His influence and his strength is evidenced by the fact that for fifteen years he was chosen either Reading Clerk or Moderator of our Annual Conference. He was peculiarly fitted for the duty. He had a splendid, well-modulated voice, which never broke even at its highest pitch, and could be heard in the largest tabernacle to the limit of the largest crowd. He was eminently fair in his rulings and his pleasant manner endeared him to all. It was often said he was the best Moderator we had.

As a minister he ranked, in his prime, among the very best pulpit orators in the church. How well I remember how his eloquence thrilled me when I first heard him preach fifty years ago at a love feast held in a barn in northern Illinois. He had none of the artificial niceties of the elocutionary art. His speech was natural and unstudied and came warm from the heart. He was able to move audiences as few men could in his time. He was not a debater, as was his ablest contemporary, Brother R. H. Miller. His power lay in exhortation and appeals to the heart and emotions rather than to the reason, and he never failed to carry his audience with him. He was emotional, kind-hearted, courteous, genial, and put his soul into his work. Few who knew him well will ever forget his hearty handshake and his warm greetings.

He had the advantage of living his life fully out. As years count between two eternities he was an old man when the Lord called him hence. His energies were prolonged and only a year ago one of our leading men said Brother Enoch made the best talk given at our ministerial meeting. May his soul rest in peace.

YOUR HEAVENLY FATHER KNOWETH

There are two words of light divine
That fall upon this heart of mine,
That thrill me in the hour of gain,
That still me in the hour of pain;
Two words endued with magic power:
He knows.

As summer breezes, cool and sweet,
Bring rest, relief from toil and heat;
As showers, needed as they fall
Renew, refresh, and comfort all—
So to my feverish heart is given
This loving message fresh from heaven:
He knows.

My fainting heart finds strength in this,
My hungry heart here seeks its bliss;
Here angry billows never surge,
Here death can never sing its dirge;
My rising fears, with murmuring fraught,
Find sudden calm beneath this thought:
He knows.

O lullaby for children grown!
O nectar sweet for lips that moan!
O balm to stricken hearts oppressed!
O pillow where worn heads may rest!
All joy, all comfort in thee meet,
O blessed words surpassing sweet:
He knows.

THE STAR OF HOPE, OR HOPELESS SORROW

P. H. Jones

WHICH saying is more true—"*One touch of Nature makes the whole world kin,*" or "*East is East and West is West, and never the twain shall meet*"? One is equally surprised, day by day, at the *likeness* and the *difference* between the people here and at home. This was especially borne in upon me on my last tour, when I visited two houses where the people were mourning the loss of loved ones.

The first house was that of one of our Hill evangelists, Nulafru, who had lost a little girl of seven just a week before. As I approached the house, he came out weeping bitterly, and, kneeling on the ground, clasped me by the feet, saying, "Great trouble has come to me." I took him by the hand and led him into the house, and let him pour out the whole story.

He told of her illness, of the times of hope and the times when hope was abandoned; and of the funeral, when the little grave was dug in the jungle, and all the poor around were invited to a feast. "She was such a good girl," he sobbed; "so obedient and trustworthy. None of her sisters are anything like as useful. And she was so tall and fine for her age! There was no girl anywhere around equal to her to look at. Why was she taken away from us? I am like one man with grief; and then I think, 'Our Father has called her to His home. He wants her; why should we say no? But my mind will not rest, for when I see her little garments hung up there and her playthings, then the grief comes back again."

There were tears in the eyes of the men standing around, and the boy, who is usually riding around the yard on a cow or engaged in some such pranks, moved about gently and spoke in a whisper. How small are the differences of language and race when we are faced by the great realities of life.

But turn from this Christian home, where we stand on the threshold of heaven, to a Buddhist home, where death brings us to the darkness and mystery of the Unknown.

The headman's wife had died, and all the people from the villages around were gathering for the funeral. A gayal had been killed for the feast. Its head was fixed up on the front of the house, and its flesh was stewing in a long series of earthen pots over a row of fires in the roadway.

On entering the house, we found the dead woman propped up into a sitting position in the middle of the room. Her relations were sitting around her, wailing bitterly in time to a guitar that one of them was playing. The tears were streaming down their faces, and I do not imagine that their grief was any the less sincere on account of the weird musical accompaniment. But the whole scene, with the hopelessness of the grief, thrilled one with horror.

The corpse was dressed in her best clothes, with all her ornaments on, and all the finery of the house was hung around her, that the spirit might gaze upon these things for the last time. In the

"Without hope to cheer the tomb."

evening the body was to be taken some distance down the stream on a raft, and burnt at a suitable spot with the usual Buddhist rites.

That night, as we sat round the flickering wood fire some one asked, "Do you know what the headman's wife died of?"

"No."

"Satan broke her neck."

"What do you mean?"

"There is a demon in this district, and wherever he goes some one is found dead; and when they are examined, it is found that their necks are broken. And people whisper that when they went to see the headman's wife, they noticed that her neck was broken."

"And do you really believe in demons?"

"Yes, indeed! Why, not far from here there is the Martamori Satan."

"And what is that?"

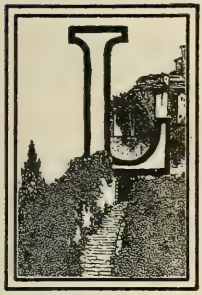
"On the banks of the Martamori River there live people who are possessed with demons. The sick go to them and are healed. The childless go, and if they but say the word, then in due course a child is born to them. But in this very district there are two young men and a woman, all of whom went raving mad after going to consult the Martamori Satan. They wander in the jungle, and during fits of madness are able to break logs of wood in pieces."

The next day one of these madmen was pointed out to me; but whether his madness was in any way connected with consulting familiar spirits is more than I can say. Certainly the power of Satan is very strong in heathen lands, and it is in the face of calamity and death that one realizes the great difference that faith in Jesus makes.

Our death-beds are guarded by angels, but the death-beds of the heathen are haunted by demons. Our darkest night is lighted by the star of hope, but theirs is hopeless sorrow, the black darkness of eternal separation.—*Illustrated Missionary News.*

A BHIL FUNERAL

Wilbur B. Stover



LYING at rest, years ago, in a familiar Bhil hut during the heated part of the day, were three warriors of the battlefield, talking over the crucial points of the warfare which was waging; three, I said, McCann, Lichty, Stover, when the sound of a gun was heard. Up they sprang all at once, for they understood what it meant; there was a Bhil funeral on, and this was the signal for the people to gather. Again the gun fired. And yet again. The missionaries assembled with the people under a tree where was a dead woman lying on a common country-made cot, and a few people had gathered.

It was not long to wait. From all sides came the Bhil population, several with large old-fashioned guns, others with sticks, and others with little parcels in their hands. Then out into the open went several men, one with a drum, one with cymbals, the others with guns. They danced and fired the guns as the clanging of the cymbals and the beating of the drum continued. They thrust at each other with the point of the guns. They seemed about to enter into a duel after some fashion of an olden time of which we had read but very little, and imagined not very much. The man with a gun thrust at the drummer, and he dodged the thrust. Again he jumped at him. Again he dodged the thrust. Then he struck, then he parleyed, then he raised his gun to strike him from above, each endeavor to overcome the drummer being successfully avoided by some skilful move. Then at an unexpected moment the drummer caught the end of the gun, refused to let go, and the man with the gun quietly submitted, for he was worsted in the game, the other had won out, and he must pay the price of peace. So he laid down his gun, walked up to the drummer and handed him some small coins, which he adroitly put into his pocket, and they walked back to the side of the corpse together.

As we looked upon these tricks or games we could not help but feel that here is the remnant of a long-subdued people, suppressed, downtrodden, hopeless, helpless, and these customs are retained by them, sole proof of what they once must have been, before the Aryan invasion of India many centuries ago, when they were in full possession of all the land, when the Rajas were Bhils and the people were Bhils, and there was none to question the man who was the strongest of all. Once warriors, now servants and slaves to all the others! No wonder in India that all the people feel that government may be ever so good, yet none can tell what will happen next; one's position in life may be good or evil, yet none can tell what turn the "wheel of life" may take in a few short hours, and where he will be landed on the next turn!

After a little time for chitchat, all things were ready, swords had been tied at the head end of the bed, one at each corner, the bearers, four, raised the cot to their shoulders and away they went on a hurried trot! We ran after them, not to speak at all irreverently, but something like small boys run to a fire, the whole company following as best they could. Across the fields, taking a straight cut to the place they would go, in the mixed and irregular procession of men, women and children we also followed.

These people, our kinsmen in a sense, we wanted to see how they disposed of their dead, for it is a matter of great interest, in the history of the races of earth, how varied this question has been.

About a half mile away, by the side of a river, they placed the bed on the grass, laid the guns down near by, and went about in a hurried manner, to gather firewood and prepare to burn the body there. Soon they had a pile erected about two feet to three feet high, and on it placed the body of the deceased woman. Then the women wept, and the men marched round the pile. How natural to life all the world over, human life, the unregenerated life, the men do the marching, and the women weep meanwhile! Then they placed a lighted pipe in her mouth, and supposed that she was taking a last good puff at the weed they all like so well. They took it out of her mouth and put it in their own and puffed a bit, and then placed it in her mouth again, thus making themselves sure she would get some. Then, the pipe removed, they put a small coin in her mouth, and some bread close by the side of her head. And then a stalwart Bhil came up with the bottle, and gave her a drink from it, pouring the liquor down the dead woman's throat! Poor things! What do they think! Really, it is custom, and in carrying out customs it is not safe to think much. And these poor souls just do as their fathers did, *without thinking*. These ceremonies were carried on for a sufficient length of time, and then other firewood of a less weighty nature was piled on top of the corpse, and the whole prepared for the burning. Fire was taken from the vessel in which burning coals had been brought from her own hearth, and with the brands a-burning, a man at each end of the corpse, they started running round the pile, round the bier, faster and faster, till seven times they had surrounded it, when one at each end, at the head one and the other at the foot, they stopped and set fire to the wood.

Then came rest, as the flames rolled higher and higher and higher. The men, tired with the ceremonies they had been carrying out, sat down and watched the fire burn. The women went weeping down the embankment to the water side, where, unseen, they all bathed and were purified. Meanwhile, we missionaries quietly preached to the listening company of men, who were eager to know how and why we did differently. We asked not many questions. They do not know why they do these things. They only know it is the custom, and therefore,—who can change the custom? But we preached to them the Christ, who gives eternal life, and who frees us from all meaningless, foolish ideas, and makes us new creatures by Grace. As the fire crept up, and before it was too late, several went to the head of the corpse, and quietly removed what they had placed there. One took the money from her mouth, another took a little water vessel he had deposited there, and another took a splendid copper cooking vessel. She might have thought she would need them, but we have need of them now! After the burning, the men, too, went to the water side and bathed.

Just today I was at another Bhil funeral, and this brought vividly to my mind the one we attended together several years ago. There were no guns in this ceremony, the men in the dance using a bamboo stick instead. And they had, of course, no shooting in the procession as they hurried forward towards the place of burial. Without a coffin, wrapping the body in a new silken cloth, they bury it deep in the ground, and wonder about the other world, all unknown to them, but yet a supposed fact. They think they will live again. When or where or how, they do not know. How should a Bhil know? But the fact to them is undeniable.

Looking upon these poor people, whose customs in so many things are so peculiar, whose bodies are so strong and

who are for endurance and suffering so hard to excel, both men and women, I have come to feel that as they must certainly have a romantic, an important, though unwritten past, so in the providence of God they may have a greater part in the future ages. Ah, and there is no reason why they will not. They need to know the Savior, and they will come to know Him. They need to have a Deliverer, and they will find Him. And then once again they will come into their own inheritance, their own natural state, a free, untrammeled life, with an additional hope, that of the great hereafter.

UPPER AND UNDER CURRENTS

E. H. Eby

INDIA is a country given to religious festivals. Every god has his day. The birthday, death, or some striking event in the legendary history of the god or goddess is the occasion for the assembling of great crowds. These religious festivals are so much a part of the social life that it becomes a serious problem how to supply a substitute for those who become servants of the true God and followers of His Son, our Savior. The Roman Church makes little effort to change the nature of the festivals, only the names of the objects of worship being changed. The other extreme is to urge a complete and unequivocal separation from everything that is suggested by heathenism. The middle ground between these extremes is found to be the wisest position and one full of blessing for the people of India whose religious nature should be fostered and guided into right channels of expression. Hence there has sprung up in various parts of India a system of annual meetings for the native Christians and missionaries, impressive not only for the numbers assembled but for the deeply-spiritual tone of the whole assembly. Such a Christian convention is held annually at Sailkot, in the Punjab. The Holy Spirit has been present in very great power at several of these conventions, and many lives have been transformed. Another such gathering is in Assam, where not less than five thousand of the hill tribes come together to worship God. Another is at Jubbalpor, and there are still others.

Feeling deeply the need of such a Christian gathering for the deepening of the spiritual life of the 30,000 Christians in Western India it was decided six months ago to undertake the holding of such a convention in a place centrally located for the convenience of those who should attend. Committees were appointed to arrange for this, the first gathering of the kind in Gujarat. Announcements were printed and sent to all the missions, asking the Christians to join in prayer for this great meeting and also for as many as possible to arrange to attend. Many earnest prayers were offered for months previous to the time of meeting by those on whose heart the burden of the spiritual welfare of our Christian community rested heavily. March 17 to 21 was the time appointed for the convention.

At the time appointed some seventy missionaries and fifteen hundred native Christians gathered from all parts of Western India, from Bombay to Pun-

jab, from where several invited guests came to help. It was a time of expectancy. The assembly was composed largely of workers from the various missions, so that it was felt to be a tremendous opportunity for the uplifting of the spiritual life of the entire Christian community through those who are the leaders. And indeed it was an opportunity worthy of the cause for which we were gathered. God's presence was felt from the very first service.

The native Christians were lodged in booths made of tall grass; it was a veritable feast of tabernacles. And it was a burden on many hearts that it might be a feast of first fruits in the spiritual life of many present. It so proved, for the gathering of so many in the name of Jesus could not help but give a sense of strength and stability to many who before had no idea of the size and strength of the Christian community in West India. The very fact of numbers inspired many to new courage. Then the many new acquaintances formed, and the sight of Christians from every mission in Gujarat living and eating together created a sense of unity in the Lord which did not before exist to any degree. For this we were glad.

But all this is but the outer and visible aspect of the convention. What about the under current—the movement of the Spirit in that vast assembly? It is impossible to give an adequate conception of the impressive contrast between an ordinary Hindu festival and this Christian convention: the one characterized by abandonment to fleshly pleasure, the other by a deep desire for spiritual benefit; the one noisy, frivolous, and gaudy, the other quiet, attentive, and free from ostentation. Every speaker was manifestly under the power of the Spirit with a message straight from the throne. There was deep heart searching and at times intense soul struggle and crying in anguish of spirit as the sense of personal sin grew in the presence of the holiness of Jesus, who was continually held up before all in his beauty and loveliness.

But blessed and helpful as all this was, there was a still deeper current of life, without a knowledge of which the convention itself could not be explained. Every incandescent in the home or on the street presupposes an electro-dynamo. So every spiritual blessing, every manifestation of power in the congregation or in any individual was but the expression of a spiritual force generated in the power-house of the convention. It was the prayer room, the watch tower in which God set His own watchmen, who took no rest and gave Him no rest till He had made His own name glorious in the eyes of that multitude of believers. Men on whom God had laid heavily the burden of prayer were seen in the public assembly only when called upon to deliver a message. At other times they were in the prayer room waiting before God for His blessing upon the multitude. Through the long hours of the night they kept watch before God till break of day; then as the services of the day proceeded they still waited before Him from whom all blessings come. In the midnight hours God spoke the sweetest messages of promise and comfort from His Word to these whose ears were turned heavenward. Praise was on their lips continually. Through the day and far into the night the prayer room was frequented by many, and each afternoon there was a special prayer meeting of the missionaries. But not for a single hour of any night throughout the four days of the convention were the fires of intercession allowed to smolder on the altar. God sent two men from the Punjab especially for this ministry of intercession. They were His set watchmen. Others learned from them the lesson and gave themselves up to prayer also and were greatly blessed. "God worketh for him who

waiteth for Him" was a promise to which they held in simple faith.

Straight from this mountain-top experience we came to Anklesvar for the series of meetings to be held in connection with the district meeting. It would be a matter for surprise and deep regret if something of the spirit of that meeting should not have been breathed into this one. This was our hope and prayer and we were not disappointed. As at the other, so here there were the upper and lower currents of experience and of power. The prayer room was for the first time in our history made a real and vital part of the services. This was the power house. In the quiet of this room there was a very real entering into fellowship with Christ in His suffering; there were visions of the travail of His soul for men. God laid His hand on those whom He chose to deliver His messages. Never before had such a blessing come to our beloved church in India. And the coming days and months will reveal the reality and the depth of the spiritual blessings received. May He still have His way in our lives, and may the altar fires be kept burning brightly each day. Amen.

INDIA MISSION BOARD

J. M. Blough

ONE year ago the Mission Board of the First District of India was elected and organized, and a sum of $125 was put into their hands at district meeting. This sum was the result of the action of the district meeting of the previous year which recommended that all the churches observe a week of self-denial and bring their savings for the purpose of preaching the Gospel throughout our District, or Home Mission Work. The churches did well and when the above amount was announced enthusiasm ran high and everybody rejoiced. This marked an epoch in our India Mission work.

The Board met at once and decided to select a suitable place and locate a worker as soon as possible as they thought the amount was large enough to warrant such action. Within a month the place was selected and arrangements made for building a house. The house cost $30. The worker was selected and in less than three months after district meeting the worker was at his new station. It is in the southern part of Raj Pipla State among a hopeful people. The worker made friends among the people and almost every evening some of the neighbors came in for study and song. But monsoon was upon them and the long, hard, unhealthy season brought sickness into the family and death took away one of their little boys, and the other one also took sick. It was too much for the parents and they became frightened and discouraged and so left the work. But while there they had a good influence and their faith in Jesus during their sorrow was a splendid testimony to the people.

After a delay of two months another worker was secured and he has taken up the work encouragingly. Of course the

break in the work is to be lamented, but it could not be helped. At the end of the year $16 was left in the treasury. We were especially anxious to know how well the churches would stand by the work another year, and so imagine our joy and gratitude when in the missionary meeting the collection from the churches reached the surprising sum of $182. It was a splendid meeting and a splendid collection and showed that the churches were willing to support the work they had undertaken. In this collection a new kind of self-denial was manifested. For several months a few of the workers gave a tenth of their monthly wage and so gave far above the average, and it is hoped that the spirit will spread and many will be willing to do as much. This would bring a large sum into the treasury.

We are sad to say that in January one member of the Mission Board died, so at this meeting another was elected to fill his place. The two members whose term expired were reëlected for three years. The new Board had a meeting and it is likely that a second worker will be put into the field this year. Pray for this work that it may grow.

Bulsar, India, March 29, 1910.

A BIT OF CHINESE CUSTOM

More About the Officials

ONLY a short time ago several of us missionaries were invited to a dinner (feast) at the home of the Official on Foreign Affairs.

This was the first of the kind for the writer and knowing the extreme lot of red tape that goes with a meeting of this kind he naturally shook a bit for fear of offending the magistrate. On inquiry with a missionary of much experience I was informed that the official would know that I was a newcomer and he would look over the mistakes that I made if I made any. Well here we go toward the feast and tho it was but a short distance we must get a cart and go in that for fear we would bring repute of an ill kind to the official. We must have a servant to accompany us who sat on the outside of the cart and carried our card case in plain sight so the street people could see. Arriving at the gate we must stay in the cart till bidden to get out. The card was presented and an invitation sent out that we should alight and enter. This we did and as was understood we must dress in the best we had or again we would not show the proper decorum to our host. We were met at the second gate by the servant of the official who walked ahead of us carrying our cards to the door of the house of the magistrate and here we were met by the host himself. After a lot of formalities that were strained in the extreme to me we were bidden to enter. Again we must take the proper order for the oldest guest must go first. Then once inside we had a great fuss about being seated. For here the seats of honor were and must be observed in the strictest manner. The senior missionary knew well that nothing would do but that he should take the principal seat but the custom is that he must object a while and urge others before he is to be seated. The same process must be

gone thru with each guest, the host selecting the seat and doing the urging required to get the guest to take the selected seat.

Next we must do our little visiting before dinner for once the meal is over the custom is to leave at once. Again we must go thru a lot of custom in being seated at the table for here again the seats of honor must be observed. The host selected the place and after our proper objections were thru we took the seat proposed.

Dinner was served and we were off at once. Here again the peculiar thing happened for your own servant must come in and help you on with coat and hat and not the host's servants.

The leave taking must be a very solemn occasion which was a most difficult task for the writer.

The host if he is pleased with his guests (which in this case he was) insists on going out to the cart with the guests. Again we must object from the very start even tho we know if he does not go it is a mark of disrespect and passersby would at once imagine that we had been kicked out by the magistrate for he did not accompany us to the outer gate. We had to pass two or three gates after leaving the door of the house and each time we must go thru all of this objecting which is purely custom. Once at the outer gate we must not stand and talk but make a solemn bow and walk quickly to the cart, get in and drive away without looking back at the host.

Now reader, don't you think with the writer that all that is a lot of custom for one trip? yet if we do not observe it we are stamped as unlearned and not caring for our host's good wishes and friendship. We must observe a bit of Chinese custom if we would stay in China with any standing.

F. H. Crumpacker,
Tai Yuan Fu, Shansi, China.

A GREAT MISSIONARY AGE

Ida M. Helm

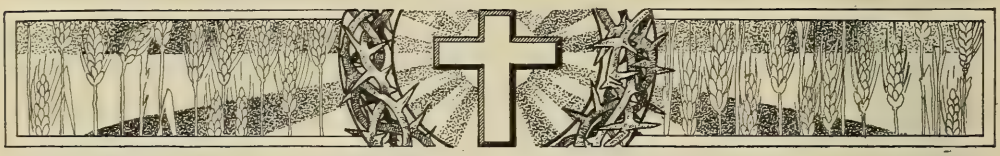
WE are living in the era of the dispensation of the Spirit, a great missionary age. Never before in the history of the Church of the Brethren was there so much being done for missions as there is today; never before were there more fields ripe for the harvest and open to missions than there are at the present time. Through the pulpits, the Sunday school, the Christian Workers, the Volunteer Mission Band, and individual workers, wherever the spirit of missions is manifest God is calling workers into the field.

The study of missions and the great need of a world lost from God, lying in sin and ruin, and of God's marvelous plan of salvation is a fascinating study. As we become familiar with it and understand more fully the needs of the "field white unto the harvest" our hearts vibrate with sympathy and we respond more liberally to the work of the Master.

More than a hundred years ago, before the church had awakened to her duty toward the heathen, William Carey read Captain Cook's "Voyage Around the World." His mind caught a vision of the vast multitude of people that were ignorant of the Gospel and God's plan of salvation. His heart went out in sympathy to them; he realized keenly the needs of a dying world; he appealed to

(Continued on Page 210.)

EDITORIAL COMMENT



¶ "Men ought always to pray and not to faint." That means the last hour as well as the first, prayer the whole way through. We should always hold out to the end, for that is vital to the results. It means "Wait, I say, wait on the Lord."

¶ At the recent Board meeting the counsel, help and presence of Brother Steven Berkebile were much appreciated. Having just returned from the field he was able to impart much to those who have been permitted to talk with him. His improvement in health is not rapid, and yet he is making progress, and he and his wife, Norie, who is so well known through her touching appeals in behalf of missions as well as other contributions, expect to be at Annual Meeting and shake hands with their many friends.

¶ Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession (Heb. 4:14).

¶ Sister Minerva Metzger, of Rossville, Ind., is happy in the thought of service for the Master on the foreign field. Some time this summer, as soon after Annual Meeting as proper arrangements will be made, she will sail for her future field in China.

¶ Let your conversation be as it becometh the gospel of Christ (Philpp. 1:27).

¶ April 2, 1910, will be an historic day in the annals of our Chinese missions. On that date two Chinese men were baptized by Bishop F. H. Crumpacker in the lake outside of the city of Tai Yuen Fu. They were among those who lived and helped Brother Hilton, and Sister Horning says in her letter, "will make good workers."

¶ But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her (Luke 10:42).

¶ Brother Jesse Emmert and wife had a most pleasant as well as helpful visit on the Pacific slope. They are now near Chicago, waiting the coming Annual Meeting, which both expect to attend. Brother Emmert is full of enthusiasm for industrial work in India and has submitted some splendid plans to the Board's approval.

¶ The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom (2 Tim. 4:18).

¶ Sister Mary Quinter is spending the all too-rapidly flying days with her mother in Huntingdon, Pa. After hearing through a private letter an account of the late Board meeting she was much pleased to know what had been done. She is busy visiting churches about Huntingdon, Pa., and expects to be at Conference.

¶ Sister Horning, from China, writes: "The Lord is leading wonderfully. The prayers of the home church are hourly opening up the work. But oh, we need some workers to begin the study of the language next fall. Our new station has the advantage of being close to the railroad, giving us direct communication with the coast."

¶ But my God shall supply all your need according to his riches in glory by Christ Jesus (Philpp. 4:19).

¶ J. S. Shoemaker, Freeport, Ill., secretary of the Mennonite Board of Missions and Charities, accompanied by J. S. Hartzler, of Goshen, Ind., sails June 4 to the "far East." They expect to visit Scotland, England, Germany, Switzerland, Italy, Palestine, Egypt, India, and other countries. They have written for the addresses of the missions of the Brethren and hope to give our stations a call. This I am sure will be well pleasing to our missionaries, who are always glad to welcome visitors from the home land.

¶ In the Mirror and Reflector for April Southern Illinois was not represented. Later the desired information was secured and it is herewith given for the benefit of any who may wish to have these data also. The amounts contributed to District Missions are simply given in this item: Astoria, $183.45; Allison Prairie, $14.50; Big Creek, $19.60; Bear Creek, $12.20; Blue Ridge, $35.75; Cole Creek, $9.35; Cerro Gordo, $288.10; Hudson, $40.65; Hurricane Creek, $19.20; Kaskaskia, $8.40; La Motte Prairie, $30.95; Liberty, $31.50; Martins Creek, $24.20; Macoupin Creek, $82.70; Mulberry Grove, $25.80; Mt. Vernon $7.20; Oak Grove, $4.70; Oakley, $94.60; Okaw, $247.30; Panther Creek, $142.40; Pleasant Hill, $173.00; Romine, $10.95; Sugar Creek, $62.60; Salem, $21.00; Spring Run, $13.75; West Otter, $45.60; Woodland, $119.25. Total, $1,793.85.

SUNDAY SCHOOL IN DENMARK

Karen M. Jorgenson

It seemed very difficult at first, coming to this new place to start a Sunday school, to begin, as there were already two Sunday schools, one well equipped and having been run for many years and belonging to the Baptist church, while the other belonged to the Lutheran church. The parents interested in Sunday school had their children attending one or the other of these schools. Still, I could not help but think on some means by which I could get some children interested in us and our little effort. To that end I invited some children with their mothers to come to us to a little feast for the children, and oh, what an evening it was! I do feel that it pays to put forth efforts out of love for God and fellowmen.

After some singing, prayer and praise were offered to the God and Good Father, who shows His love to us, the children of men, in so great a measure. Then a New Testament was placed in the hands of all who could read and one chapter was read through, verse by verse, every one in his turn, and then with the contents of the chapter of the Good Book before us, I tried to declare of that abundant love of our heavenly Father as shown to us in His beloved Son.

After this, chocolate and cake were served, and all were again seated. Song and prayer were offered. Then I told them that if there were those who do not attend Sunday school I thought of starting one and that all would be very welcome. Then a mother came and told me that I could be sure of her children and some others said that they would come. The next Sunday we had an attendance of eighteen, and the enrollment has increased to almost double that number. All praise and honor to Him who in grace has permitted us to labor in His great harvest. The harvest truly is plenteous but the laborers are few. Beloved in the Lord, pray for us.

Sindal, Denmark.

Financial Report

COMPARATIVE STATEMENT FOR THE VISITOR FOR APRIL 1910.

	April 1909	April 1910	Increase.	Decrease.
World-Wide,	$ 705 22	$ 913 86	$208 64	
India,	703 37	584 22		$120 15
Miscellaneous,	91 97	14 80		77 17
	$1,500 56	$1,511 88	$ 11 32	

Correction.—In the "Mirror and Reflector" on District Mission Work which appeared in the April Visitor $26.30 of the amount credited to Arnold's Grove church, Northern Illinois should have been credited to the Mt. Carroll congregation.

During the month of April the General Mission Board sent out 76,123 pages of tracts.

The General Mission Board wishes to acknowledge the receipt of the following donations for the month of April, 1910:

WORLD-WIDE.

Indiana—$244.56.
Northern District, Congregation.
Rock Run, ... $ 17 76
Individuals.
Thomas Cripe, $5; D. L. Voorhees, $3.80; I. S. Burns (marriage notice), 50 cents; Wm. Hess (marriage notice), 50 cents, ... 9 80
Middle District, Christian Workers.
Spring Creek, ... 6 00
Individuals.
Trustees of Flora congregation, bequest of Eliz. Overholser, deceased, 200 00
Southern District, Sunday School.
Anderson, ... 5 00
Individuals.
A brother, $5; Pearl Pheanis, $1, .. 6 00

Pennsylvania—$216.99.
Eastern District, Congregations.
Hatfield, $42; Ephrata, $26.50; White Oak, $24.42; Midway, $20; Springville, $12; Ridgely, $11.41; Conestoga, $10.96, ... 147 29
Individuals.
Anna M. Brunner, $10; Cassie Yoder, $2; John C. Zug, $1, ... 13 00
Southern District, Congregations.
Upper Cumberland, $12.85; Hanover $12, ... 24 85
Sunday School.
Three Spring, Perry Congregation, $6; Florence Reddig's S. S. Class, Waynesboro, $1.50, ... 7 50
Individuals.
Solomon Strauser, $3; Mrs. Sarah M. Attick, $2; Mrs. Martha Hollinger, $1.50, ... 6.50
Middle District, Congregation.
Lewistown, $10.88; Spring Run, $3.47, ... 14 35
Individual.
Anna H. Sell, ... 1 00
Western District, Individuals.
Lawrence Christner, $1; Grace Gnagey, $1; W. M. Howe, (marriage notice), 50 cents, ... 2 50

California—$95.07.
Southern District, Congregations.
South Los Angeles, $16; Glendora, $15.37; Tropico, $10.75; Egan, $9.75, 51 87
Individuals.
Fannie E. Light, $30; Joseph Stephens, $6.20; Walter and Selma Stephens, $2.50; Mrs. Dora Fortner, $2; Sarah Kuns, $2; J. W. Trostle, (marriage notice), 50 cents, ... $ 43 20

Ohio—$94.84.
Northeastern District, Individuals.
Geo. Hartsough, $22; "E. D. M." $1; Nellie Shock, 50 cents; Ruth Harnish, 50 cents, ... 24 00
Northwest District, Congregations.
North Poplar Ridge, $13.89; Lick Creek, $13.10; Portage, $10, ... 36 90
Individuals.
A brother, ... 2 00
Southern District, Congregations.
Wolf Creek, ... 29 35
Individuals.
Sam Erbaugh, $1; Floyd and Loren Miller, $1; Wm. Minnich (marriage notice), 50 cents, ... 2 50

Western Colorado—$62.75.
Congregations.
First Grand Valley, ... 59 25
Individuals.
Nancy D. Underhill, $3; D. M. Click (marriage notice), 50 cents, ... 3 50

Illinois—$53.41.
Northern District, Congregation.
Rock River, ... 3 00
Individuals.
L. J. Gerdes, $5; Mrs. Ellen Zillhart, $1, ... 6 00
Southern District, Congregations.
Cerro Gordo, $21.26; Oakley, $19.55, 40 81
Individuals.
M. D. Hershey, $2.60; W. A. Garber, $1, ... 3 60

Iowa—$29.76.
Northern District, Individuals.
J. M. Albright, $10; Lizzie E. Ogg, $2, ... 12 00
Middle District, Sunday School.
Panther Creek, ... 12 26
Individuals.
F. M. Royer, $2.50; F. M. Royer for Mrs. C. B. Royer, $2; A. C. Snowberger (marriage notice), 50 cents, ... 5 00
Southern District, Individual.
A. W. Miller (marriage notice), 50

Maryland—$27.30.
Eastern District, Individual.
Dr. P. D. Fahrney (marriage notice), ... 50
Middle District, Congregation.
Pleasant View, Brownsville, ... 26 55
Individuals.
Martha Ellenberger, ... 25

North Dakota—$23.68.
Congregation.
Snyder Lake, ... 7 48
Sunday School.
Prairie Home, Ray Cong., ... 2 70
Individuals.
A sister in Christ, $10; J. M. Fike, $3; J. H. Brubaker (marriage notice),

50 cents, ... $ 13 50
Virginia—$11.00.
Individuals.
Sarah J. Hylton, $1; Wm. Pannebaker, $1, ... 2 00
Second District, Congregation.
Greenmount, ... 3 00
Individuals.
A brother and sister, $5; A. Conner (marriage notice), 50 cents; J. R. Kindig (marriage notice), 50 cents, 6 00
Washington—$10.00.
Individuals.
"Washtub Fruit," 10 00
Oklahoma—$9.77.
Congregation.
Washita, ... 4 10
Sunday School.
Paradise, ... 4 57
Individual.
S. M. Rowe, ... 1 10
Kansas—$8.50.
Northeastern District, Individuals.
A brother and sister, $1; Eliza A. Cakerice (marriage notice), 50 cents, 1 50
Northwestern Kansas, S. S. Class.
Morning Star, ... 6 00
Southwestern District, Individual.
S. E. Hylton, ... 1 00
Oregon—$5.75.
Christian Workers.
Ashland and Talent, ... 5 75
Missouri—$3.75.
Northern District, Sunday School.
South St. Joseph, ... 1 75
Individuals.
Margaret Hollowell, ... 1 50
Southern District, Individual.
Nannie A. Harman (marriage notice), ... 50
Florida—$3.50.
Individual.
Mrs. W. L. Keefer, ... 3 50
West Virginia—$3.00.
Lucy V. Cosner, $1; Mollie F. Cosner, $1; Lillie C. Moore, $1, ... 3 00
Minnesota—$2.50.
Individuals.
Mrs. Susie Hahn, $1.50; Chas. S. Hilary, $1, ... 2 50
Wisconsin—$2.20.
Individuals.
A. L. Clair, $1.20; J. E. Zollers and wife, $1, ... 2 20
Tennessee—$2.00.
Individuals.
Jacob and Elizabeth Wine, ... 2 00
New Mexico—$1.46.
Individual.
Ira Shively, ... 1 46
Nebraska—$0.62.
Congregation.
Alvo, ... 62
Michigan—$0.50.
Individual.
Mrs. Vina Huff, ... 50
Texas—$0.50.
Individual.
Martha A. Driskill (marriage notice), ... 50
Canada—$0.45.
Individual.
Albert Crites, ... 45

Total for the month, ... $ 913 86

Total for the year so far, ... $ 913 86

INDIA ORPHANAGE.

Pennsylvania.—$178.00.
Eastern District, Sunday School.
Midway, ... $ 16 00
Individuals.
A sister, Lancaster City, $100; Mr. and Mrs. E. E. Eshelman, $12; A sister, $5, ... 117 00
Southern District.
Sisters' Miss. Sewing Circle, ... 20 00
Bessie Rohrer's S. S. Class, Waynesboro, ... 20 00
Middle District, Individual.
A sister, ... $ 5 00
Virginia—$65.00.
First District, Sunday School.
Brick Church, Germantown Cong.., 5 00
Second District, Congregation.
Greenmount, ... 20 00
Aid Society.
Pleasant Valley, ... 20 00
Individuals.
Martin Garber, ... 20 00
Ohio—$60.00.
Northeastern District, Individual.
Esther H. Baker, ... 20 00
Southern District, Sunday Schools.
Upper Stillwater, $20; Greenville, $20, ... 40 00
Iowa—$56.00.
Middle District.
Birthday Fund, Des Moines Mission, ... 16 00
Individuals.
S. B. Miller, $20; W. I. Buckingham, $20, ... 40 00
Illinois—$36.50.
Northern District, Christian Workers.
Batavia, $20; Sterling, $16.50, ... 36 50
Michigan—$25.00.
Woodland Primary Miss. Band,.. 20 00
Sunday School.
Sunfield, ... 5 00
Maryland—$20.00.
Middle District.
Hagerstown Young People's Miss. Society, ... 20 00
Nebraska—$10.16.
Sunday School.
Bethel, ... 10 16
California—$10.00.
Congregation.
Santa Ana, ... 10 00
Oklahoma—$8.00.
Aid Society.
Guthrie, ... 8 00
Washington—$5.00.
Sunday School.
Sunnyside, ... 5 00
Indiana—$2.50.
Southern District, Individual.
A brother, ... 2 50

Total for the month, ... $ 476 16

Total for the year so far, ... $ 476 16

INDIA MISSION.

California—$88.31.
Southern District, Congregations.
Los Angeles, $30.66; Covina, $30; Pomona, $22, ... $ 82 66
Sunday School.
Long Beach, ... 5 65
Iowa—$15.00.
Middle District, Individual.
Mary S. Buckingham, ... 15 00
Indiana—$3.00.
Southern District, Individual.
A brother, ... 3 00
Western Colorado—$0.25.
Congregation.
First Grand Valley, ... 25

Total for the month, ... $ 106 56

Total for the year so far, ... $ 106 56

CHINA MISSION.

Pennsylvania—$9.80.
Western District, Christian Workers.
Meyersdale, ... $ 9 80
California—$2.50.
Southern District, Individuals.
Walter and Selma Stephens, ... 2 50

Total for the month, ... $ 12 30

Total for the year so far, ... $ 12 30

INDIA WIDOWS' HOME.

Pennsylvania—$0.50.
Middle District, Individual.

Mrs. Rachel Rhodes,	$ 50
Total for the month,	$ 50
Total for the year so far,	$ 50

JAPAN MISSION.

Illinois—$2.50.
Southern District, Individuals.

M. D. Hershey and wife,	$ 2 50
Total for the month,	$ 2 50
Total for the year so far,	$ 2 50

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Following are the receipts of the Extension for the month of April, 1910. See that your contribution is in the fund for which you intended it:

General Fund.

Canada—D. A. Peters, Alpha, $7.50. **Illinois**—M. S. Seymour, Palestine, $5; Deo. Dotz, Savanna, $1. Total, $6. **Indiana**—B. J. Miller, Nappanee, $7: **Iowa**—Coon River S. S., Panora, $4.64. **Missouri**—Vern C. Roop, Warrensburg, $1.50. **Ohio**—Ethel Zimmerman, Tippecanoe City, $5; C. Snavely, Republic, $6.61. **Pennsylvania**—D. F. Walker, Rockwood, $5.51; Thos. E. Karns, Trotwood, $4.50; Clayton Fox, Kent, $5. Total, $21.11. Total General Fund for April, $53.26.

Building Fund.

Illinois—"A brother," Chicago, 50 cents; A. F. Wine, Oak Park, $25. Total, $25.50. **Indiana**—Ed. W. Ulery, Nappanee, $7.25; Bachelor Run S. S., Bringhurst, $10; Andrew J. Miller, Muncie, $3. Total, $20.25. **Iowa**—Elsie A. Pyles, Hampton, $10; South English S. S., $13.50. Total, $23.50. **Maryland**—Franklin B. Otto, Sharpsburg, $8.04. **Oklahoma**—Cora A. Marchand, Frederick, $10. **Pennsylvania**—Noah Beeghley, Johnstown, $25. **Virginia**—D. L. Evers, Bridgewater, $32.36. Total Building Fund for April, $144.65. Pledges to Building Fund for April, $339.55. Total Building Fund to date, $3692.30.

1811 Clifton Park Ave., May 2.
Chas. W. Eisenbise, Treas.

A GREAT MISSIONARY AGE.

(Continued from Page 205.)

the members of the Christian church in England to consider the needs of the heathen. The elder men said he was presumptuous and an enthusiast. That meant reproach and condemnation. The Holy Spirit undoubtedly enlightened his mind, imparting strength and wisdom to persevere in the work given to him. He did not become discouraged, and a second time he appealed to the church to consider the question of missions. "Sit down, young man!" said an imperious voice; "when God wishes to convert the heathen He will do it without your aid or mine!"

But Carey was enthused with the spirit of missions. It urged him forward and he never gave up. It is said he made for himself a large map of the world and marked the portions of it which were yet unenlightened by the Spirit of Christ, in order that he might realize more keenly the fact of a dying world, and he kept the thought of the lost world constantly before the church. He was a prime factor in the missionary revival that occurred at the beginning of the nineteenth century. "Immediately following his impassioned appeals to 'expect great things from God; attempt great things for God,' the Baptist Missionary Society was organized" (1792). Carey was sent to India, but eternity alone can reveal the far-reaching results of his earnest, consecrated efforts.

If we find it impossible to go where the heathen are, whether in America or in foreign lands, in order to become familiar with their needs, we can get missionary papers and missionary books; we can get a map and study the needs of the great world field. And as we realize more fully the vast work that is yet to be done and the responsible position that we occupy, standing between God and the heathen, with the Great Commission given into our hands by God, the Spirit will stir our souls with compassion and sympathy for the unenlightened and erring ones and prompt us to give all that is in our power that the world may be converted to Christ.

If all things work together for good, there is nothing within the compass of being that is not, in one way or other, advantageous to the children of God.—Haldane.

THE TWENTY-FIFTH

ANNUAL REPORT

OF

THE GENERAL MISSION BOARD

OF THE

CHURCH OF THE BRETHREN
FOR THE YEAR ENDING
MARCH 31, 1910

PUBLISHED BY
THE GENERAL MISSION BOARD
ELGIN, ILLINOIS

General Mission Board of the Church of the Brethren

H. C. Early, Penn Laird, Virginia, ...1910
Chas. D. Bonsack, Union Bridge, Md., 1910
D. L. Miller, Mt. Morris, Ill., ...1911
J. J. Yoder, McPherson, Kans., ...1911
L. W. Teeter, Hagerstown, Ind., ...1912

Organization.

President, D. L. Miller, Mt. Morris, Illinois.

Vice-President, H. C. Early, Penn Laird, Virginia.

Secretary-Treasurer, Galen B. Royer, Elgin, Illinois.

Assistant Seecretary, J. H. B. Williams, Elgin, Illinois.

All correspondence for the Board should be addressed to its office as follows: General Mission Board, Elgin, Illinois.

The regular meetings of the Board are on the Third Tuesday of April, August and December.

Our Missionaries.

Below are given the name and address of the missionaries under the direction and support of the General Mission Board, with the year of entering service.

Postage on all letters to those outside of the United States is 5 cents for the first ounce and 3 cents for each additional half ounce or fraction therof.

China.

Frank H. Crumpacker, Ping Ting Chou, Shansi, ...1908
Anna Newland Crumpacker, Ping Ting Chou, Shansi, ...1908
Emma Horning, Ping Ting Chou, Shansi, ...1908
Geo. Hilton, in America restoring health, ...1908
Blanche Hilton, in America with husband, ...1908

India.

Berkebile, S. P. On furlough, ...1904
Berkebile, Nora E. On furlough, ...1904
Blough, J. M., Bulsar, B. B. Ry., ...1903
Blough, Anna Z., Bulsar, B. B. Ry., ..1903
Brubaker, Chas. H., Vada, Thana Dist., 1906
Brubaker, Ella Miller, Vada, Thana Dist., ...1906
Ebey, Adam, Dahanu, ...1900
Ebey, Alice, Dahanu, ...1900
Eby, Enoch, H., Nandod, ...1904
Eby, Emma H., Nandod, ...1904
Emmert, Jesse B. On furlough, ...1902
Emmert, Gertrude R. On furlough, ...1904
Himmelsbaugh, Ida, Jalalpor, ...1908
Lichty, Daniel J., Umalla, ...1902
Lichty, Nora A., Umalla, ...1903
Long, Isaac S., Jalalpor, B. B. Ry., ...1903
Long, Effie S., Jalalpor, B. B. Ry., ...1903
Miller, Eliza B., Bulsar, ...1900
Miller, Sadie J., Umalla, B. B. Ry., ..1903
Powell, Josephine, Vada, Thana District, ...1906
Pittenger, John M., Ahwa, Dangs, ..1904
Pittenger, Florence B., Ahwa, Dangs, 1904
Quinter, Mary N. On furlough, ...1903
Ross, Amos W., Vyara, B. B. Ry., ...1904
Ross, Flora M., Vyara, B. B. Ry., ...1904
Stover, Wilbur B., Anklesvar, B. B. Ry., ...1894
Stover, Mary E., Anklesvar, B. B. Ry., 1894
Ziegler, Kathryn, Jalalpor, ...1908

Switzerland.

Pellet, A., 168 Grande Rue, Oyonnax, France.
Pellet, Lizzie, 168 Grande Rue, Oyonnax, France.

Annual Report

May our God and Father bless all His children, and especially those who have atsisted the Board either thru intercession or the giving of means or themselves to the service of the Master in World-Wide Evangelization.

The following is as complete a report of the work and the fields under the care of the Board for the year ending March 31, 1910, as it is thot would be helpful to stimulate greater interest in our missions. Some of it may seem lengthy, but only to those who are more engrossed in the things of this life than the one to come. To him who is deeply concerned about the progress of the kingdom the information given about each field and each station is meager enough. Yet it has been the purpose to make the account complete enough that the ever-increasing band of intercessory missionaries may have an intelligent basis on which to implore the Father in behalf of each worker and his field.

First of All

Reader, are you aware that this closes the first quarter of a century of organized general mission work done by the Brethren? In 1884 the General Church Erection and Missionary Committee was organized by the Conference and in 1885 it made its first rfieport. For some reason the report of the Committee was not given space in the Complete Report of the Conference and one must turn to the old Classified minutes to find it.

After reciting organization which shows Enoch Eby as foreman, Daniel Vaniman vice-foreman and D. L. Miller secretary-treasurer, and stating the duties of the respective officers, it tells of the work in Sweden and Denmark, of the building of a meeting-house in Thyland, Denmark, and a total expense to carry on the work in these two countries of $1,200.00. Then it speaks of Germany and the sending of the *Bruederbote* for missionary purposes there. After this it takes up " foreign missions " in the United States and tells what has been done in Texas, Kansas, Missouri, Illinois, Pennsylvania and Minnesota. The expenditures for the year amounted to $3,552.09. " The money received was donated: for Foreign missions, by 166 individual donors, and 48 churches; for the general mission fund, 110 churches sent in contributions, and 80 individual members made donations." The secretary analyzes the situation after this manner: " Illinois, with a membership of about 5,000, donates $857.19, or one-fourth of the whole amount paid in, and of this sum two churches in the State paid $520.97. The work done in these two churches shows what might be done in our whole Brotherhood, if all were willing to do their part."

" Instead of one cent a week being paid by each of our members, as was suggested by our Annual Meeting last year, we have received less than one-tenth of one cent per week."

Now and then arises here and there a dear young worker in the church whose first noble impulse is to push the church to the fore, who deplores the great inactivity of the church today and in the past. She has been inactive compared to what she might have been

and what she might do now. But thank the Lord, if as a body she has not done what she could, there have been a goodly portion of the church whose labors by the grace of God have brot forth a fruitage not to be disregarded. Indeed if the present active part of the church will with such a noble foundation to begin with, press on with the same proportion of growth and progress in missions in the next twenty-five years, to God be the glory, for all heaven will reverberate with the achievements which by the power of the Lord have been done.

For encouragement, for study, for to acknowledge what the Lord has done thru the feeble and unworthy efforts of the past note the following:

The report for this year compared with the one twenty-five years ago.

Then 48 churches contributed to foreign work, now ..... to the same field.

Then not five cents per member per year for this glorious effort in Jesus' name; now nearly 50 cents per member.

Then the State districts were not organized into missionary effort; now every district having a board and all but one active.

Ten missions in Denmark, Sweden and papers sent to Germany. Now missions in Denmark, Sweden, France, Switzerland, India and China.

From a strong anti-missionary sentiment so general that those in favor of missions had to move with greatest caution, to now a sentiment so general in favor of missions that no brother or sister fears to express himself without reserve along the lines of world-wide evangelization, but not only is the greatest freedom of speech in this first work of the church but it is being most generously supported as will be seen in the following figures:

Total receipts for this year,	$ 69,922 67
Endowment paid in,	574,662 28

Indeed those who have contributed means or effort to the work of the past may humbly bow before Him who blesses all His children when they work together with Him and exclaim, "What wonderful works hath God wrought among the children of men. Bless His Holy Name."

Briefly.

The Board is supporting missionary endeavor in India, China, Denmark, Sweden, France, and the city mission in Brooklyn, New York. The outlay for the year in these fields has been as follows:

	Expenditure
India, with 28 workers,	$21,353 72
China, with 5 American workers,	2,566 42
Denmark, with no American workers,	509 40
Sweden, with no American workers,	2,279 34
France and Switzerland, no American workers,	1,319 16
Brooklyn, N. Y., two stations,	1,051 84

Besides the above fields the following came within the privileges of the Board:

17 State Districts received help,	$ 7,524 00
4 churchhouses, assisted in building,	2,650 00
4 ministers helped under aid fund,	348 00
3622 books sent out to ministers under the Gish Fund,	2,954 69
Placing in new loans of the endowment to be kept on interest,	147,549 23

The clerical work attending the above, including editing of the Missionary Visitor,

traveling expenses of the Board to its meetings, postage, stationery and treasurer's bond, amounts to $2,933.64, or in comparison to the total income of the Board for missions, which is $69,922.67, means that 4.2 cents of every dollar of income was used for above expenses and 95.8 cents was used for aggressive work.

On Furlough.

Within the year D. J. Lichty and wife were in America on their first furlough. They visited a number of churches and carried the message of India's needs to many hearts. Jesse B. Emmert and his wife arrived last fall and during the winter visited most of the schools in Middle Pennsylvania, which are supporting him, and during the spring the schools in Southern California which are supporting Sister Emmert on the field. Judging from reports both Districts gave a hearty welcome to these workers, but if anything Southern California was most responsive and enthusiastic;

Our Live Wires

are an inspiration to the workers on the field and a great stimulus to those who make up the list at home. The list has grown a little and hence is republished to give due credit to those thus actively and directly engaged in mission work:

Sunday Schools by Districts.

California, Southern, Sister Jesse Emmert in India.

Indiana, Northern, Sister W. B. Stover in India.

Illinois, Southern, Sister Eliza B. Miller in India.

Ohio, Northwestern, Brother and Sister S. P. Berkebile in India.

Ohio, Southern, J. M. Pittenger in India.

Pennsylvania, Eastern, Kathryn Ziegler in India.

Pennsylvania, Middle, Jesse Emmert in India.

Congregations by Districts.

Kansas, Southwestern, Bro. and Sister F. H. Crumpacker in China.

Nebraska, Josephine Powell and Mrs. Chas. Brubaker in India.

North Dakota, Bro. and Sister G. W. Hilton in China.

Congregations Alone.

Botetourt Memorial Missionary Society, Virginia, Brother and Sister A. W. Ross in India.

McPherson, Bro. and Sister E. H. Eby in India.

Mt. Morris College Missionary Society, Illinois, D. J. Lichty in India.

Mt. Morris College Sunday school, Illinois, Sadie J. Miller in India.

Pipe Creek, Maryland, W. B. Stover in India.

Quemahoning, Pennsylvania, Chas. H. Brubaker in India.

Shade Creek, Pennsylvania, Sister J. M. Blough in India.

Waynesboro, Pennsylvania, Sisters D. J. Lichty and Mary Quinter.

Young People's Missionary and Temperance Society, Huntingdon, Pennsylvania, J. M. Blough in India.

Change of Basis of Support.

While the old schedule of $250 per grown person maintains up to July 1, 1910, the Board has found it consistent with justice to all to make a new basis of support for our workers on the field. After that date it will be as follows: Adults—Men. First three years, $275; next five years, $300.00; thereafter, $350.00. Adults—Women. First three years, $250; next five years, $275.00; thereafter, $300.00. Children till six years old, $50; till ten years old, $75.00; till eighteen years old, $100. No provision further.

In China the work has not yet been established enough to go into any detailed plan, but the workers are being supported on the basis of $300 per year and as soon as data are at hand this will be changed to meet the demands there.

Traveling Secretaries.

There has been no actively-engaged secretary during the year. The missionaries on furlough have done what they could, and a few trips have been made from the office force. Inquiries come in concerning endowing the work, and the Board's plans either for endowment or mission funds on the annuity plan have proven satisfactory without a single exception. Full information may be had at any time.

Meetings of the General Board.

Save the one held at Harrisonburg, Va., during the Annual Meeting these have been all held at Elgin, Illinois. With prayerful and careful consideration each field and each question was considered for the highest good of the cause. While coming within the scope of the next year, yet it may be proper to mention at this point that while the Board was in session April 27 word came to them that Enoch Eby, the first foreman of the Board when it was organized in 1884, and the associate of Brother Fry, who, with their wives, opened the mission in Denmark even before there was a General Board, had passed away. The Board stopped in the midst of its duties and passed the following resolutions, a copy of which was sent to the family:

While the General Mission Board was in session at Elgin, Illinois, on April 27, the sad news of the death of our dear brother, Elder Enoch Eby, of Lena, Illinois, came to us and we stop to express—

First, Our sincere appreciation of his past labors, when as first president of the Board of our General Missions he gave might and main to its success in its incipiency, as well as did so much in Annual Meeting and in other places to enlarge the kingdom.

Second, Our sincere and heartfelt sympathy to those left behind to mourn the loss of a father. The God of peace comfort all our hearts.

Booklyn, New York

This mission is under the direct support of the General Board and a very much appreciated place for the incoming and outgoing missionaries. Love feast scenes mark either the arrival or departure of missionaries when it is at all suitable, and thus it has endeared itself in the hearts of many. Brother J. Kurtz Miller, in general charge, and assisted ably by Brother Caruso, in the Italian Mission, has done faithful work within the year, as the following shows:

	English Station	Italian Station
Sermons preached,	147	102
Average attendance at preaching,	105	42

Average attendance to week prayer meeting,	33	21
Average attendance to Sunday school,	124	47
Total number of visits made into homes,	840	272

Council meetings 10, love feasts 3, tracts distributed 1,335, *Gospel Messengers* distributed 415, received by baptism 25, and by letter 11, funerals 5. Those wishing to reach the mission by letter can address 358 60th St., Brooklyn, N. Y.

Denmark

The regular church work maintained by the members themselves is all that has been done in this field during the year. The ministers, tho only four in number and two advanced in years, have not been idle, as the following table reported by them will show. The Brethren's faith is uniquely a fireside religion, and in no other country should it spread more rapidly than in Denmark, could the force of workers be properly increased. Young men are not called to the ministry, for, accepting the anti-war faith, they must come to America to escape serving in the army. The problem is no small one. The following covers from January 1, 1909, to January 1, 1910:

	Elders	Ministers	Deacons	Members	Meetings held	Love feasts	Baptized	Disowned	Moved to America	Died
Vensyssel,	2	0	2	36	240	2	0	0	1	2
Thy,	1	1	3	53	50	2	8	2	0	1
Total,	3	1	5	89	290	4	8	2	1	3

Sweden

The members in this kingdom are in two groups, those clustered in the southern part, around Malmo, and those scattered in the northern part, most of whom live in and around Stockholm.

In the northern part are two ministers, one of whom, John Pettersson, has recently been thinking of moving to Finland, in Russia, and planting the faith there. From his account of the outlook about the same conditions prevail as are found in northern Sweden, and an " open door " is awaiting the church. Brother Pettersson says the people are poor but gladly hear the Word. There are also one or more members at Norrland who long to have some meetings. The membership in Bromsten, near Stockholm, are faithful and earnest in the work.

In the southern part there are four organized congregations, besides some mission points. These churches are close enough together that they can visit each other and help each other in the work. But it will be a great encouragement to them when an American brother can locate and assist them. Such a worker is greatly needed. The following table will give a good idea of the work done and the conditions obtaining in southern Sweden:

	Elders	Ministers	Deacons	Preaching services	Prayer meetings	Council meetings	Love feasts	House to house visits	Baptized	Expelled	Died	Sunday schools	Members
Kjaflinge,	0	1	1	25	0	0	0	0	0	0	0	1	12
Landskrona,	1*	0	0	132	125	3	1	3,708	0	0	0	1	14
Malmo and Limhamn,	1	1	1	166	84	8	4	800	4	9	0	1	39
Wannaberga,	1	3	0	773	108	4	6	2,105	6	1	1	0	59
Total,	3	5	2	1,096	317	15	11	6,613	10	10	1	3	124

China

The missionaries have put in the year in solid study on the language, and of course have had practically no opportunity of doing evangelistic work. Within the year they had settled on the field they proposed to occupy and the cities in which they would locate. They were hopeful and much encouraged thru the winter save the prolonged sickness which had befallen Brother Hilton. Just as the year was closing, word came to the office that Brother Hilton and his wife were compelled to return to the States on account of his health. This leaves Brother and Sister Crumpacker and their infant boy and Sister Horning alone on the field, over 500 miles inland. It is needless to say they are lonely and that they should have the sustaining prayers of every member in these days. Picture the situation for yourself, brother, sister, and then you will have some idea how to pray for them.

France and Switzerland

During this winter, most specially in January, all the attention of the world was directed towards France and Paris, because of the news of the great disaster caused by the terrible inundation, which for weeks terrified the population, destroying everything. Surely many of our brethren may have been anxious to know if our mission had to suffer from the overflow. We are pleased to say that we have suffered some damage, caused by the great storm and rain, but we have not been inundated. So our work could be carried on without any stop, and we had the entire opportunity to make known the eternal truth of God to many and to lead them to conform their life to the Divine Idea as revealed through our Lord Jesus Christ. We have found in the authorities of Oyonnax a willingness to facilitate our work. As our meeting place is rather too small on some occasions, at Christmas we received the permission to use freely the largest hall in the town for our Christmas service. We celebrated the anniversary of our Savior on Sunday evening. The hall at our disposal was overcrowded. There were over 100 children and about 400 people of every age. The Lord was in our midst. Our meeting was a blessing to many, if not to all present. We have since that been able to consider the good impression received by our hearers. A few come to our services; others salute us when we meet them.

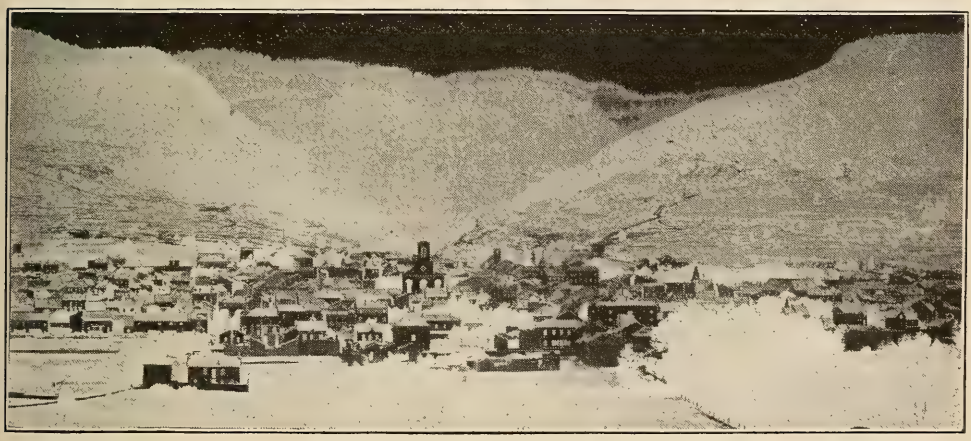
Sunday Schools.

It has always been our belief that in the first place our evangelistic work must be given to the children, in that we are sure to be in full agreement with the Brotherhood. In the *Gospel Messenger* of the 26th of February we read about the French schools of Madagascar, that the children are taught that Jesus Christ is a mere character in fiction, and that there is therefore nothing divine in the Christian religion. Well, the same teaching is given all through France in the government schools, and we are sorry to add that the teaching of the priest doesn't go further than that of the Holy Virgin. Only last Sunday we asked our pupils the meaning of Palm-Sunday. They did not know; they are as ignorant of the Gospel as little Chinese. Oh, what a good work, a great work, can be done in these boys and girls who are so intelligent, and most of them willing to learn! We gather them every Thursday for two hours, and one hour every Sunday morning. Last year we had thirty-eight pupils; this year we can report an increase of twenty-one, making up a total of fifty-nine pupils.

Song Service.

In December, 1908, we started a song service. Every Monday we had generally eighteen young people. This winter we have had and have still about thirty pupils, young people so happy to learn our hymns. Our Brother Morins, who greatly helped us this winter, composed a special song of which we give here the free translation of the chorus:

"We wish for our dear France
The splendor of a great people full of faith,
Who in God alone had put all their confidence,
Who the children of Oyonnax, yes, of Oyonnax."



Oyonnax, France, in Wintertime.

They are singing with such willingness, we may say with all their heart, that it is encouraging to teach them and pray with them. We have been told that in many houses in the evening we can hear our hymns sung. Is not this the Gospel penetrating into many houses? Not only that, but bringing the truth of the love of God in many dear souls.

Visitors.

Last October we had the unusual privilege of the visit of an American brother. How much we would enjoy to have that privilege more frequently. Brother W. R. Miller, on his way back to his home in Chicago, was kind enough to stop at Marseilles and spend a few days with us. Such visits are not only encouraging and a blessing for us, but for all our brethren. Brother W. R. Miller went with us through our work, visiting our brethren and our friends. He filled the pulpit both morning and evening. You will have read in the *Gospel Messenger* what he had to say of our work.

Medical.

Sister Pellet a few years ago went to medical training. She obtained her diploma, put all her heart to study, so much that she is able now to do much to relieve the suffering. Her activity for the last winter could not be better reported than with a few figures:

96 consultations were given at our home.
120 visits and consultations at the home of the patient.
Meeting places, 2.
Members, 32.
Sunday schools, 1.
Pupils, 59.
Meetings held, 96.
Attendance, 3,380 people.

In many cases we furnished also the medicine free. We never asked or received any money. We can add that our heavenly Father richly blessed this work. Patients have been relieved, and are pleased of the care they have received.

Visits.

If in our preaching we don't reach all the people whom certainly we would like to see in our meeting, there are the visits from house to house. It is true this work requires the great part of our times. Often we return home very sad, when, after having visited many families of this city of industry and of prosperity, to see such poverty of spiritual life, such darkness, such badness and hypocrisy where there should be found the riches of the knowledge of the Gospel, the light of heaven, the love for the neighbor and a spirit of uprightness.

In Switzerland we kept in contact with the brethren of this country in visiting them as regularly as possible. It is a pleasure to see their faithfulness to the church. They are rejoicing to meet next fall those delegated by the Board to visit them. We are also keeping correspondence with the orphans we had with us years ago, also visiting them. So far every one of them is doing well, and they do not forget what the church has done for them.

We can report for this past year seven having been received into the church by baptism, and two awaiting baptism in a few weeks.

We have abundant reason to be thankful for the good health we have had all through this past year. We are also thankful for the financial help received.

Dear brethren, France, a country so rich, we can assure you is the poorest country in the world. Her people don't know God. Are you not willing to do more for this country? For this nation known all through the world to be the light of all nations?

but what a light! War against God, war against the Gospel, war against the Light that came from Calvary. Brethren, it is an honor for our church to have a mission in France and a great privilege to sustain this mission.

Now more than ever we ask the prayers of all.

Oyonnax, France. Adrian and Lizzie Pellet.

India

The year 1909 will ever be memorable as the birth-year of our India District Mission Board. The native people have entered heartily into the work and have shown some appreciation for the opportunity that is given them for work of their own and for self-support. A worker has been located among the Bhils and the work has a promising future before it. The Board is to be commended in its policy of opening a field not too far removed from the help and counsel of the missionaries.

The year shows the Mission strong for the work of the Lord. While it was a year of "ups" and "downs" and at times it was hard to tell which were in the majority, yet it is pleasing to note that the year closed with comparative quiet and peace and the work of the Lord advancing.

Perhaps for some time we had not so much internal friction and discord as we had during the middle of this year. Often the remark was made that the devil seemed turned loose and bent upon tearing us to pieces; but we have come through it all seemingly little the worse for it. No doubt in some ways we are stronger. Difficulties surmounted produce strength.

That "the way of the transgressor is hard" has been most forcibly impressed on the minds of the native people; a lesson dearly learned and one which will not be forgotten very soon. The missionaries held their peace, tried to do the right thing, and said little against the man who was determined to rend us. The end came with a crash. A snake did it. The most beloved of the family, the son on whom were their future hopes, fell a prey to its venomous sting. The family was broken and turned from the very brink of atheism and confessed all.

The sad news spread like wild fire to the farthest corners of the Mission. To the native mind it seemed at once as a concrete example of the hand of Providence arresting the downward way of man.

With the exception of the long and very serious illness of Bro. Berkebile, and Bro. Pittenger's attack of malaria, which necessitated his being carried out of the jungle and taken to the hospital, the health of our missionaries has been fair, tho a number are feeling the strain of the work considerably, and the need for recruits is plainly evident.

During the year less building was done than usual, leaving the missionaries free for the evangelistic work, and we are glad to note that a goodly number have been brought into the fold of Christ. In spite of difficulties and troubles, the year closes with a fair record and the promise of still better results the coming year. The work is the Lord's, and we are sure that there will in years to come be a large church in India.

The work among the Bhils around Ankleswar is opening up nicely and is full of promise. Several months back Bro. Stover wrote that if he were desirous of making a big stir and a show he could baptize several hundred within a comparatively short time, but we are not here for numbers or to make a big splurt, and he wisely felt that it were better to do well and slowly, making a sure foundation for the larger results which are

bound to come. In Raj Pipla the work is also most hopeful, being among the same class of people. A goodly number, as will be seen from the tables, have been baptized, and the outlook is now full of promise.

However, we are not unaware that there is a strong sentiment for reformation by the Arya Samaj, which is most bitter against the missionary and his work, seeking at every turn to thwart our purpose and plans and to turn back those who have become Christians.

During the year churches were organized at Taropa, in Raj Pipla State, and at Vyara. In the latter church is included the Dangs and Pimplaner and the Christians at Nunderbar. Several deacons were elected at the various stations.

Vada

Staff: Steven Berkebile, Nora Vada Berkebile, Josephine Powell, three lay-evangelists and one Bible woman.

The work of our missionaries has been amidst trials of various sorts, and only the experienced can fully sympathize with those who enter the unhealthy districts to carry the "good news of salvation." Several times during the last two years sickness has kept Bro. Berkebile from his station.

But the work moves on. The Gospel is being preached by the native brethren. During the fore part of the year Bro. and Sister Berkebile were able to spend some time in the more distant villages. When not out in the more remote parts the Gospel was taken to those living nearer at hand.

Two Christian Families with Several Non-Christian Relatives on Left.

The work among women has received no little attention from Sister Powell and her capable Bible woman. The latter being a trained nurse gives them increased opportunities to reach the neglected women. While no direct results may be seen, yet it is the work of the Bible women that weakens the strongest fortress to caste feeling and prejudice.

One day the Bible woman was telling the story of creation. Thinking to test their power of memory, she asked, "Who remembers who made the world?" They looked at each other, grunted and said, "Huh! who knows?" The

Marabi said, "All you know is to eat and drink, is it?" They laughed and said, "Yes, just to eat and drink. Why should we know more? We are only women." This gives a glimpse of the position of women in India.

Sunday Schools.

During the year the regular Sunday-school work has been kept up. Nine took the all-India examination and eight received certificates.

Baptisms.

During the year five were baptized, among them being two from the Rajput caste. One of these latter left and it was feared that he had gone back to idolatry. Now the welcome news comes that he is true to his God, and the natives say he reads the big Book every day and worships something, they do not know what.

Sickness.

Enforced idleness is a most unpleasant thing to any one, and especially to one having the work of the Lord at heart. During the latter half of the year Bro. and Sister Berkebile were compelled to be away from the station. For the time the life of our brother was, as it were, in the balance. From every altar continued prayers were offered to the Giver of Life. The tide turned, and Steven began to mend and after a long time was discharged from the hospital. Then they were off to the hills of North India for recuperation, but it was not enough. At home only a few days and down in bed again. The doctors advised a furlough to America, and now they are off on the homeward voyage, and we trust that they will again be permitted to be among us to help in the great work.

Dahanu

Staff: Chas. Brubaker, Ella Brubaker, one lay evangelist, three teachers, and one colporteur.

During the year the Word has been preached in a good many villages, but only a few have become sufficiently interested to cause them to come to the bungalow to talk further about spiritual things. Those who did come had been helped in some tangible way in their difficulties, thus gaining their confidence. Most of them are almost hopelessly in the hands of the landlords, but a few times the missionary has been able to help them, poor and oppressed, to some just rights. Where the people are thus bound, the question of their evangelization is a most stupendous one.

Schools.

Two schools have been continued throughout the year, tho the attendance in one has materially decreased, the parents taking little or no interest in the education of their children. The other school has had an interesting attendance and success thru the year, which speaks well for the teachers as well as for the parents and pupils. The assistant teacher has been selling Gospels and tracts on the station, thus increasing his usefulness.

Medical.

The dispensing of the common remedies has been continued as in former years, bringing many people in direct contact with the missionary who would otherwise keep shy of him. The receipts for the year were, Rupees 65-11-3, while the expenditures were Rupees 63-3-6, leaving a net gain of Rupees, 2-7-8.

Inquirers.

In Dahanu two men have been earnest inquirers and ready to confess Christ, but being stoutly opposed they have not had the courage to receive baptism.

In August, for some reason Bro. Shankeranand, the right-hand man in the evangelistic work, cleared out and Bro. Brubaker was from that time on handicapped for lack of a capable worker free to go from village to village.

Bulsar

Staff: J. M. Blough, Anna Z. Blough, Eliza B. Miller (J. B. Emmert and Gertrude Emmert on furlough), seven teachers and one Indian minister, Lellubhai Jalembhai.

Church.

As would be expected the Bulsar church has a continual loss of members. As the boys and girls become grown they are married and enter employment at the various stations. Every mission station has members from the Bulsar church. This causes a constant drain, tho it is not to be lamented as long as they go and do well. During the year death claimed five, one of them being the first deacon in India. Only two were baptized, as all the orphan children have become Christians except a few small ones. Twenty-five certificates were granted, five were disfellowshiped, two were reclaimed, six moved in, making the membership 232.

During the year regular services were held every Sunday, both morning and afternoon. The Missionary Society held meetings nearly every Sunday and kept up its work among the villages, the members going out in bands. Two love feasts were held and four councils. Three deacons were elected, increasing the staff to six. The attendance at church and Sunday school was good.

New Church.

The new church has added much to the interest and gives the mission a better status in the eyes of the people surrounding us. In some missions a substantial church-house is one of the first things sought for on the grounds that it gives stability and is a drawing agency, making the work of the mission look permanent and to amount to something.

Caste Feeling.

During the fore part of the year considerable of a caste feeling was stirred within the church, causing our missionaries no little amount of trouble and anxiety for the time. It is a question that other missions have had to face and one which some have not yet been able to solve, and will always be a question as long as the churches continue to draw from various Hindu castes. Now we are glad to note that there is comparative peace and quiet and we hope that those who were weak on this point will put away their petty fancies and prejudices and go on to greater perfection in the Lord Jesus.

English Services.

English preaching was held every Sunday evening, at which the attendance was not large, tho fairly regular. It is pleasing to see officials and others who happen to be in town come into these services. The collection amounted to $22.60.

Village Schools.

A school among low caste people was closed. The school among the fisher people has been good, and for part of the time three teachers had to be employed. Several of the Hindu scholars took the Sunday-school examination and passed.

Colportage.

During the year three Bibles, seven New Testaments, 802 Gospels and 922 tracts were sold.

Boys' Orphanage.

The year began with eighty-four boys. During the year four were admitted, fourteen became self-supporting, six entered the training department, two went to Vulli to farm and one ran away. While there was some sickness, mostly fever, yet there were no deaths this year among the boys. The year closes with sixty-five boys on orphanage support. As they grow older some become teachers, some farmers, some carpenters, etc., while some enter railway employment. In the school four teachers are employed, the head master being a Hindu. All the boys not attending town school are given a few hours' work every day. Only a few of the boys are small any more, nearly all of them being above second reader.

Some of the Girls You Have Helped to Save.

Girls' Orphanage.

That the health of our orphans has been good is seen from the fact that there were no deaths among the boys and only one among the girls. During the year there were twelve marriages, while two girls were enrolled. At the close of the year sixty-seven girls were on orphanage support. It is significant to note that this is the same number as were married since May 5, 1903. All the girls took part in the Sunday-school examination and all but nine passed their grades in the day school. During the year three girls

were in college. One failed, but has been given a chance to redeem herself. Sister Miller writes, "All in all, the best year yet."

Training Department.

This is a department that we hope to see increasing in value to the mission as the years come and go. No mission can afford to neglect the work of training up a capable, well-trained ministry, and to do this we must look well to the establishment and maintenance of a training school and give it our very best thought and attention. It will be a good day for the mission when we will be able to have a missionary set aside wholly for this and the work of producing a literature for our growing community.

Five went out from the department for work at the various stations. Nine new ones were admitted, of whom three are from the Christian community. Soon we can expect to have Christian workers from the second generation, for which we are all glad. The present number in the department is twenty, of whom five are in the Gujerathi College, seven in English, and others in the seventh standard vernacular.

Industrial.

For a time it seemed that the industrial question was in the balance. It was not meeting the expectations of some, and there was a feeling that perhaps we had better change our policy. It is a much-discussed question in all missions, and one which has been most difficult of solution. While it has its problems and at times disappointments, yet no doubt it will always have a place among us, and as our work grows and numbers of backward people come under our care, will be given increased attention.

Up to the time of Bro. Emmert's going on furlough the carpenters were busy with building work. Since that time attention has been given to cabinet making, and so far orders have been sufficient to keep all hands busy. For several months two of the carpenters were at Vyara.

Efficiency.

People are accustomed to look down on the poor and oppressed peoples, thinking that they can do little but the ordinary labor, but when they see some of the furniture that our boys turn out they are surprised and are made to have at least an inward feeling that after all the missionaries are doing some good here.

During the last four months fifty-five orders were received. About 475 Rupees' worth of furniture was turned out. The weavers, too, have been busy making towels, sheets, cloth for coats, etc. Again the Government Boarding School at Mandvi gave us a large order which we appreciated very much.

Christian Village.

The two houses which were built to afford places for our growing Christian community are always in demand and supply a most necessary need among us.

Jalalpor

Staff: I. S. Long, Effie V. Long, Mamie Quinter, one book seller, five teachers, one lay evangelist.

During the months of January and February, Bro. Long spent most of the time in the tent with his helpers among the villages east of the railroad, in the eastern part

of the taluka. They camped in five large villages, and as long as caste people did not interfere they had good meetings among the common people. But many of the caste people are like the dog in the manger. They will not accept themselves nor will they let the common people, who would gladly take to something better and nobler, even congregate to listen long enough to get an idea of what Christianity is. Tho a number of times Jamilbhai really outwitted the opposers, yet they had so intimidated the poor Kolis and Dublas that only a few would venture to have much to do with them.

One of Our "Little Mothers."

The fisher people seem much more reachable and we hope in time that they may open their hearts to the Lord Jesus. Seeing that other fields were more ready to receive us, it was thought best to let Jalalpor Taluka have a rest in the way of direct evangelistic work. Consequently Bro. and Sister Long removed to Bushaval for study of the Marathi language, preparatory to work in Pimplaner, West Khandesh.

However, the work rests heavy on the hearts of Brother and Sister Long. There they have labored hard and long and they do feel that some day the Lord will surely have a gathering out from among that 80,000 people.

Soon after Brother and Sister Long left a Widows' Home was opened there, an institution, the need of which has been felt for some times. In this home are a number of widows and several real small children. This now affords us a place for emergency cases, as they come to us throughout the mission from time to time. A year ago Bro. Berkebile had to take a Hindu widow to Pandita Ramabai's homes, because of the lack of such an institution among us. Bro. Blough also had a similar case.

Schools.

Several schools among the fisher people, save for serious plague, continued well throughout the year. The other schools were closed, since the caste people would not allow us to teach religion in our schools. Not being in India for simply philanthropic purposes it did not seem wise to carry on schools in which we are not allowed to tell about the Savior we have come to proclaim.

Ankleswar

Staff: W. B. Stover, Mary Stover, one lay evangelist, eleven teachers, one colporteur.

The efforts in the Ankleswar district have been almost altogether among the Bhils, and there is every reason to be much encouraged. The confidence of a large number of the people has been won and not infrequently the people come asking for teachers. The fact that forty-nine were baptized during the year and that there are numbers of others near the kingdom gives us much cause for rejoicing.

Temperance.

As last year, the work of temperance has been pushed vigorously with successes here and failures there. Generally it is thought a good thing to quit drink, and some have actually done it, nobly and manfully, while others made only a half stagger at it and were soon back in their " wallow " again.

A Double Wedding.

Debt.

" Debt is the companion evil that goes with the drink habit, and it is painfully surprising to what extent many of the Bhils have allowed themselves to be drawn into the vortex of the money lender, and it is still more painful to know the zeal with which he collects his usury, and devours the spoils from the hands of the poor and helpless people! "

End of Bhil Hajri.

That the Bhil Hajri, a system of roll call held every night by the village patel, (village head man), had become a much-abused regulation, was painfully evident, and so Bro. Stover set himself to the task of championing " Bhildom " and if possible put a stop to the nefarious practice. In former days the Bhils were a more warlike people and have always been known to be great thieves. Because of this the system of hajri was started. But it was found that the patels had gone so far as to send certain men out to steal for them, while he kept the others in his hajri on pretence of keeping them from stealing. Such had been going on for years. But now a new element has come into the country. Some Bhils have become Christians. As usual on becoming Christians they

get a little more "backbone" than they have had and begin to stand for their rights. A patel undertook to send one of these Christians out with two others to steal. The Christian refused at first but later consented, fearing the patel. Next day the patel began to think over the matter and feared that he would get caught. He then called the men in and told them that they would have to pay a rupee each for stealing the night before, or he would report them to the authorities. The Christian would not stand this and told the patel to take him if he wished, as he would have an interesting story to tell. The patel threatened, stormed and raged. The other two Bhils, who were not Christians, thought best to give in and pay the fine. But the Christian said, "No, do his stealing and then be fined for it? Not I. I will go to jail first." Then the patel knew too well that he was caught this time and with an oath or two dismissed the whole company, warning them to behave themselves lest he bring them into serious trouble.

This and several other such indignities were reported to the authorities, and in due time the government was requested to do something for the people, as the hajri system has become in the hands of many patels a big farce.

In the meantime the patels tried their best to make trouble for the Christians, little realizing that they were thus speedily cutting off their own noses. As usual the patels, too, were able to stir up those who were not Christians and got many of them on their side.

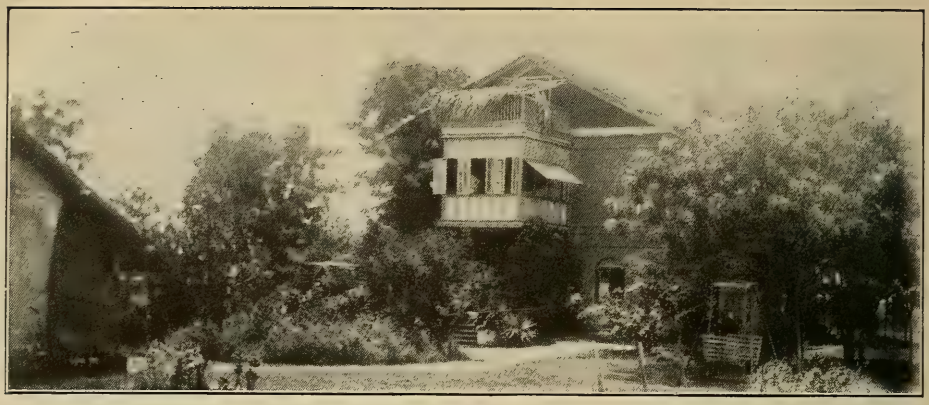
The issue came when at the instigation of the patel a whole company of village people went to the collector and complained that the Christians were disobedient to law and were upsetting the whole village plan, and would in the end be the cause of riot and ruin. They then begged the collector sahib to make arrangements to bring the Christians within the limits of the law.

Next day another company went to see the collector sahib. But this time it was a company of Christians, with Bro. Stover at their head. A full twenty of them there were. They told their story, plead their case, showed how even a man who had studied even to the sixth book was yet in the eyes of the law a thief, and now begged that those who had become Christians and wished to attend evening prayers and learn should not be required to attend the patel's hajri, where they were often kept till midnight without cause.

The sequel of the whole agitation is that an order has come from government discontinuing the Bhil hajri, except in case of men guilty of previous theft, and those under suspicion of theft, and then, as if to protect the poor people from the sure-to-be-angered patels, it was added that no name should be put on the list of suspects without the order of the English officer. Thus ended the Bhil hajri.

Like as always the devil tries to scare up some way of entangling the Christians. Some men got into a fight and in order to clear themselves laid the blame on two liquor men and two Christians and said that the Christians were the leaders. The case was looked into, the evidence taken and the persecutors laughed to think that the Christians were caught this time.

But it so happened that the Christians had been in the prayer meeting and there were many witnesses to the fact. The accused were dismissed and there was rejoicing.



The Mission House, Ankleswar, Bro. Stover's Station at Present.

But there is an amusing side to the story. Let Bro. Stover tell it in his own words:

"We have been fighting the liquor traffic for the whole year, and in this case we found ourselves defendants side by side with two liquor men, and our two men and the two liquor men stood side by side in the court, a line of four accused men. The liquor men coming to us for advice and we in turn giving them what they came for, we in partnership with the liquor men! This was to us the ridiculous side of it. But since it is all over one of the liquor men has decided to quit the liquor business wholly, is in a respectable business already and is about half ready to be a Christian with the rest of us. So, after all, it sometimes is profitable to be associated with liquor men, if we can lead them to put away their liquor and do the right thing."

Schools.

The people accept us gladly and we now have before us the proposition of being able to find enough teachers to meet the demand. Then, too, the people have not yet come to the point of furnishing the house for the school, and to make the best of the circumstances, without placing a damper on the good feeling, we have to devise some way of getting a house for the teacher and the school in these various villages. Bro. Stover thinks to so build the schoolhouse that in course of time it can be made a wing of the churchhouse that will be needed as the people become Christians. Mr. George Bridges, a railway man, has seen the work, attended several of the night meetings among the Bhils, and promises to stand by us to the extent of his ability. Already he has promised money for two schoolhouses and will do more later. It is cheering to find men who appreciate our economy, who know the needs of the people, and that Christianity alone is able to supply the need.

A Live-wire Church.

During the year the Ankleswar church has supported one of her own number in a neighboring village. This brother and his wife have worked faithfully and have been rewarded by seeing several from among the Bhils become Christians. If every church in the Brotherhood would do as well we would soon be able to make a stir in the world and many more souls be saved.

Baptisms.

The year closed with forty-nine added to the Ankleswar church by confession and baptism. This in itself gives cause for rejoicing, but when we know that these forty-nine

spell hundreds for the years to come we are made to rejoice all the more. In the reports of many missions we read that during a year thousands have been baptized, and while it is yet too early to venture much prophesying, yet we believe that the movement among the Bhils at Ankleswar and in Raj Pipla bids fair not only to give us thousands of souls for the kingdom but to call forth the best that is in the Brotherhood. Brethren, we have been praying for souls. The heathen non-Christians are turning and now let us do a little more praying to get at the inside of our pocket books, for sure, answered prayers means added responsibilities and louder calls for charity.

Street Scene in Ankleswar.

Colporteur.

The bookseller sold five Bibles, thirteen New Testaments, 2,458 Scripture portions, together with a large number of tracts.

Jhagadia

Staff: E. H. Eby, Emma Eby, three teachers, one lay-evangelist.

When Bro. and Sister Eby went to Jhagadia three years ago conditions were not very encouraging. Quite a few of those who were baptized there several years before had grown cold and some had actually become opposers. Then there was considerable sentiment against Christianity among the people in general. This in part had been brought on through unfaithful workers.

Tho from a human eye prospects were not very bright, yet with strong faith and determination to do their best Bro. and Sister Eby entered into their new work gladly. Their work has been blest. The tide has turned. A healthful sentiment among the Bhils has been produced, several have been baptized and quite a number await the rite. Tho difficulties there are not a few, and the adversary is awake to his destructive work, yet we have every reason to believe that coming years will see several strong churches in that field.

Bhil Convert in Government Employ.

Divelio is a boy in his sixteenth year. He was the first to receive baptism since Brother and Sister Eby went to Jhagadia. His experiences make interesting reading.

" He finished the course in the town public school. He was always happy, and for a time it seemed that a very unusual thing was to happen that a convert should live with his heathen parents unmolested. But last March he went with the other Christians to the district meeting at Bulsar and then staid for the Bible term and passed in his grade.

But the time seemed very long for his mother, who had never let her boy stay away from home so long before. And besides, some designing caste man, who had lent money to the boy's father, scared his relatives, so that when the boy returned he found himself in a very different atmosphere. He was restrained from coming to the missionary's home, sent to the field to work on Sundays so he could not attend services, and was beaten and in other ways cruelly treated by his relatives. He endured it patiently for a long time, but at last decided that it was intolerable, they having threatened to get him married to a heathen girl in the heathen way. One morning he came to the bungalow and said a hasty good-bye and left. But he was traced up and brot back only to meet more and severer treatment and practical prohibition from association with his Christian friends. But he finds occasions for a hasty visit with some of them, and still seems happy and faithful. He is now employed by the government as a teacher in the primary grades. So there is a Christian teacher in the public school at Jhagadia. May the Holy Spirit enable him to shine for Jesus."

Two day schools and one night school were conducted among the Bhils. Among the same people three Sunday schools were held thruout the year, while four others were conducted part of the year. One of these latter was closed because of persecution.

Baptisms.

In all there were sixteen baptisms and the year closed with twenty applicants. "The fields are ripe unto the harvest but the laborers are few."

Vulli

Staff: Adam Ebey, Alice Ebey, Sadie J. Miller, three teachers.

In the fore part of the year, Brother and Sister Lichty going on furlough, Brother and Sister Adam Ebey were asked to take charge of the work at Vulli. Brother and Sister Lichty had done a lot of hard work and left the station in good condition. Bro. Ebey found the Bhils so very different from the Varleys among whom he had worked at Dahanu that at times he was at a loss to know what to do. And even now after a year among them he feels that he does not yet understand the Bhil nature well enough to deal with it successfully.

When Brother and Sister Ebey went to Vulli, Bro. Lichty was at that time engaged in holding meetings at Taropa. Thinking to kill two birds with one stone he was also endeavoring to collect some money, which some people owed the mission from famine times. He had several good meetings and baptized some, tho it must be admitted that collecting money and preaching do not go well together, the former often counteracting the influence of the latter.

Bro. Ebey, tho just returned from furlough, finds that his health is not good and he has not been able to move about in the district as much as he would have liked or as is necessary to make the work a real success.

Church Organized.

In April it was thought good to organize Taropa and Kumasgam into a separate church. This was done to the satisfaction of all and another church has been added to the list in India.

Schools.

Three schools have been going throughout the year. One has been practically a failure. The teacher is a good Christian, a deacon, but he lacks tact in reaching his own people. Then there has been a good deal of persecution to contend with. In the Tuverdi

Saved from Heathendom. Some Kumasgam Christians.

school several girls are in attendance, which speaks well for the success of that school. Had the men and the means been at hand other schools might have been opened and it is believed that this is one of the greatest means of reaching the Bhil people.

Two Sunday schools have been running through the year and with a good attendance. In these two schools were eight teachers, with an average attendance of seventy-four in both schools. The total contributions were Rupees 83-9-10. We must remember that the pennies in India often come from people who get from $2.50 to $4.00 per month.

Industrial.

Much of the work at Vulli must necessarily be industrial. The missionary often finds himself required to give much more of his time to this side of the work than he likes, but the work is there and it must be done. Several of the boys have their fields

A School at Vulli,— An Orphan Boy as Teacher.

and their oxen. They are boys yet, largely inexperienced, and demand considerable attention of the missionary. Then there were several boys who needed training for farm work. They have been employed in the garden and adjoining fields and given practical training. They must have this before oxen can be placed in their hands and they go to farming for themselves.

Medical.

Considerable medical work has been done and much good accomplished. In Raj Pipla State doctors are few and what there are, are of inferior qualifications. This opens up a wide field for usefulness for a skilled, Spirit-filled doctor. Like as at a number of our stations, a good doctor there would in a very short time find more work than he would be able to do. The missionary medical field opens up a world of possibilities. But where are the consecrated doctors? We are waiting! We are in actual need! Won't some good doctor hear the call?

Spiritual Condition.

There has been some sin in the camp and four have gone back. The spiritual condition of our churches is not up to what we would like to see, but perhaps, considering their moral surroundings and the heritage they have gotten from their ancestors, they are after all more to be pitied than to be blamed. It is hard enough for some good-meaning Americans to get along together without an occasional quarrel, and so it is among these poor people, only a little more frequent and over very trivial matters. Most of these quarrels have been settled among themselves. It is generally good policy for the missionary to keep hands off unless he sees that it is a case of actual necessity. While we long to see strong churches among these people, yet we must not be impatient, for character cannot be turned out by machines. It is a long process of cultivation, the work of weeding out being a most important part.

Baptisms.

During the year ten received the Christian rite of baptism and three were reclaimed. Six were received by letter and two letters were given. The active membership in the Vulli station is ninety, with one hundred and seventy inactives and one hundred and twenty-five adherents.

Vyara

Staff: A. W. Ross, Flora M. Ross, two lay-evangelists, two Bible women, and one teacher.

Work in a native state is always more or less difficult, especially in the beginning. Everybody is against you, even the officers. In the earlier days of missions access into the native states was most difficult and in some cases absolutely impossible. Happily that day is largely in the past and now missionaries are located in a great number of the native states throughout India, and in a number of cases are meeting with good success.

The Maharaja of Baroda is the most enlightened and progressive native ruler in India, and himself is rather favorable to the work of missionaries, but his officials are prejudiced, especially those in the local offices, and it is from them that the missionary meets his opposition. On the other hand, the King himself is taking an active interest in elevating the poor and depressed peoples of his kingdom and is meeting with success to no small degree. Compulsory education has been established in these parts and it now looks as though the next generation will see a small percentage of illiterate people here.

In these backward regions lies our work. Tho the officers are mostly Arya Samajists and bitterly opposed to us, yet we believe that in the course of a few years the work of the church will prosper. The aboriginal population is large. Generally they receive us kindly. Our medical work has gained for us many friends among them. We now have hopes that the liquor shops will become fewer and we can expect less opposition from that source than we have need. Up to this time the Parsee shopkeeper has ever been alert and when he saw that we were gaining the confidence of the people sought to intimidate them.

Lay Evangelist Located.

One of our lay evangelists was located near the town of Songhad, just to the east of us, the fore part of the year. He has done well in gaining the confidence of the people and has even succeeded through the kind influences of a caste friend and officer in overcoming caste prejudice to the extent that many caste people do not refuse to eat with him. Then the common people mingle freely with him and eat at his house, making the caste question much less acute than it is at Vyara or even at Chakdara, on the Dang side.

The climate and water of Songhad, being exceedingly bad, it has been with difficulty that we have been able to keep the work going. Several times the worker has been very sick and compelled to leave the place, each time with the feeling that he would never go back again. But as he got better and thought of the people who were turning to the Lord his mind changed and soon he was back to his post again.

Chakdara Opened.

At Chakdara, on the south side in Dangs, the work both in school and among the people has been hindered much. Just about the time the little school was running nicely, district meeting and the Bible school were held. Hardly was the worker back when his wife became very ill and he had to take her to the hospital. When she was carried into the hospital in Surat the doctor had little hopes for her, she was so near gone. But she revived and now goes about her work as happy as ever.

Then monsoon came on and it was impossible to get the children back in school. To add to the difficulty some one spread an evil caste-report in order to prejudice the people against us, and for the time the work seemed bound.

Christian Village.

Then a new work opened up. The Dang Government being desirous of getting some settlers in from the outside offered help for several of our people. Soon we had more applicants than we could accommodate. Four were allowed to come. The large house which the government had given us was now repaired and gave splendid protection to our five Christian families during the long downpour of rain.

Although the land was new yet their crops were good. The soil is rich and will when properly subdued produce well. Abundance of rain always brings with it increased fever. Our people were not very faithful in boiling their water and caring for their health, nor would they take the prescribed medicine as they were told to do, consequently one of the farmers died; also two children died. We were sorry for these losses, for in spite of the fact that had proper precautions been taken most of them could have been saved, the people overlook that fact, and the place gets a rather bad reputation.

Another of the farmers proved himself unworthy, and after taking counsel with Mr. Hodgson, the political agent and our friend, he was ousted from the place. A young man and family used to living in the jungle have taken his place and we hope it will go better.

Medical.

Our medical work continues about the same as it was last year. Some days the larger part of the forenoon Sister Ross is occupied in this kind of work. Then other days few come. We have not made any special effort to push this work, tho there is a splendid field here for it. A number of times when it was impossible for us to treat a case we would try to send them to the Government Hospital, even giving them a letter to the doctor there, but almost invariably they will not go.

Baptism.

During the year two were baptized, one a woman from the Chodra caste and a man from the Gamterda caste. These are the first from their respective castes in our mission. The former is here on the compound and doing well. Her people have out-casted her, but they have not become particularly angered, nor have they offered any persecution. Of late some of them have come to her house and eaten with her. Even some of them have encouraged her to remain firm, saying that they, too, will become Christians in time. The man, however, has not turned out as we had hoped. The Parsee liquor seller and the superintendent of police threw strong temptation in his way and he yielded. But we still hope that in time he will repent and yet be saved to the cause.

Church Organized.

December 27 the church at Vyara was organized. Two bright, promising young men were elected deacons and Bro. Blough chosen elder.

Ahwa.

Staff: John Pittenger, Florence Pittenger, three teachers and one Bible woman.

The year has been one full of duties. To get a decent place to live in the Dangs has been a most trying and exhausting job. Every kind of craftsman had to be imported at great expense and trouble. They would get sick and clear out. Then a new set had to be taken in. Thus to do the work it has taken about four different sets of masons and three or four sets of carpenters.

Then after it was supposed to be done some of the work proved of inferior grade and has to be done over. Then the tiles were poor and it was with great difficulty and real danger that Brother and Sister Pittenger were able to get through the monsoon. Sometimes upon waking at night they would find the water dripping in their faces or on their beds, and sometimes it was most difficult to find a dry place large enough to set their beds. Many of the tiles became like mud.

Of course something has to be done. People cannot continue to live that way. So this year at additional cost the tiles will be lifted, corrugated iron sheets put on, and to break the heat a layer of tiles over these. By so doing we hope to get a good roof.

Evangelistic.

During this long siege of building work, together with enforced idleness because of sickness, Bro. Pittenger was not able to do much direct evangelistic work. As often as possible he visited the workers at Dolidole and Kalamvhir, cheering them up and lending a helping hand. Going here and there and meeting with the people constantly gave many opportunities to do good and to preach the Word.

During the year several trips were made to distant villages. Dangs is a mountainous and hilly country, but thanks to the government and to the ever faithful Mr. Hodgson many good roads have been made, thus facilitating our work very much. However, the missionary astride his horse often leaves the main road and takes the by-paths through the forest.

Bro. Pittenger's romantic trip out to the committee meeting in July has no doubt attracted the attention of a good many people. It sounds romantic to those who know little of the cost of such an undertaking; but to Bro. Pittenger it was a trip full of hardship and fatigue, coupled with considerable real danger.

Then there were the anxious wife and baby at home alone, looking out through the pouring rain, wondering when John would come, and really after all whether he might have met with some accident. No doubt those were trying days and will live long in their memories.

Sickness.

There has been considerable sickness among the native people this year. Those who took medicine as prescribed suffered much less. It has been found by the government that those who regularly once a week take fifteen grains of quinine during the fever season are troubled little with fever. But unless one of us is on the spot the native man will not take it. Then, too, he does not like to boil his water. It takes too much trouble and

Bundles of Possibilities,—School at Taropa, Raj Pipla State.

then it does not taste good. Consequently we have fever among our people and some deaths that sometimes might have been avoided, for the time being at least.

However, Bro. Pittenger writes, that " it is due to the devoted workers to state that in order to live within their means and to have something to contribute to the cause they ate very little wheat and bajri, but instead the ordinary nagle, which is the staple food of the poor hill tribes. This is proving detrimental to their health, since it is not near as nourishing a food as they had been accustomed to before coming here to work."

Death of Rutnabai.

Rutnabai, the ever faithful, energetic Bible woman and all-around helper, has been called to the higher service. A complication of diseases became aggravated by fever. Her condition became critical and Bro. Pittenger had her carried out to the station and taken to the mission hospital at Amand. It was too late. She soon passed away. But her self-sacrifice and good works will live long after her.

Schools.

The school at Ahwa has met with a fair measure of success, considering conditions under which the work is carried on. The people not appreciating the value of an education often keep their children out on the slightest pretext, such as bringing a pail of water. An average attendance of twelve does not appear to present much of a success, but we who know conditions and how hard it has been to get even that number consider that there is no reason for discouragement. We can look into the future when these twelve will have gained some liking for learning, will have spread the desire, and hundreds of boys and girls will come into our schools. It is no dream. It is only what has been done over and over again.

Special Honors.

One of the boys, who is exceptionally bright, has been given special honors by the government, with the hope of giving a greater stimulus to the cause of education. But they take to it slowly. Five glasses of " fire water " would cause more commotion among them than all the government honors.

The school at Kalimvahir was closed and one opened in an adjoining village where the people were anxious for a school. At Dokidole the patel has ever been an opposer and the school has had a very irregular attendance.

Medical.

A careful record of cases treated was not kept tho the number would be about 1,000. Much of the sickness of the people is due to their filthy habits. God has blessed the efforts that have been put forth. Many a friend has been won and many a heart touched.

Baptisms.

The long, patient seed-sowing has begun to bring forth a harvest. Three Bhils and one Varlirn were baptized. They have been most sorely persecuted, and the temptation to fall back has been great. Bro. Pittenger writes: " The result of this persecution among a people so primitive will for the present have a bad effect, but it will kill its own influence, as such always does, and in the end the Lord's work will be all the more widespread and glorified."

Pimplaner

The Pimplaner field was a most enviable one and we sent Bro. Aziz there with the expectations of seeing a noble work for the Lord. On the contrary, the work was spoiled and it is with the deepest regret that we have to report that our hopes have been blasted, both in the man and in results from the field.

Suffice to say that Bro. Aziz fell into grave sin, and as soon as the matter was unearthed by Brethren Long and Ross he was sent from the field and our connections with him severed. Bro. Long has taken charge of the work, but up to the present time has not found much encouragement. Those who were baptized are being severely persecuted and intimidated, so much so that it is almost impossible for the missionary to teach them.

However, the government officials are for us and are really anxious that we establish schools and raise the people.

Village Touring.

Bro. Eby has been free from other duties, giving him a chance to be out among the villages, spreading the Gospel. Even during the rainy season he was able to visit his workers, seventeen miles distant in the jungle. Sometimes it meant wading through deep mud and water, but nothing is too hard for the earnest, humble, willing, faithful missionary.

But while Bro. Eby was out touring, there was his family at home, often among an enraged high caste people. Several times they threatened violence and for a time conditions seemed serious. Many of them had answered an American advertisement which promised them large returns quick. They lost their money and were consequently embittered, tho they had been warned by Bro. Eby not to have anything to do with the advertisement.

The Outlook

In our whole field there are in round numbers 2,750 villages and towns, with a total population of 1,000,000. The low castes and aboriginal peoples include well on to one-third of this large number. These are our "reachables," people who are susceptible to the Gospel. Cut it down to 250,000. What a host of people! The Brethren church in India 100,000 strong! Is it a dream? No, brethren, it is a possibility which may be made a reality if we stand together as one body, putting forth our best efforts for the salvation of these people. The people are here. They are reachable. They are already turning in goodly numbers. The door is opening wide. Raj Pipla and Ankleswar are ripe unto the harvest. This last year seventy-five precious sheaves were gathered and hundreds are ready for the reaper. Since the beginning of the new year the sentiment in favor of Christianity has trebled in the former state, and unless more funds are placed at the disposal of Bro. Eby he will not be able to meet the calls. The new year has already brought much encouragement, for at Vyara and Dahanu souls have been won, and the indications are that these fields, too, are ripe unto the harvest.

Then there is the Dangs. Ours for the taking. A whole country with not one literate man in it when we entered. Twenty thousand of them to be saved socially and spiritually! On the south are three native states right at our very doors with an aggregate population of upwards of 150,000, largely of the "reachables" and not one missionary or other Christian worker among them. What a wonderful work before us! Every month the outlook is getting brighter. The Lord surely has great things in store for us. He is calling us to a great work and responsibility. It is no dream, but only such as has taken place in other fields.

We have been praying for it and it has been our hope. The Lord has heard and is answering our prayers. Are we ready for His blessings? It will mean that some one must give more to the Lord and less for up-to-date conveniences and fancy things. It will mean that somebody's son and daughter must come to help us. It will mean great responsibility in every way, calling for the best that the Brotherhood can give. Great turnings to the Lord call for more missionaries, more teachers, more schools, more buildings, more of everything that takes money and honest endeavor, backed up by the prayers of a faithful and obedient people.

The outlook was never better. The time has come for a forward move, but we must have increased funds. You can't keep a growing child in last year's clothes. Nor can you keep a growing work in last year's appropriations. We must not only be prepared for emergencies, but to build strong for the future.

We are your representatives. We are glad to be here and are willing to do all we can to advance the work of the Lord. You have been praying for us and for the salvation of the heathen. We would not ask you to pray less, but for you to make your gifts commensurate with the Lord's answer to your prayers. WE OUGHT NEVER TO HAVE TO STOP PRAYING FOR SOULS BECAUSE OF OUR FAILURE TO KEEP UP WITH GOD.

How about the three hundred and eighteen churches who gave not a cent in the Bicentennial year to spread the Gospel! We need *your* help. Then, too, the Lord never showered His blessings upon you to satisfy your own selfish desires. Certainly the Lord will say to you, "Freely ye have received, but sparingly have ye given." The

native membership over here loves the heathen more than you do. Last year, counting 500 givers, there was an average offering to the Lord of 26 cents, or what would amount to four days' labor, and this year there was much joy when it was announced that the offerings had reached the 33-cent mark. Some have eaten cheaper food in order to have something to give to the Lord. Some have denied themselves of supper to glorify their Lord, but you have denied your Lord to glorify yourself. Awake, thou that sleepest! What have you been doing? Everything for self and not one cent for the Lord! Is that the way you pray, "Thy kingdom come"? Not only are we robbing God, but our prayers may be a continual mockery to Him.

The work is the Lord's and nothing but a *consecrated life*, together with a *consecrated pocketbook* will meet the issue. More *praying*, more *consecration*, more *heart anguish*, more *giving*, more *sacrifice*, ALL of us at it, ALL together, ALL the time, "FOR JESUS' SAKE."

OUR NEEDS—MEN!

1. Several strong, spiritual, practical men to strengthen our forces. As the work grows we need strong men, the best you can give us. To add to the situation several of our missionaries are on the verge of a breakdown. We must have recruits.

2. A mission doctor. This is a crying need. Who will come? Not only one, but there is a wide-open field for a number.

Money.

1. One thousand dollars for native quarters at Bulsar. Old quarters constructed from remnants left from buildings several years ago are well nigh dilapidated.

2. Thirty-five dollars each for ten houses yearly for native workers in the villages. This indicates progress, the very thing we are here for. These houses will also serve as schoolroom and church for the time being.

3. One thousand dollars to help Mutual Aid Societies. People are poor and we must supplement their meager efforts.

4. Five thousand dollars to aid Christian village work. A number of our orphans and poor Christians must be helped to get on their feet.

5. Four thousand dollars, approximate cost of two bungalows, including cost of lands, wells, outbuildings, native quarters, etc.

6. Eight hundred dollars for the heavy furniture in all our bungalows. This would reduce to a minimum the expense and worry at time of furloughs and transfers.

7. One thousand dollars for dormitories for Bible students at Bulsar. They can't attend the Bible and training school without a place to live. Present quarters at Bulsar are filled to overflowing.

Your Prayers.

1. For the new Christians who are persecuted and tried most severely.
2. For a greater degree of efficiency among our Indian workers.
3. For increased union of sentiment and purpose among our Indian Christian people.
4. For a greater consciousness of sin and a deeper longing for righteousness on part of the Indian people.
5. For your representatives, who often have most severe trials.
6. For a greater ingathering of souls in 1910.

1. World-Wide Fund.

Receipts—

Balance from last year,		$ 21,032 61
Donations from congregations and individuals, including interest on endowment contracts, as reported in the Missionary Visitor,	$ 25,116 63	
Interest from Endowment and Real Estate,	23,601 07	
Earnings Brethren Publishing House,	5,794 15	
Earnings bank account,	238 14	
Colored mission donations,	22 41	
Balance from Brooklyn meetinghouse fund,	96 52	$ 54,868 92
Total receipts,		75,901 53

Expenditures—

Transferred to World-Wide endowment,	$ 500 00	
Annual Meeting committees, see account No. 13,	209 00	
Annuities,	14,802 93	
Publications, see account No. 16,	5,744 14	
Brooklyn mission, see account No. 14,	1,051 84	
Colored mission, expense,	25 00	
Denmark,	509 40	
Sweden,	2,279 34	
District work, see account No. 17,	7,524 00	
France mission,	1,319 16	
Transferred to India account,	9,650 10	
Transferred to China account,	433 03	
General expenses,	3,467 56	
Total expenditures,		$ 47,515 50
Balance on hand,		28,386 03

2. India Fund.

Receipts—

Cash on hand at the beginning of year,		$ 2,419 86
Donations reported through Missionary Visitor,	$ 857 15	
Interest on endowment,	119 51	
Special support,	5,675 00	
Transferred from World-Wide Fund,	9,650 10	
For transmission, see account No. 11,	601 09	
Donated for hospital,	26 00	
Donated for native workers, see account No. 12,	1,172 99	
Donated for India Orphanage,	3,682 52	
Donated for India native villages,	38 88	
Donated for India widows' home,	48 00	$ 21,871 24
Total receipts,		$ 24,291 10

Expenditures—

General work,	$ 6,672 99	
Support of workers,	7,727 45	
Furlough account,	1,321 32	
Training department,	300 00	
Bungalow account,	280 00	
Transmitted to individuals in India,	601 09	
For India native workers,	1,172 99	
For India Orphanage,	3,250 00	
For India Christian villages,	27 88	
Total expenditures,		$ 21,353 72
Balance on hand, India hospital,		2,047 93
Balance on hand, India Christian villages,		11 00
Balance on hand, India widows' home,		48 00
Balance on hand, India Orphanage,		830 45
		$ 24,291 10

3. China Fund.

Receipts—

North Dakota Hilton fund,	$ 825 00	
Southwest Kansas,	750 00	
Transmission to individuals in China,	2 00	
Donations reported in Missionary Visitor,	556 39	
From World-Wide fund,	433 03	
Total receipts,		$ 2,566 42

Expenditures—

Support workers,	$ 1,875 00	
For transmission,	2 00	
General work,	689 42	
Total expenditures,		$ 2,566 42

4. Church Extension.

Receipts—

Balance on hand from last year,		$2,390 17
Donations during the year,		80 80
Received on loans from churches:		
Bowbells, N. Dak.,	$200 00	
Bellewood, Pennsylvania,	10 60	
Christiansburg, Virginia,	70 00	
Elgin, Illinois,	50 00	
Fairfax, Virginia,	240 00	
Fredonia, Kansas,	80 00	
Fruitdale, Alabama,	15 00	
Frisco, Missouri,	40 00	
Guthrie, Oklahoma,	20 00	
Hoyle, Okla.,	31 00	
Irvin Creek, Wisconsin,	50 00	
James River, North Dakota,	100 00	
Lakeview, Michigan,	60 00	
North Star, Oklahoma,	80 00	
Red River, Oklahoma,	100 00	
Red Cloud, Nebraska,	100 00	
Saginaw, Texas,	50 00	
Sunnyside, Washington,	300 00	
Tekoa, Washington,	100 00	
Weiser, Idaho,	100 00	
Williston, North Dakota,	637 83	
Weston, Oregon,	260 00	
Total payments,		$2,694 43
Total receipts,		$5,165 40

Expenditures—

Christiansburg, Virginia,	$ 350 00	
Elk Creek, Oklahoma,	500 00	
Mt. Garfield, Colorado,	1,500 00	
Roosevelt, North Dakota,	300 00	$2,650 00
Cash on hand,		$2,515 40
		$5,165 40

The Fund—

On hand, April 1, 1909,	$ 10,832 08	
Donations during the year,	80 80	$ 10,912 88
This fund consists on April 1, 1910, of		
Unpaid loans to churches,	$ 8,397 48	
Cash on hand,	2,515 40	$ 10,912 88

5. Ministerial and Missionary Relief Fund.

Receipts—

Balance on hand at beginning of year,	$ 6,499 36	
Donations,	5 00	
From earnings of Gish Publishing Fund,	456 85	
From earnings Brethren Publishing House,	560 00	$ 7,521 21

Expenditures—

D. W. Stouder, Madison, Kansas,	$ 180 00	
Henry Sheets, Scottville, North Carolina,	60 00	
E. M. Sheets, Dresden, North Carolina,	60 00	
W. T. Pursley, Eagle Rock, Virginia,	48 00	
Total expenditures,		$ 348 00
Cash on hand,		$ 7,173 21

6. Gish Testament Fund.

Receipts—

Balance on hand at beginning of year,	$ 226 01	
Income from sales,	278 26	
Balance on hand to new year,		$ 504 27

7. Gish Publishing Fund.

Receipts—

Balance on hand at beginning of year,	$ 645 49	
Income from estate,	3,321 03	
Income from Brethren Publishing House,	650 73	$ 4,617 25

Expenditures—

Books published and purchased during year,	$ 2,473 20	
Sister Gish's annuity,	1,000 00	
Twenty per cent to ministerial and missionary relief,	456 85	
Expense of meetings, freight, postage, etc.,	24 64	
Total expenditures,	$ 3,954 69	
Balance on hand to new year,	662 56	$ 4,617 25

8. Special Funds.

Africa—

Balance at beginning of year,	$ 58 50	
Donations for year,	6 00	$ 64 50

Japan—

Balance on hand. No increase,		$ 75 80

Philippines—

Balance at beginning of year,	$ 74 40	
Donations for year,	7 00	$ 81 40

Porto Rico—

Balance at beginning of year,	$ 227 54	
Donations for year,	1 83	$ 229 37

South America—

Balance on hand. No increase,		$ 49 44

Jerusalem—

Donations for the year,		$ 5 00

New England Mission—		
Balance at beginning of year,	$ 76 17	
Donations for year,	78 83	$ 155 00
South Native White—		
Balance on hand. No increase,		$ 23 23
Australia—		
Balance on hand. No increase,		$ 16 00
Cuba Mission—		
Balance at beginning of year,	$ 103 13	
Donations for the year,	118 00	$ 221 13
Cuba Meetinghouse—		
Balance at beginning of year,	$ 41 25	
Donations for the year,	47 76	$ 89 01
Expended for Cuba meetinghouse,		$ 89 01

9. Interest Bearing Funds.

Receipts—		
Bills receivable—loans paid,	$ 56,421 47	
Denmark poor fund—int. in funds in hand,	150 64	
World-Wide endowment, paid in,	54,134 93	
Brethren Publishing House, paid over,	38,000 00	
Payments made on real estate,	11,924 20	
Minnesota farm,	281 82	
Gish estate, converted to cash,	13 24	
Gospel Messenger endowment,	100 00	
Mission endowment,	500 00	
Overdrawn—now in loans,	33,520 08	$195,046 38
Expenditures—		
Bills receivable—new loans,	$113,950 00	
Publishing House,—bills receivable,	23,599 23	
Publishing House earnings used by board,	9,500 00	
P. A. Moore estate—passed to endowment fund,	20,000 00	
Overdrawn last year—now paid back,	27,997 15	$195,046 38

10. Special Support Funds.

California Sunday Schools.

Receipts—		
Balance on hand from last year,	$ 391 51	
Expenditures—		
Support Mrs. Jesse Emmert,	$ 250 00	
Balance to new year,	141 51	

Middle Pennsylvania Sunday Schools.

Receipts—		
Receipt No. 3958,	$ 125 00	
Receipt No. 4259,	125 00	$ 250 00
Expenditures—		
Support Jesse Emmert,		$ 250 00

Eastern Pennsylvania Sunday Schools.

Receipts—		
Receipt No. 4064,	$ 125 00	
Receipt No. 4274,	125 00	$ 250 00
Expenditures—		
Support Kathryn Ziegler,		$ 250 00

Pipe Creek Congregation, Maryland.

Receipts—		
Balance from last year,	$ 350 00	
Receipt No. 4424,	200 00	$ 550 00
Expenditures—		
Support W. B. Stover,		$ 250 00
Balance to new year,		$ 300 00

Quemahoning Congregation, Pennsylvania.

Receipts—		
Balance from last year,	$ 250 00	
Receipt No. 4337,	250 00	$ 500 00
Expenditures—		
Support C. H. Brubaker,		$ 250 00
Balance to new year,		$ 250 00

Northwestern Ohio Sunday Schools.

Receipts—		
Receipt No. 4051,	$ 250 00	
Receipt No. 4215,	250 00	$ 500 00
Expenditures—		
Support Brother and Sister S. P. Berkebile,		$ 500 00

Nebraska Foreign Fund.

Receipts—		
Balance from last year,	$ 88 84	
Receipt No. 4087,	14.85	
Receipt No. 4258,	113 87	
Receipt No. 4271,	41 73	
Receipt No. 4305,	18 00	
Receipt No. 4312,	123 90	
Receipt No. 4367,	14 00	
Receipt No. 4418,	81 00	$ 496 19
Expenditures—		
Support Josie Powell and Ella M. Brubaker,		$ 500 00
Balance due the Board,		$ 3 81

M. P. Brumbaugh, Pennsylvania.

Receipts—		
Receipt No. 3995,	$ 25 00	
Receipt No. 4033,	25 00	$ 50 00
Expenditures—		
Advanced towards support of Sister J. M. Pittenger,		$ 50 00

McPherson Congregation, Kansas.

Receipts—		
Receipt No. 4115,	$ 250 00	
Receipt No. 4427,	250 00	$ 500 00
Expenditures—		
Support Brother and Sister E. H. Eby,		$ 500 00

Botetourt Memorial Missionary Circle, Virginia.

Receipts—		
Receipt No. 4263,	$ 500 00	
Expenditures—		
Support A. W. Ross and wife,		$ 500 00

Mt. Morris College Missionary Society, Illinois.

Receipts—			
Receipt No. 4442,	$ 250 00		
Expenditures—			
Balance due the Board from last year,	$ 125 00		
Support D. J. Lichty,	250 00	$	325 00
Balance due the Board,		$	125 00

Mt. Morris College Sunday School, Illinois.

Receipts—			
Receipt No. 4387,	$ 250 00		
Expenditures—			
Support Sadie Miller,		$	250 00

Second District of Virginia.

Receipts—			
Balance from last year,	$ 269 72		
Dayton, Va., J. M. Kagey, Treas. Receipt No. 3974	15 00		
Mill Creek congregation, Receipt No. 4074,	5 00		
Middle River congregation, Receipt No. 4155,	30 00		
Bridgewater congregation, Receipt No. 4242,	50 00		
Pleasant Valley congregation, Receipt No. 4328,	51 30		
Mill Creek congregation, Receipt No. 4373,	60 41		
Bridgewater congregation, Receipt No. 4437,	50 00		
Beaver Creek congregation, Receipt No. 4449,	50 00	$	581 43
Expenditures—			
Support I. S. Long and wife,		$	500 00
Balance to new year,		$	81 43

Shade Creek Congregation, Pennsylvania.

Receipts—			
Receipt No. 4193,	$ 125 00		
Receipt No. 4280,	125 00	$	250 00
Expenditures—			
Support Mrs. J. M. Blough,		$	250 00

Southern Ohio Sunday Schools.

Receipts—			
Receipt No. 4118,	$ 125 00		
Receipt No. 4224,	125 00	$	250 00
Expenditures—			
Support J. M. Pittenger,		$	250 00

Waynesboro Congregation, Pennsylvania.

Receipts—			
Balance from last year,	$ 135 68		
Receipt No. 4071,	114 32		
Receipt No. 4173,	124 85		
Receipt No. 4307,	125 00	$	499 85
Expenditures—			
Support Mary Quinter,	$ 250 00		
Support Mrs. D. J. Lichty,	250 00	$	500 00
Balance due the Board,		$	15

Young People's Missionary and Temperance Society, Huntingdon, Pennsylvania.

Receipts—			
Balance from old ledger,	$ 08		
Receipt No. 4313,	100 00	$	100 08

Expenditures—		
Support J. M. Blough,		$ 250 00
Balance due the Board,		$ 149 92

Northern Indiana Sunday Schools.

Receipts—		
Balance from last year,	$ 229 00	
Receipt No. 4113,	85 00	
Receipt No. 4114,	65 00	
Receipt No. 4370,	85 00	$ 464 00
Balance on hand to new year,		$ 464 00

Southwestern Kansas.

Receipts—		
Receipt No. 4275,	$ 250 00	
Receipt No. 4303,	250 00	
Receipt No. 4399,	250 00	$ 750 00
Expenditures—		
Support Mr. and Mrs. F. H. Crumpacker,		$ 750 00

Southern Illinois Sunday Schools.

Receipts—		
Receipt No. 4228,	$ 125 00	
Expenditures—		
Support Eliza B. Miller,		$ 125 00

North Dakota China Fund.

Receipts—		
Balance from last year,	$ 951 58	
Surrey congregation, Annual Meeting, 1909	66 37	
Surrey Sunday school, Annual Meeting, 1909,	4 00	
North Prairie Sunday school, Annual Meeting, 1909,	14 00	
Berthold congregation, Annual Meeting, 1909,	25 00	
North Dakota District, Receipt No. 4079,	99 90	
Williston congregation, Receipt No. 4093,	40 47	
Lydia Stouffer, Bethany Bible School, Receipt No. 4152,	4 00	
Bellva Hewitt, Receipt No. 4156,	5 00	
Williston congregation, Receipt No. 4248,	117 06	
Pleasant Valley congregation, Receipt No. 4256,	14 20	
Medicine Lake congregation, Receipt No. 4256,	4 00	
Cando congregation, Receipt No. 4261,	150 24	
Ray congregation, Receipt No. 4268,	11 32	
Kenmare Aid Society, Receipt No. 4273,	6 75	
Snyder Lake congregation, Receipt No. 4283,	12 89	
Kenmare congregation, Receipt No. 4330,	27 30	
Mrs. Sarah Buck, Receipt No. 4342,	3 00	
D. W. Shock, Receipt No. 4361,	86 00	
O. W. Gordon, Receipt No. 4380,	19 50	$ 1,662 58
Expenditures—		
Support Geo. W. Hilton, wife and son,		$ 825 00
Balance on hand to new year,		$ 837 58

11. For Transmission.

Receipt No. 3970,	$ 6 00	Receipt No. 4147,	15 00
Receipt No. 4052,	15 00	Receipt No. 4173,	100 00
Receipt No. 4080,	84 00	Receipt No. 4182,	10 00
Receipt No. 4107,	10 00	Receipt No. 4188,	6 00
Receipt No. 4108,	10 00	Receipt No. 4211,	11 00
Receipt No. 4129,	2 00	Receipt No. 4225,	5 00
Receipt No. 4140,	19 00	Receipt No. 4231,	5 00
Receipt No. 4146,	10 00	Receipt No. 4260,	8 00

Receipt No. 4263,	$100 00	Receipt No. 4334,	18 83
Receipt No. 4269,	10 00	Receipt No. 4348,	10 00
Receipt No. 4315,	6 25	Receipt No. 4374,	10 00
Receipt No. 4325,	100 00	Receipt No. 4377,	10 00
Receipt No. 4329,	10 01		
Receipt No. 4332,	20 00	Total receipts,	$611 09

12. India Native Worker.

Receipt No. 3949,	$ 12 50	Receipt No. 4267,	10 00
Receipt No. 3968,	12 50	Receipt No. 4270,	50 00
Receipt No. 3974,	25 00	Receipt No. 4276,	25 00
Receipt No. 3980,	50 00	Receipt No. 4282,	12 50
Receipt No. 4003,	11 45	Receipt No. 4301,	25 00
Special from A. M. Coll,	50 00	Receipt No. 4311,	25 00
Receipt No. 4059,	40 00	Receipt No. 4321,	21 15
Receipt No. 4066,	12 50	Receipt No. 4323,	10 00
Receipt No. 4076,	12 50	Receipt No. 4339,	50 00
Receipt No. 4078,	13 72	Receipt No. 4343,	38 70
Receipt No. 4082,	25 00	Receipt No. 4344,	15 60
Receipt No. 4085,	6 17	Receipt No. 4348,	50 00
Receipt No. 4088,	25 00	Receipt No. 4364,	12 50
Receipt No. 4101,	25 00	Receipt No. 4366,	12 50
Receipt No. 4112,	50 00	Receipt No. 4374,	20 00
Receipt No. 4132,	26 29	Receipt No. 4378,	12 50
Receipt No. 4162,	6 66	Receipt No. 4402,	100 00
Receipt No. 4172,	12 50	Receipt No. 4403,	30 00
Receipt No. 4185,	5 75	Receipt No. 4414,	50 00
Receipt No. 4187,	4 47	Receipt No. 4415,	13 03
Receipt No. 4206,	50 00	Receipt No. 4421,	25 00
Receipt No. 4222,	25 00	Receipt No. 4429,	12 50
Receipt No. 4249,	50 00		
		Total,	$1,172 99

13. Annual Meeting Committees.

The auditors,	$ 151 67	
The Sunday-School committee,	57 33	$ 209 00

14. Brooklyn Mission.

Support, English station,	$ 810 00	
Support, Italian station,	240 00	
Stationery,	1 84	$ 1,051 84

15. Building and Grounds.

Taxes on property,	$ 1,881 18	
Insurance,	708 67	
Drilling well, boiler cleaner, and other improvements,	556 00	$ 3,145 85

16. Publication Account.

Book and tracts,	$ 560 58	
Rebate on tract endowment,	451 18	
Gospel Messengers for missionary purposes,	1,623 27	
Expenses Tract Examining Committee,	50 00	
Annual Report of Board, for 1909,	375 00	
Missionary Visitor,	2,684 11	$ 5,744 14

17. District Mission Work.

Arkansas,	$ 1,000 00
California, Northern,	400 00
California, Southern,	400 00
Carolina, North and South,	300 00
Iowa, Northern, Minnesota and South Dakota,	650 00
Iowa, Middle,	500 00

Iowa, Southern,	$ 200 00	
Indiana, Northern,	100 00	
Indiana, Southern,	500 00	
Kansas, Northwest, and Northern Colorado,	500 00	
Missouri, Northern,	500 00	
Missouri, Middle,	600 00	
Michigan,	150 00	
Maryland, Eastern,	424 00	
Ohio, Northwestern,	200 00	
Oregon, Washington and Idaho,	900 00	
Oklahoma,	200 00	
Total,		$ 7,524 00

18. General Expense.

Board's travelling expenses,	$ 259 14	
Office salaries,	1,980 00	
Postage,	371 46	
Travelling secretaries,	533 92	
Treasurer's bond,	70 00	
Stationery and sundry supplies,	253 04	
Total,		$ 3,467 56

19. Donations to Endowment.

The number preceding the amount is the number of the receipt sent to the donor.

Nebraska—			
P. A. Moore, Est.,	$28,000 00		
Iowa—			
4025,	$ 200 00		
4159,	100 00		
4159,	100 00		
4217,	500 00		
4434,	4,814 00		
Special from W. W.,	500 00	$6,114 00	
Ohio—			
3961,	$1,500 00		
3988,	100 00		
3989,	209 86		
4120,	50 00		
4205,	1,000 00		
4314,	2,000 00		
4338,	100 00		
4355,	200 00		
4401,	500 00		
		$5,659 86	
Virginia—			
3963,	$1,000 00		
3983,	100 00		
3991,	100 00		
4014,	100 00		
4020,	500 00		
4022,	50 00		
4034,	200 00		
4055,	1,200 00		
4067,	110 00		
4070,	500 00		
4134,	100 00		
4214,	178 00		
4381,	500 00		
4423,	20 00		
4444,	100 00		
			$4,758 00
Indiana—			
3999,	$ 60 00		
4007,	100 00		
4137,	300 00		
4284,	50 00		
4285,	100 00		
4294,	20 00		
4304,	50 00		
4392,	300 00		
4395,	25 00		
4422,	1,000 00		
Miller Estate,	1,833 07		
			$3,838 07
Pennsylvania—			
3952,	$ 300 00		
3962,	100 00		
3972,	190 00		
4175,	950 00		
4234,	1,000 00		
4280,	100 00		
4288,	50 00		
4350,	500 00		
4397,	100 00		
4435,	500 00		
			$3,790 00
Illinois—			
4024,	$ 100 00		
4383,	100 00		
4419,	250 00		
4436,	450 00		
			$ 900 00

Arizona—		
3948,	$ 500 00	
		$ 500 00
Maryland—		
4293,	$ 250 00	
		$ 250 00
Kansas—		
4386,	$ 125 00	
4396,	50 00	
		$ 175 00
West Virginia—		
4049,	$ 100 00	
		$ 100 00
California—		
4327,	$ 50 00	
		$ 50 00

Total donated to World-Wide endowment for year,		$ 54,134 93
Balance on hand at the beginning of the year,		460,643 23
Total World-Wide endowment,		$514,778 16
Annuity Mission Fund—		
Receipt No. 4394, Iowa,	$ 500 00	
Balance from last year,	1,000 00	
Total in the fund,		$ 1,500 00
India endowment, previously reported,		$ 2,050 00
Gish Estate—		
Previously reported,	$ 56,320 88	
Paid in during the year,	13 24	
Total now in the fund,		$ 56,334 12
Total endowment,		$574,662 28

20. Endowment by States.

Illinois,	$166,427 35	
Pennsylvania,	73,571 36	
Ohio,	72,865 52	
Indiana,	67,746 87	
Iowa,	55,970 00	
California,	46,236 58	
Nebraska,	28,960 00	
Maryland,	17,879 53	
Kansas,	16,544 16	
Virginia,	14,654 50	
Missouri,	7,293 00	
Michigan,	1,120 00	
Oregon,	1,000 00	
Arizona,	500 00	
West Virginia,	288 00	
Oklahoma,	45 00	
Idaho,	30 00	
District of Columbia,	22 50	
North Dakota,	20 00	
Alabama,	7 50	
Unclassified,	1,430 41	
India endowment,	2,050 00	
Total,		$574,662 28

21. Gospel Messenger Endowment.

Previously reported,	$ 1,875 00	
Kansas, Receipt No. 4021,	25 00	
Iowa, Receipt No. 4159,	25 00	
Pennsylvania, Receipt No. 4341,	25 00	
Illinois, Receipt No. 4438,	25 00	
Total,		$ 1,975 00

22. Assets.

Cash on hand,	$ 11,158 69	
Bills receivable, secured by mortgages,	454,651 00	
Brethren Publishing House,	130,000 00	
Brethren Publishing House, bills receivable,	23,599 23	
Due from Brethren Publishing House,	12,500 00	
Church extension, bills receivable,	8,397 48	
Real Estate,	22,389 30	
Total assets, March 31, 1910,		$662 695 70
Total assets, March 31, 1909,		619,741 18
Increase,		$ 42,954 52

Statement of Ledger.

Cash,	$ 11,158 69	
WORLD-WIDE FUND.		
Fund,		$ 28,386 03
Mission study,	$ 132 09	
Sundries,	482 25	
(Cash $27,771 69.)		
CHURCH EXTENSION.		
Church extension fund,		$ 10,912 88
Church extension bills receivable,	$ 8,397 48	
(Cash $2,515 40.)		
INDIA FUND.		
India hospital,		$ 2,047 93
Orphanage,		830 45
Native village,		11 00
Widows' home,		48 00
(Cash $2,937 38.)		
SPECIAL MISSIONS.		
Africa,		$ 64 50
Japan,		75 80
Philippines,		81 40
Porto Rico,		229 37
South America,		49 44
Jerusalem,		5 00
New England,		155 00
South native white,		23 23
Australia,		16 00
Cuba mission,		221 13
(Cash $920 87.)		
MISCELLANEOUS FUNDS.		
Colored industrial,		$ 397 75
Gish Testament Fund,		504 27
Ministerial and Missionary relief fund,		7,173 21
Gish Publishing fund,		662 56
(Cash $8,737 79.)		
SPECIAL SUPPORT FUNDS.		
California Sunday school,		$ 141 51
Nebraska,	$ 3 81	
Mt. Morris College Missionary Society,	125 00	
Second Virginia,		81 43
Waynesboro congregation,	$ 0 15	
Huntingdon Young People's Missionary Temperance Society,	149 92	
Northern Indiana Sunday school,		$ 464 00

North Dakota, China,		$ 837 58
Pipe Creek congregation,		300 00
Quemahoning congregation,		250 00

(Cash $1,795 64.)

INTEREST BEARING FUNDS.

Denmark poor fund,		$ 2,700 35
Gospel Messenger endowment,		1,975 00
India endowment,		2,050 00
Missionary endowment,		1,500 00
Brethren Publishing House,	$ 12,500 00	
Brethren Publishing House investment,	130,000 00	
Brethren Publishing House reserve,		$ 30,000 00
Brethren Publishing House, bills receivable,	23,599 23	
Endowment bills receivable,	454,651 00	
World-Wide endowment,		514,778 16
Real estate,	22,389 30	
Minnesota farm,		281 82
Gish estate,		56,334 12

(Cash overdrawn, $33,520 08.)

STATEMENT OF CASH.

World-Wide,	$ 27,771 69	
Church extension,	2,515 40	
India funds,	2,937 38	
Special missions,	920 87	
Miscellaneous funds,	8,737 79	
Special support funds,	1,795 64	
Interest bearing, overdrawn,		$ 33,520 08
Cash on hand,		11,158 69
	$ 44,678 77	$ 44,678 77

BRETHREN PUBLISHING HOUSE.

Even tho in some business circles the cry of "hard times" was heard the business of the House, even in the manufacturing department, has kept up well and the year has been an encouraging one. It closed showing the following resources and liabilities, based on a most careful and conservative inventory of the entire concern:

Resources—

Cash on hand,	$ 1,912.58
Office fixtures,	1,944.04
Machinery,	68,801.40
Old Ledger, 1906,	20.49
Old Ledger, 1908,	143.54
Accounts receivable,	14,652.36
Expense,	93.00
Merchandise,	12,146.20
Gospel Messenger, stock on hand,	160.90
Quarterlies,	64.00
Job,	19,133.96
Bookstore,	2,696.75
Gish Publishing Fund,	1,365.84
Total,	$137,190.96

Liabilities—

Old Leder account, 1907,	$ 43.10
Gospel Messener, unexpired subscriptions,	18,786.65
Inglenook, unexpired subscriptions,	1,768.47
Our Young People, unexpired subscriptions,	1,827.97
Sunday-school papers, unexpired subscriptions,	1,696.62
Quarterlies,	10.98
Teachers' Monthly,	1,041.38
Gospel Messenger Poor fund,	257.48
Capital stock,	111,758.31
Total,	$137,190.96

While the increase in circulation on some of the periodicals has not been so much, on others it was very good and on all there was an increase. This increased support is appreciated.

The Board is pleased to know and to report that those directly in charge of the development of the various phases of the publication work, the manager with his assistants, and the editors are using their energies to develop a most effectual work for the Master thru the medium of the press.

GISH PUBLISHING FUND.

Through Brother and Sister James R. Gish this Fund was founded. The following statistics in a small measure outline the scope of its usefulness. The influence exerted by these books on the ministry of our church and in turn to the laity cannot be told. The whole church must thank our dear brother and sister for their liberality.

The following rules govern the fund:

Section 1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

Section 2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish; estimated value, $50,000; with any other funds that may hereafter be added to it.

Section 3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

Section 4. **Supervision.**—The General Mission Board shall appoint a committee of three, so arranged in term of office that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

Section 5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries: but should it not be needed in said fund, then it shall be given to the World-wide Mission Fund.

Section 6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

Section 7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

DISTRIBUTION OF BOOKS.

	Previously reported	Sent out dur. 1909	Total distribution to date
Alone With God,	1,648	93	1,741
Bible Dictionary,	1,458	111	1,569
Bible Manners and Customs,	1,551	98	1,649
Bible Readings and Bible Studies,		452	452
Bible Atlas,	965	80	1,045
Book of Books,	1,897	95	1,992
Bound Tracts,	2,499		2,499
Brethren Defended,	997	92	1,089
*Bulwarks of Faith,	703		703
Cruden's Concordance,	1,327	116	1,443
*Divinity of Christ,	3,000		3,000
Eternal Verities,	2,195	72	2,267
How to Master the English Bible,	917	144	1,061
History of the Brethren,	857	104	961
*Kline, Life of John,	1,145		1,145
Edersheim's Life of Christ, 2 Vol.,	1,169	100	1,769
Lord's Supper,	2,876	124	3,000
Modern Secret Societies,	2,030	112	2,142
Problems of Pulpit and Platform,	742	176	918
*Resurrection of Christ,	1,000		1,000
Seven Churches of Asia,	892	76	968
Sick, Dying and Dead,	951	208	1,159
*Square Talk about Inspiration of Bible,	2,485		2,485
*Sunday School Commentary,	8,937		8,937
Schaff's Hist. of Christian Church, Vol. I,		442	442
Schaff's Hist. of Christian Church, Vol II,		152	152
Teacher Training with Master Teacher,	827	143	970

The Twelve Apostles,	1,123	134	1,257
*Topical Bible,	664	24	688
Topical Text Book,	1,330	132	1,462
Trine Immersion,	2,206	95	2,301
Universalism,	844	120	964
Young Preacher,	1,286	127	1,413
Totals,	51,021	3,622	54,643

*No longer distributed by the fund.

ADMINISTRATION OF THE FUND.

To some, at least, as this fund grows in usefulness a short history as set forth in the following table, will be of interest:

Year ending March 31.	Amount expended in books.	Amount passed to Min. and Miss. Relief Fund.	Committee's Expenses.	Members of Committee.
1899	$ 400 00	.....	.....	L. T. Holsinger A. H. Puterbaugh J. H. Moore
1890	1,544 83	$ 500 00	$ 9 40	"
1901	3,407 34	.....	50 00	"
1902	1,987 11	1,241 27	16 95	"
1903	4,145 19	981 49	14 00	L. T. Holsinger J. E. Miller J. H. Moore
1904	2,572 32	827 55	8 95	"
1905	2,354 63	512 80	3 42	L. T. Holsinger J. E. Miller J. W. Wayland
1906	1,702 39	772 91	45 43	Grant Mahan 1909 J. E. Miller 1910 J. W. Wayland 1908
1907	2,667 72	530 33	49 55	"
1908	3,459 75	681 91	.....	"
1909	829 79	472 42	.....	J. W. Wayland 1908 J. E. Miller 1910 J. H. B. Williams 1912
1910	2,489 24	456 85	8 60	J. E. Miller 1910 J. H. B. Williams 1912 I. B. Trout 1913
Total	$27,560 31	$6,977 53	$206 85	

The terms of the fund provide that twenty per cent of each year's income be passed to the Ministerial and Missionary Relief Fund. During the year just closed three books have been placed on the list for ministers,—Vols. I and II of Schaff's History of the Christian Church and Rosenberger's Bible Readings and Bible Studies. All of these books are of unusual merit and without doubt will prove of much use to our ministry. Schaff's History perhaps is without equal in the sphere it occupies. The first book announced for the coming year is the Historical Annual Meeting Minutes, giving the full proceedings of the Annual Meeting as far back as it is possible to obtain them.

Any minister of the Church of the Brethren upon application to the Brethren Publishing House can secure a complete list of books sent out under this fund along with the terms. In some cases package and postage are charged the minister, in others he is expected to bear part of the expense of the books. The administration of the fund so far has cost but 1 cent for every $1.33 expended for books.

On April 1, 1910 the books on the list for distribution were as follows:

	Regular price	To ministers
Alone with God. By J. H. Garrison,	$ 75	$ 10
Bible Atlas. By J. L. Hurlbut,	2 75	60
Bible Dictionary. By Smith and Peloubet,	2 00	25

Bible Manners and Customs. By C. M. Mackie,	$1 00	$0 12
Bible Readings and Bible Studies. By I. J. Rosenberger,	35	10
Book of Books. By James M. Gray,	85	12
Brethren Defended. By R. H. Miller,	75	14
Cruden's Concordance,	1 00	30
Eternal Verities. By D. L. Miller,	1 25	19
How to Master the English Bible. By J. M. Gray,	50	08
History of the Brethren. By M. G. Brumbaugh,	2 00	48
Edersheim's Life and Times of Jesus the Messiah, Vol. 2,	2 00	69
Lord's Supper. By D. B. Gibson,	35	10
Modern Secret Societies. By Chas. A. Blanchard,	75	10
Problems of the Pulpit. By D. D. Culler,	75	12
Seven Churches of Asia. By D. L. Miller,	75	14
Sick, Dying and Dead. By J. G. Royer,	40	07
Schaff's History of the Christian Church, Vol. I,	4 00	88
Schaff's History of the Christian Church, Vol. II,	4 00	88
Teacher Training with the Master Teacher. By C. S. Beardslee,	55	09
The Twelve Apostles. By J. W. Wayland,	75	12
Topical Text Book. By R. A. Torrey,	30	12
Trine Immersion. By James Quinter,	90	15
Universalism Against Itself,	75	15
Young Preacher, The. By Theo L. Cuyler,	50	10

AUDITORS REPORT FOR 1909-1910.

We, the undersigned Committee appointed by Annual Meeting, to audit the books and accounts of the General Mission Board and Publishing House of the Church of the Brethren, beg to submit the following report:

We verified all the additions in the various account books and checked the posting to the ledgers and verified the results of the financial statements herewith submitted. We found the same to be correct.

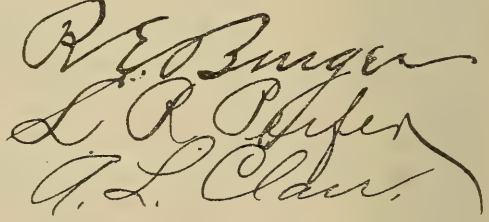
The few errors found in the report of the Missionary Visitor and Gospel Messenger were satisfactorily explained and corrected.

We found vouchers for all items expended, the number of vouchers issued and examined being nearly 15,000.

We examined the securities and found the amounts as herewith reported.

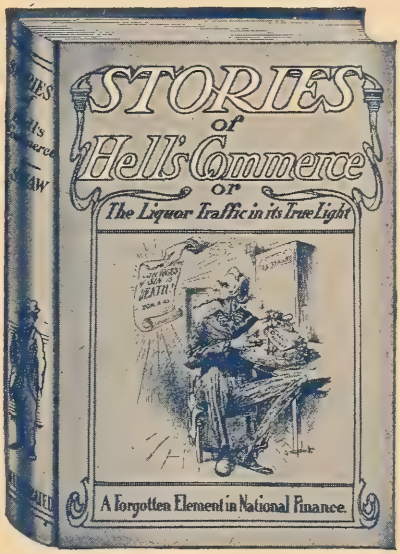
All records have been carefully made and explanations properly accounted for.

Dated this twenty-second day of April, A. D. 1910.



STORIES OF HELL'S COMMERCE

A few years ago it was not uncommon to hear a Sunday-school teacher say: "The pupils of my class are sick and tired of temperance. I dread to think about teaching the quarterly Temperance Lesson." But now all this is changed! We prepare for these special lessons with unusual zeal and enthusiasm. Often there is a bit of friendly rivalry among officers, teachers and pupils as to who shall be able to report the latest temperance news or present the strongest argument against the licensed saloon. This great nation of ours is engaged in a mighty Conflict. Battle after battle is being fought. Recruits are flocking to the Prohibition recruiting stations by hundreds and by thousands.



Temperance Ammunition, in the way of tracts, year books, rally songs and oratory, is being hurried to the front and victories are being won. "**STORIES OF HELL'S COMMERCE**" is one of the books that is furnishing valuable help to scores of teachers and officers in the Sunday school.

Elder J. W. Lear, Chairman of the General Temperance Committee, in speaking of this new book says:

"I find it full of very rich material on the subject of temperance. Its stories are pathetic, instructive and inspiring. The incidents uncover some of the conditions in our world that parents need to be acquainted with for the safety and well-being of their children. The poems and songs will be a source of profit in arranging for temperance programs for temperance Sundays and temperance rallies."

It is a book of 544 pages, besides numerous half-tones. More than sixty short stories, nearly 200 thrilling incidents, 20 pages of pointed paragraphs, more than 30 poems and 45 new temperance songs which may be sung to familiar tunes. A vivid portrayal of the evils of intemperance by men and women of international fame.

Bound in cloth, ... $1.50
Half morocco, ... 2.00

BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

NOTE. We still have considerable territory that has not been assigned to agents. If you are interested, ask for terms and territory quick.

Our General Catalog for 1910

is Free for the asking.

It c[illegible] description and prices of all our own publications and a large number [illegible]er books, Bibles, Text Cards, Floral Wall Mottoes, Art Pictures, Post C[illegible] Post Card Albums, Holiday Specialties and Church and Sunday-schoo[illegible]ies.

[illegible]s not a teacher or superintendent that should be without this catalog. [illegible] will find just the book and helps listed that you need in your work.

[illegible]l afford us pleasure to mail you this 128 page catalog if you will only w[illegible] it. If your friends would like one send in their names and addresses a[illegible]

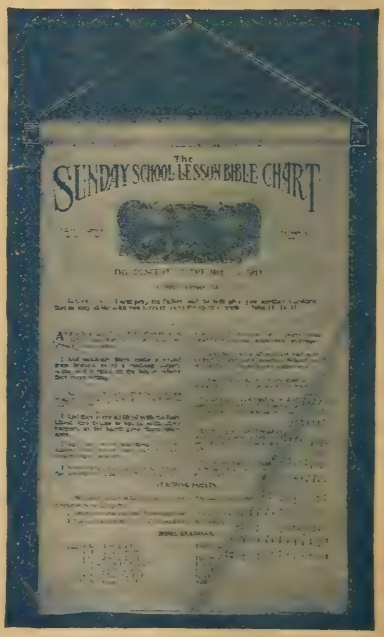
BRETHREN PUBLISHING HOUSE

Elgin, Illinois

Moherman, T S June 1910

Sunday School Lesson Bible Chart for 1910

The accompanying cut shows a reduced fac-simile of one page of our **1910 Sunday School Lesson Bible Chart.** Size, 13x20 inches, 60 pages. When hung on the wall the larger print can be read at a distance of 10 to 15 feet. The Golden Text, Memory Verses, and some of the headings are printed in **red**—the rest in **blue.** It contains all of the Sunday-School Lessons for 1910. Each page contains the full text of one of the lessons—The Golden Text, the Home Readings, Three Teaching Points, Subject and Scripture Reference. The Books of the Bible are arranged in groups, for memorizing. There are 4 pages of songs. Four songs to a page. One page for each quarter. Sixteen soul-stirring songs printed in regular song sheet size.



Read what some of the leading Sunday-School Workers of the United States say about the Sunday-School Bible Lesson Chart for 1910:

Marion Lawrence, General Secretary of the International Sunday School Association—"I have never seen anything of the kind that compared with it for helpfulness along the very lines where help is needed."

Dr. W. A. Duncan, Founder of the Home Department—"I know of nothing like it nor so good, and I heartily recommend it to all Home Department Students."

Dr. H. M. Hamil—"I think your Chart to be one of the most timely and helpful of all recent additions to Sunday School literature."

W. B. Jacobs, General Secretary of the Illinois Sunday School Association—"It is a practical, simple and useful help for Bible study to hang upon the walls of every home." (Mr. Jacobs just ordered 50 copies.)

REASONS WHY YOU SHOULD HAVE IT

1. It keeps the lesson before you the entire week. 2. The Teaching Points are suggestive and will start you to think about what the lesson is to teach you and others. 3. It is attractive to old and young, and gives you a decidedly favorable impression of the lesson. 4. If hung in the dining room it will lead you to talk about the lesson while you eat. 5. It will awaken a relish for further study.

The remainder of our supply will be closed out at half price, 25 CENTS.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

THE MISSIONARY VISITOR

Waiting for the Light

Mary C. Stoner

Are they waiting in the darkness
  For the coming of the Light?
Growing old, and weak and weary,
  Drawing near the grave's dark night?

When the falt'ring, feeble footsteps
  Linger by the silent tomb,
Does there come a voice of triumph
  From the deep'ning depth of gloom?

When the staff that now supports him
  Falls beside the lonely bed,
Is there hope, and life and blessing
  For the fallen, heathen dead?

Blessed Lord, send forth Thy workers,
  Let Thy children not delay;
Breathe, oh breathe Thy love, undying,
  Into sinful hearts today!

Yea, dear Lord, while souls are dying,
  Lost, for lack of love to Thee,
Consecrate us, fill and send us
  With Thy message full and free.

Take our hearts, O blessed Savior,
  Take our lives, our wills, our all,
Sweet shall be our humble service,
  Gladly we obey Thy call.

Ladoga, Ind.

Some lines called forth by cover picture of the May Visitor.

MISSIONARY SOCIETY
BRIDGEWATER COLLEGE
BRIDGEWATER, VA.

Vol. XII JULY, 1910 No. 7

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

THE BOARD.

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REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

BRETHREN GENERAL MISSION BOARD,
Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII July, 1910 Number 7

WORLD WIDE

Last year $2,300 was invested in one missionary and native helpers in Korea by a certain American Board. This missionary and native workers cared for forty churches and 5,600 Christians, kept 1,800 Christian boys in sixty-five day schools and sixty-three boys in high school. In all of these schools the Bible is taught every day. They baptized 529 and preached as best they could with their other duties to 30,000 still in heathen darkness. During the year the 5,600 native Christians gave over $6,000 for the support of the work.

A new tribe of possibly 3,000,000 souls in Portuguese West Africa is soon to have the Gospel presented to it. This tribe, Lunda, has no written language. Dr. John M. Springer and wife, the missionaries to them, will have for their first duty the learning of a language, and the next will be the translation of the Gospel into this language. And along with this will come the blessed opportunity to present the claims of a blessed Redeemer to this warlike people.

China is progressing. Sir Robert Hart recently said that "of his fifty years spent in China, during the first forty-five he felt as though he was in a close room with every door and window tightly shut, but the last five made him feel as one occupying a room with every window and door open, and the breezes sweeping through from every quarter of heaven."

A Korean Christian leader says: "If in each of the 20,000 towns and villages in which as yet there is no church there was a trained Christian leader, either American or Korean, he could build a church in each of these towns in six months."

Evidently the Chinese Government is very much in earnest to stop the production and use of opium. This fact no doubt was made quite realistic to some farmers in China as the following letter from Miss Horning in China will show: "The anti-opium movement is very strong here now. The price is so high that the poor can't get it and the using is almost prohibited, while the planting is strictly prohibited in this province. Some farmers nearby insisted on planting it, consequently the governor sent soldiers to the place and killed forty of the farmers for disobeying. Terrible! but I doubt if any more will disobey." Of course this is in China. But this is China's way of enforcing law. While it is cruel beyond measure, yet it shows that they are in earnest in their endeavors to stamp out the cruel habit. We of course will condemn such ruthless slaughter, but for years and years we have allowed and are still allowing, under a higher civilization, an evil that daily destroys more lives than did this governor. If this man is so interested for the morals of his people, how much more should we be for their souls.

For the first time in the 175 years of history of Moravian mission work the

Church has lost a member of its Mission Board at sea. Rev. Ernst Reichel embarked from Amsterdam on Jan. 21 for Surinam, South America, to visit the extensive mission work in that country. The ship has never been heard of since. Rev. Reichel was one of the most distinguished clergymen of the German province of the Moravian Church.

During the war the American Bible Society sent 20,000 volumes to Johnson's army before the fall of Vicksburg, 25,000 to the Southern Baptist Sunday-school Board, Greenville, S. C., 50,000 for Bragg's army, 100,000 for the North Carolina soldiers and people, 50,000 to our Trans-Mississippi armies, and many other thousands to private persons and institutions, and, in short, no application properly endorsed was refused by the American Bible Society, a fact that rendered easy the resumption of our mutual relations when the strife was over.—*Bible Society Record.*

There are said to be forty-five Christians today in the Turkish Parliament. This says much for young Turkey.

During my early years in India I spent several months in a village where we gained only thirteen converts. I returned there two years later and found eight hundred converts. No missionary had been in that village since I left. Who did the work of evangelization? Every Christian became a witness for Christ. This is the way the world was won in the first century; it is the way the world is to be won today.—*Bishop J. M. Thoburn.*

It is encouraging to note that the Chinese Government has reconsidered her decision to suppress the growing and use of opium within ten years by an annual proportionate reduction and has issued orders for its immediate prohibition.

The Columbia Boys' School and Orphanage at Muzaffarpur, Bengal Conference, is the only school offering Christian education to boys in a territory containing over 11,000,000 Hindu and Mohammedan people.

The number of Jews in Jaffa, Palestine, has increased in the last twenty years from 4,000 to 20,000.

The Persian Government is taking steps towards discouraging the vice of opium smoking. Its use is sadly prevalent. In Kerman there is said to be three-fourths of the population addicted to the habit, and that women as much as men indulge in it.

It is estimated on good authority that there are 2,000 or more Finns in the Columbia River Valley and in Portland, Oregon.

"Green forever be the groves
And bright the flowery sod,
Where first the child's glad spirit loves
Its country and its God."

According to the census of 1900 there were seventy-two cities in the United States with a colored population of more than 5,000 each. Baltimore, Md., alone has a population of 92,000 colored people.

The Methodist Church states that seventy per cent of the churches in that denomination were organized first as Sunday schools and further that eighty-five per cent of the additions to the church come from the Sunday schools.

From the South Sea Islands a missionary writes to the *Chronicle,* of London, about his trip to that far away field: "After we left Sydney we made for the Cook Islands, where we spent three weeks. At Mitiaro I was taken to see a

place where ninety years ago two hundred men and women were eaten at one time. That was the last great cannibal feast on the island, for soon after the Gospel was taken there. It is almost impossible to realize that so recently the people were cannibal. Now they crowd into their churches at every service, and although they have not yet reached a very high level, yet the Gospel of Christ has done wonders. If some people at home tell you that the old-fashioned Gospel cannot save, you can tell them how much it has already done."

There are signs in Madagascar now that point toward much more freedom for the missionaries. Under the administration of a new Governor many of the churches which were closed by his predecessor have been again opened. This has caused great rejoicing among the native Christians, who were much depressed because of the persecution they endured.

Two Laos Fathers have sent their daughters off to an advanced school in Bangkok at an expense of $80 per year. Forty years ago it was a disgrace for a Laos girl to learn to read.

The Zulus have a custom like that of the ancient Hebrews, in naming a child, of giving a name that will mark the time, or place, or some incident that occurred when the child was born. Recently at Durban, Natal, a child was brought for registry on a day when a strike had interrupted traffic on the railroad. The child was given the name of Umhlabelungubevinbelaisitimela, meaning "When the-white-man-stopped-the-train." We wonder what the boy was called for short.—*Missionary Herald.*

It is not so easy for the Chinese girls to give up their fashion of foot-binding. In one of the mission schools in China it is said that some of the girls who come into the school and have had their feet unbound bind them up again after they go to bed at night and put on their stockings so that no one will know it. However, the teacher does not fail to go round on a tour of inspection.

A Familiar Scene on the Conference Grounds.

SOME REFLECTIONS FROM THE MIRROR

W. L. Eikenberry

I HAVE been having another look in the Mirror. Its reflection has not been very pleasing. There are too many questions in it.

I have chosen to look at the reflection of the summary by Districts in the three Mirrors. (December, 1909, p. 383; April, 1910, p. 119; June, 1910, p. 185.) The summary by congregations is very interesting and important but too complicated to be reviewed briefly.

These are some of the questions that I saw in the Mirror:

1. *Has our missionary growth ceased?* In a former number of the VISITOR (March, 1910, p. 85) the writer had the pleasure of showing that the great decrease in contributions to ordinary funds for 1908-09 was due to our effort to raise the Bicentennial Fund and did not of necessity indicate a permanent falling off. It was there shown that at the rate of increase we should expect about $47,000 in contributions for 1909-10. The figures are now in. The secretary informs us that the *contributions* for the past year are but $40,169.80. We have fallen behind the amount which might have been reasonably expected by approximately $7,000 and are scarcely ahead of the figures for 1906 ($39,080.07). Have we been growing during the past four years or not?

2. *Is this our estimate of the need?* Careful inspection of the Mirror shows that most of the Districts gave to the Bicentennial Fund a per capita of something in the neighborhood of fifty cents. Just one half of the Districts gave no more than *sixty cents* per capita, and by all odds the larger amount of money came from Districts whose contribution ranged about fifty cents.

In like manner eighteen of the forty Districts contributed to their own District work less than forty cents; also twenty Districts contributed less than forty cents per capita to the funds of the General Board for 1909-10. Adding the latter two together it appears that one-half of the Districts, including many of the wealthy and populous ones, estimated the needs of the Lord's work, outside of their own congregations, at less than *eighty cents.* Is our faith as small as shown by our works? (Jas. 2: 18.)

3. *Does heavy District expenditure decrease the contribution to the General Fund?* One is fain to hope that the facts may show that those Districts which give so little for the general work of the Board may be expending large amounts for home work. In order to investigate this let us arrange the Districts in groups, the first group including those twelve which gave the most, the second, the twelve that stand next, and the remaining sixteen in the third group. Let us also arrange the reports on the three funds which have been analyzed in the Mirrors, in parallel columns.

Several things are at once evident. In the first place eight of those that were in the first twelve in the Bicentennial are in the same group in District expenditures and in contributions for the use of the Board; six of those appearing in the second twelve (marked with a star) are absent from this list only where their

Twelve Larger Contributions. (Per Capita.)

BICENTENNIAL		DISTRICT		GENERAL, 1910.	
($0.88—$2.30)		($0.75—$2.16)		($0.70—$1.31)	
1. S. California and Ariz.	$1.38	S. Californi and Ariz.,	$0.84	S. California & Ariz.,	$0.92
2. Middle Iowa,	2.30	Middle Iowa,	.87	Middle Iowa,	1.24
3. N. Iowa and Minnesota,	1.87	N. Iowa and Minnesota,	1.09	N. Iowa & Minnesota,	.75
4. N. Illinois and Wis.,	1.28	N. Illinois and Wisconsin,	1.26	N. Illinois and Wis.,	1.02
5. S. W. Kans., & S. Col.,	1.22	S. W. Kans. and S Colo.,	1.94	S. W. Kans. & S. Colo.,	1.31
6. Nebraska,	1.17	Nebraska,	1.53	Nebraska,	.70
7. Oreg. Wash. & Idaho,	.80	Oregon, Wash. and Idaho,	1.36	Oregon, Wash. and Idaho,	.74
8. Texas and Louisiana,	2.38	Texas and Louisiana,	1.07	Texas and Louisana,	1.21
9. N. E. Kansas,	.88	N. California,	2.16	N. California,	.62
10. S. Iowa,	1.48	S. Iowa,	1.03	N. W. Ohio,	.72
11. N. Dak. and Can.,	1.33	S. Illinois,	.81	N. Dak and Canada,	1.25
12. N. Missouri,	1.18	Oklahoma,	.75	N. Missouri,	.74

Second Twelve Contributors, Medium Amount.

($0.49—$0.84)		($0.36—$0.70)		($0.35—$0.61)	
13. *S. Illinois,	$0.71	S. Indiana,	$0.36	*S. Illinois,	$0.43
14. N. Indiana,	.67	M. Indiana,	.34	N. Indiana,	.45
15. *N. California,	.79	N. E. Kansas,	.49	N. E. Kansas,	.54
16. 1st W. Virginia,	.49	S. E. Kansas,	.59	2nd Virginia,	.37
17. W. Pennsylvania,	.49	N. W. Kansas,	.70	N. W. Kansas,	.37
18. Mid. Missouri,	.66	Mid. Missouri,	.70	Mid. Missouri,	.50
19. *N. W. Ohio,	.84	*N. W. Ohio,	.41	*S. Iowa,	.61
20. N. E. Ohio,	.61	Michigan,	.65	N. E. Ohio,	.49
21. E. Pennsylvania,	.58	*N. Missouri,	.49	E. Pennsylvania,	.35
22. S. Pennsylvania,	.55	*N. Dak. and Canada,	.66	S. Pennsylvania,	.35
23. E. Maryland,	.84	Arkansas,	.40	E. Maryland,	.42
24. 1st Virginia,	.62	S. Ohio,	.68	Oklahoma,	.51

*These districts are found in the first twelve when missing from this list.

Those Contributing Smallest Amounts Per Capita.

($0.00—$0.47)		($0.00—$0.29)		($0.00—$0.34)	
25. Mid. Maryland,	$0.37	Mid. Maryland,	$0.09	Mid. Maryland,	$0.29
26. W. Maryland,	.09	W. Maryland,	.00	W. Maryland,	.09
27. S. Missouri,	.15	S. Missouri,	.17	S. Missouri,	.13
28. N. & S. Carolina,	.18	N. and S Carolina,	.21	N. and S. Carolina,	.06
29. Mid. Pennsylvania,	.47	Mid. Pennsylvania,	.17	Mid. Pennsylvania,	.25
30. Tenn. and Alabama,	.23	Tenn. and Alabama,	.10	Tenn. and Alabama,	.14
31. 2nd Virginia,	.33	2nd Virginia,	25	S. E. Kansas,	.34
32. 2nd W. Virginia,	.24	2nd W. Virginia,	.04	2nd W. Virginia,	.08
33. Arkansas,	.15	E. Pennsylvania,	.12	Arkansas,	.14
34. S. Indiana,	.39	N. Indiana,	.22	S. Indiana,	.29
35. M. Indiana,	.47	E. Maryland,	.19	M. Indiana,	.34
36. S. E. Kansas,	.24	1st Virginia,	.15	1st Virginia,	.26
37. N. W. Kans. & N. Colo.,	.47	1st W. Virginia,	.21	1st W. Virginia,	.16
38. Michigan,	44	S. Pennsylvania,	.06	Michigan,	.32
39. S. Ohio,	.39	N. E. Ohio,	29	S. Ohio,	.28
40. Oklahoma,	.37	W. Pennsylvania,	.21	W. Pennsylvania,	.27

names appear among the first twelve; and seven are found only in the third list. In other words, twenty-one of the Districts retain the same relative positions whether the contributions are for special, local, or general purposes; and among the other eighteen there are no glaring exceptions to this rule. The individual, congregation, or District, that is liberal to one cause will be liberal to other causes.

4. *Why is mission-giving geographical?* It will be noted that of the eight foremost Districts all are western and all but one west of the Mississippi River. In the second section the Middle West predominates. Why should geographical location affect us thus?

5. *Do wealth and giving correspond?* There is no way by which we could ascertain the respective wealth of the Districts even if we so desired. It is painfully evident, however, that the pioneer Districts of the frontier, which give so very liberally, are not the great repositories of wealth. *We are not giving "as the Lord has blessed" us.*

6. *Are we doing what we can?* Is the church making a sacrifice to give eighty cents per year per member? Our people are not wealthy as the world counts wealth, but neither are they in poverty. I have never known a member of the church, excepting children and aged dependents, who could not do many times that. A dollar is not a sum that looks

large to us when any other purpose is concerned.

Some Districts have tried larger amounts. Three, Northern Illinois, Southwestern Kansas, and Texas and Louisiana, have each given more than a dollar per capita to *each* of the funds reported. Six congregations gave to one or the other of these funds more than five dollars per capita as follows: Walton, Kans., $10.86; Williston, N. Dak., $7.39; Chico, Cal., $6.79; Prairie City, Iowa, $6.18; Pomona, Cal., $5.72; West Branch, Ill., $5.01. We have not heard that there has been suffering for this world's goods among them. Quite to the contrary, it is observed that among the lists of twelve congregations giving most liberally as given in the Mirror, five names appear a second time, undiscouraged by their first experience. If some can give ten dollars, the rest of us can do better than eighty cents.

7. *We do not expect enough.* We get little because we expect little. People give liberally when they are aroused by the need, when their hearts are touched, when their innermost souls are stirred. You cannot stir men's souls by an appeal for a dime, or for fifty cents, or for eighty cents, or even for a whole dollar: the object must be made to appear worth while. Instead of asking for a dollar a year we ought to ask for a dollar a month. Could we do it? There are a few to whom it would be a real sacrifice but they are not the ones who object; most of them would find the means. If we have a hundred thousand members we ought to raise a million instead of failing on a hundred thousand. We must expect great things. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it" (Malachi, 3:10).

8. *Are we getting results from the growth of mission sentiment?* That there has been a remarkable change of sentiment among us, from open opposition to enthusiastic interest, is beyond discussion. The rapidity of this change is one of the surprises of present-day church history. The past quarter century has been a time of planting and watering. Is it not time now that the plant which has been so well cultivated and which has grown so well, should *bear fruit abundantly?*

University of Chicago.

HOW IT IS DONE

The Pastor

IN May VISITOR, p. 173, is given a brief statement of the offerings of a city church of about forty members, $757. May I suggest that to that list be added some $200 more that was given in private ways (that I know of, and maybe considerably more).

Our members are not wealthy, but are business men and do the Lord's work in a business way, too. Some of them are tithing and that is part of the liberality manifest. Our plan is something on this order:

1. All church expenses (janitor, heat, light, insurance, love feast, and Sunday-school supplies) are paid by an assessment of 25c a member per month. That raises about $120 a year. Sunday-school supplies are paid for the year in advance.

2. Sunday-school offerings go to the support of a native worker in India, the balance to some other mission work as may be decided. The offerings average about $3 per Sunday with an average attendance of about fifty pupils.

3. Birthday offerings are asked for each Sunday—a penny for each year of age by each one as their birthdays come. This brings about $10 per year.

4. During the first quarter our solicitor privately collects our District mission dues,—$1.30 for each member, or about $50 a year from our church.

5. *Easter Sunday* is given up to Sunday-school program, followed by our offering for *World-Wide Missions*—always expected, announced, collected and sent in in time for the Annual Meeting offering.

6. Sometimes on July 4 a special program and offering—at least by early fall a special offering for some needy church or organization.

7. Thanksgiving Day is time for another special offering, to be sent to some agreed work.

8. Christmas is time for a program and another special offering for some good cause.

You will notice that we expect at least one special offering each quarter. Further while all pay equally in supporting local church dues, the amount is so small (25c a month) that every member ought to pay at least that much where he gets the immediate benefit therefrom. Then the opportunities at special offerings give those of larger means an opportunity to give as the Lord has prospered them.

A further secret is the fact that the MISSIONARY VISITOR has for several years gone into every home connected with either the Sunday school or church.

GETTING LOCATED

F. H. Crumpacker

It has been the aim of the Brethren Mission in China to find a territory that will admit of expansion and yet not overlap other territory held by other mission societies. This we think we have now, and have room for at least TWENTY workers at once. Would you like to be one of the TWENTY?

Ping Ting Chou is the station we are now opening. Property is procured and we have come and are repairing the house and getting acquainted with the people.

Getting into a new place is not an easy task in China. But by the help of Chinese who are anxious for their people to hear the Gospel we are at last here. We have been visiting this place for several weeks, trying to get a place, and can thank a kind heavenly Father that we are now here. It is the prayer of the writer that he may enjoy many years in and about this place, telling the story of a crucified and risen Christ.

Will the readers of the VISITOR join us in a prayer of praise to our good Father for past blessing and a prayer of supplication for future guidance?

Ping Ting Chou, Shansi, China.

The consequences of conduct do not die with the doers.—Alexander Maclaren.

ELDER I. D. PARKER

By the Editor

Again the VISITOR is called upon to chronicle the death and review the life of another of the church's active workers in educational and missionary lines, this time it being our late departed Elder I. D. Parker, of Goshen, Ind.

Born on a farm near Loudonville, Ohio, on January 22, 1847, Brother Parker as a boy enjoyed those sturdy conditions that do much to make men of usefulness. Though his opportunities were meagre along lines his heart yearned most after,—the acquiring of a good education—he made such use of the opportunities at his command as to enable him to do considerable schoolwork. In his earlier manhood he identified himself with those first, seemingly fruitless, efforts to establish Christian schools when the church gave such projects no encouragement. His heart was always open to the appeals of our schools in time of need. Later in life he rendered as a solicitor of funds, invaluable assistance to Manchester College and later to Union Bridge Collegiate Institute.

Elder I. D. Parker.

At sixteen he gave his heart to the Lord and was active in church and Sunday-school work. An twenty-six he accepted the ministry and five years later was, at the hands of our sainted James Quinter, ordained to the bishopric. Ashland congregation, Ohio, enjoyed by far the larger share of his labors when he was at his best. In the later part of his life he lived and labored at Elkhart and North Manchester, Ind., and at the time of his death had his home in Goshen, Ind.

But his efforts were not confined to the individual congregations. He was in his prime one of our ablest evangelists and many over the Brotherhood look to him as their spiritual father. Aside from the times he served as an officer of the district meeting where he resided he served on Standing Committee in our General Conferences and one or more times as an officer of the Conference. He was often chosen to serve on committees to churches, and there showed his tactfulness, Christian forbearance and yet loyalty to the principles of the church.

Few were better fitted as a solicitor than he. In this capacity many will remember him. His ability to present the cause for which he labored was so clear and convincing that many responded to his appeals. For over ten years he was a traveling secretary for the General Mission Board, and none, unless it should be Daniel Vaniman, exceeded him in amount turned into the Board. While

for the last few years he had not been active for the Board, yet he never ceased to labor for others. He was largely instrumental in having some of our schools placed under district supervision, and constantly was he alert for the advancement of the kingdom everywhere.

Dec. 25, 1873, he and Sister Jemima Moherman were united in marriage. They walked together through all these years, labored, prayed and wept, and she alone is left to miss her companion as only an affectionate wife realizes, and to carry out the purposes and plans of her husband as talked over when he was living.

Brother Parker was one of the hopeful class of men. Others would have given up when he still pressed forward hopefully. Friends warned him of the onslaught of disease in his body, but with a smile he would say, "I am feeling better than I did." Thus it was that few were prepared for the change when it did come.

Several weeks before his death he and his wife went to the old home in Ohio to spend a few weeks. Thursday morning he had a severe chill; better in the afternoon and they went to town. Friday morning intense pain in the region of his chest, and all attending physicians could do did not give much relief. Saturday, May 21, 1910, near noon, having fallen into a deep sleep during the forenoon, he quietly passed away and was no more.

Loving friends laid the remains to rest in the churchyard where so often he had comforted others in the hour of sorrow, where he had preached oftener than at any other place, and the life once so useful is today held in precious memory by the many dear ones who miss him.

A THOUGHT ALONG THE WAY

D. J. Lichty

FOR us this is Sunday in Naples. It is the third Lord's Day that we have not been permitted to worship with any of our dear brethren. But we have not forgotten them, and along with our private devotions of the day we take the opportunity of expressing our appreciation of all the love and kindness they have shown us throughout our year's sojourn in America.

Of course a good share of our time was rightfully claimed by our dear parents, relatives and friends. To us they were a great joy and our sojourn with them afforded the best opportunity and conditions for regaining much needed health and strength.

We were invited to visit churches from ocean to ocean and from north to south, but our ambitions were limited by time and distance to the extent that we were able to be of service to a comparatively few congregations in nine different States east of the Mississippi River. But to have gotten over even so limited a territory was not only a pleasure, but also highly instructive and full of rich, spiritual experiences. We think we know the Brotherhood as we never knew it before. We saw it at work in Annual Conference, in the committee room, in its Sunday-school and general church work, in six of her colleges, and lastly in the homes and lives of the individual members.

But it is not for us here to give our detailed impression of what we learned and witnessed. Let us record only this single observation that while there are

successes, failures and problems, peculiar to the church and her institutions as a whole, we noticed that wherein one congregation or institution was weak, another was strong; one's failure, another's success, while many of their problems varied in kind and degree.

It is good that we attain to a degree of succees, lest we become discouraged. We need sometimes to be humiliated by failure. Problems come, and need to come, to make us strong and virile. These in turn give rise to differences of opinion among brethren as to their solution, but need not, nor indeed ought to, be a source of contention and division. On the other hand it affords opportunity for the exercise of a greater virtue than a mere insistence that all the other brethren should bow to our own way of thinking, which too often is prejudiced by a limited experience, within a limited area, and by our individual and limited past training. We refer to that virtue, without which all our pretentions to humility and piety are a farce and our claim to Christian growth and activity a fraud;—the greatest of all virtues, Christian charity.

Away with the man who hopes for the day to come when everybody will think as he does, or dreams of the time when the Church will have no problems. A living Church will always have problems. One difficulty overcome, another will arise. But these problems should not be self-imposed, nor should they grow out of doubtful disputings of theology, but rather from life, activity and progress incident to the search for truth and progressive evangelism.

The Church of the Brethren at the present time has a number of grave problems to solve (attention is frequently called to them in print), and differences in which forbearance is needed, and a work to do which can be done only by a body united in the bonds of Christian love and one full of the Spirit of Christ. And this is ever our prayer, that God may bless our dear people and make them a blessing in the work to which they are called.

As we return to our work and people in India we want them to partake with us of the good things, we received in America. Through the kindness of the Waterloo churches we are able to introduce some modern farming machinery of the simpler kind for the benefit of our Christian people who are agriculturists.

Nor must we forget to mention the kind liberality of Mr. Wm. Galloway of the Galloway Manufacturing Company, Waterloo, Iowa, who presented us with a five horsepower gasoline engine which is to be used in running our irrigation pump at Vulli. Mr. Galloway is a young man at the head of a large and growing factory, and in the presentation of so generous a gift we are inclined to think that he has a heart as big as his factory.

In four days we hope to resume our voyage Indiaward, and we are scheduled to reach Bombay, June 6.

Naples, Italy, May 16.

A LOVING TRIBUTE

It is the unusual that rivets the attention of every one. Time passes and, with it, labor for good or ill. Only now and then, so rarely as once in the life time for only a few, is the total of life's labors of faithful service summed up in a token of esteem and given to the deserving one while he has length of days to enjoy it. Such, however, is the precious lot of our dearly beloved brother, Bishop D. L. Miller, of Mt. Morris, Ill.

At the recent Conference at Winona Lake, Ind., Brother Miller, through the promptings of "the infirmities of age," tendered his resignation as a member of the General Mission Board. His term had not expired, his heart is just as young as ever in the cause, and he would that he had twenty-five years more to give to this work. Resignation was not a new thing for him, either. He has made efforts before and was asked to continue. Simply his value brought about through years of experience has always prompted other Standing Committees to decline the acceptance of his resignations.

His has been an unusual service on the Board in many ways. He was one of the first elected twenty-six years ago. While the other members were on and off the Board, he has been on continuously. But one other of the original five remains to behold the growth of the work that they had the privilege of beginning. Brother Miller began as secretary and treasurer. Twenty years ago he resigned as secretary, ten years ago he resigned as treasurer, and ended his career as a member of the Board as its honored president. The Board's work was his highest ideal of labor and his first purpose. In the twenty-six years he never missed a meeting, save when in a foreign land. He traveled in the interests of missions on his own account. The extent of his knowledge through observation so wide, and native good judgment, made him easily a leader of the mission forces of the church. His move to place the publishing interests in the hands of the church, when as a private business yielding so good an income it would have prompted smaller souls to hold on, has proven thus far to be a great blessing and power to the church. The endowment, which has reached splendid proportions, is the child of his suggestion. On every hand has he fostered the development of the church until East and West, North and South, he is cherished as a "Father" in the church.

And why did the Standing Committee this year accept the resignation? Were they tired of his services? Did they consider him worn out? Could every ear of the church have heard the expressions of protest to accepting, could every eye have seen the flowing tears in the room as the subject was considered, they would know full well how reluctantly the entire subject was being considered. At last, and only out of consideration from a health standpoint, did the body most reluctantly move. But at once every heart was thinking of some method of expression that would convey in a small way what an entire Brotherhood would feel when the resignation would be made known. Hence, resolutions not of he ordinary sort were prepared to accompany the resignation.

It was Tuesday morning. Conference had been opened in the fullness of the Spirit. Reappointments were being approved. The vacancies on the General Mission Board came in their turn, and here the following resignation and accompanying resolutions were read, while the packed tabernacle sat in breathless silence to catch every word:

Winona Lake, Indiana, June 4, 1910.
To the Standing Committee of 1910.
Dear Brethren, Greeting:—

Twenty-six years ago, on the 18th of this month, the General Mission Board of the Church of the Brethren was duly organized. Two of the most prominent members of the Board at that time have gone to rest,—Daniel Vaniman and Enoch Eby. At the first meeting it was found that the sum of $8.49 was in the treasurer's hands and the first year of the Board's activities about $3,000 was raised and expended for mission work. Since then we have received and expended $822,000, nearly $70,000 the last year, 288 meetinghouses have been built, nearly one-fourth of the churchhouses in the Brotherhood; missions have been established from the Atlantic to the Pacific,—in Brooklyn, Baltimore, Washington, Pittsburg, Chicago, Denver, Portland, Los Angeles, and nearly a hundred smaller towns and cities, and in foreign fields in India, China, Asia Minor, Switzerland, France, Sweden, Denmark; and arrangements are completed to start a mission in the holy city of Jerusalem. The publishing interests of the church were secured by the Board for the Brotherhood and a net profit has resulted in the thirteen years the Church has owned it of nearly $190,000. I do not refer to the progress thus made to boast but to show what God hath wrought in these years through the weak instrumentalities of his people. For twenty-six years I have served the church as a member of the board. I am not tired now and I would like another quarter of a century of active life to put in the work so dear to me. But the infirmities of age are coming upon me, and because of this and not a lack of desire I hereby tender my resignation as a member of the General Mission Board of the Church of the Brethren.

Your fellow-worker for Christ and the Church. D. L. Miller.

The above resignation was reluctantly accepted and the following resolutions passed:

Whereas, on account of failing health Elder D. L. Miller offers to the Conference through the Standing Committee his resignation as a member of the General Mission Board, and

Whereas, we feel his services in the work of missions are so important and useful both to the Board and to the church through his many years of experience and travel in mission lands,

We offer the following resolutions:

1. Desiring to do nothing to lessen his days of usefulness for the church militant, or lay any unnecessary burden upon him because we need him as long as God may spare him to us, we can accept his resignation only on account of his failing health and do so most reluctantly.

2. We acknowledge with gratitude his incalculable service through these many years, having been a member of the Mission Board from its beginning, having traveled extensively with a purpose to know the need of the world and opportunities of the church both at home and abroad. Also having been in touch with the publishing interests for so many years and helping so largely in making the present large plant a success and the property of the church.

3. In view of the above facts and his great helpfulness to the Board and their urgent request for it, we recommend that he be made an advisory member of the General Mission Board during his lifetime.

4. We extend to him the gratitude of this Conference for these long years of wise counsel and loyal and untiring service and invoke the blessing of God upon the work to which he has contributed so much and that many years may be yet given him and his good wife enriched with the blessings of God.

There was no discussion, for there were too many tears and choked voices. "Are there any objections to the passing of this paper?" and the Moderator caught himself. "We will pass on this paper by a rising vote of all in the tabernacle" was the turn in affairs. The question was barely put until that audience arose in quick response,—not to show haste in accepting the resignation, no, no; but to express in tenderest and promptest manner possible the sentiments of the resolutions.

"A life advisory member." Couched in that term is the love, appreciation, recognition and suggestion of ability to be used and yet not to be taxed, the "freedom of serving" with the Board without feeling the obligation of service when that would mean too much to his strength.

The Board in its session that followed the close of the meeting, when reorganization was effected, elected Brother Miller as its president for the ensuing year.

A BIT OF CHINESE CUSTOM

F. H. Crumpacker

E are learning slowly some of those things that the Chinese nation has been holding on to for ages. History can scarcely find the beginnings of some of these ways of doing things.

A birthday is a very prominent feature of Chinese life. Be it remembered that only "boys" are entitled to these ceremonies, unless it be the Empress or some such prominent character.

When the boy baby is born there is a lot of demonstration and giving of presents by the friends. When he is a month old the monthly birthday is observed. The friends do not wait for an invitation to a feast, but send presents to the boy, which is a surety that they are to be among the invited guests to the birthday feast. This over there is not much thought of the son till he is getting to be about a year old. Then the friends begin to inquire as to when the birthday is to be. The day is made known and then the presents begin to come in by those who count on being at the feast. To be sure the people are careful that they belong to the proper class ere they send in the presents and expect to be at the feast. No one will rise above his class. He sets his standards, but seldom if ever is he overreaching his proper standing.

After this yearly birthday not much is thought till the child is ten, then these ceremonies are gone through with, but this time the child is a real member of the receiving company. He is made to come in and make the proper ceremonial bow to all the guests, at the same time stating that he is not worthy of their notice. He makes a lot of statements, that the father has taught him to make. These are all to praise the visitors and humble himself before them.

After this not much is thought of till he reaches at least 40. Some wait till they are 50. If at 40 the plan is made known this time by the man himself. He makes a feast and invites whom he will. This time presents are to be brought. The man in whose honor the day is kept must provide some kind of a theatrical. I imagine they would wish for some of the popular five-cent shows of the home land. These they have not, so they use the native theatrical, which is much like the cheapest kind of a theater at home. Several men are dressed to represent ancient Chinese characters. Then they go through all kinds of performance on a stage which has been erected somewhere in the courtyard of the home where the birthday is. These things are not very expensive, yet with the feast that must follow it becomes rather expensive for the Chinese, especially the middle and lower classes; so much so that often in these days these ceremonies are dispensed with and the part is played only by the man who has the birthday. He takes a bit of incense and burns it before the household god or the ancestral tablet, at the same time making several ceremonial bows before the burning incense, and thus the tablet or household god. This latter always accompanies the feast and other performances, but they are not necessary to these latter being observed. In fact all classes can and do try to afford the latter, but only those of some means have the full rounds.

(Concluded on Page 242.)

TEMPERANCE

MOTTO:--Purpose, Protection, Purity

Edited by Conference Temperance Committee and Published Quarterly by the Brethren Publishing House, Elgin, Ill.

BULLETIN NO. 2

EDITORIALS.

¶ Temperance Bulletin No. 1 brought to the Committee words of appreciation, and we are therefore minded to go on with our plans for the future. Sometimes we grow discouraged because we see so few visible results. In a great many places the church seems slow in catching fire and rallying to the assistance of the loyal army of workers who are trying to make it easier to do right. The consciousness of having started a good movement, awakened thought and inspired some action in the right direction is gratifying to the Committee, and at the same time fires our ambitions to attain greater heights.

¶ *A Double Problem.*—There are negative and positive laws governing every good work, and the temperance issue is no exception to the rule. If in our action against intemperance we are striving only to annihilate the saloon, we are performing only half of our duty, and altogether likely the easier half. Unless we can give men something to take the place of the saloon, and its society, as well as a new law of inspiration we have failed in our mission as a church. Paul said to the Ephesians: "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Let us do all we can to destroy alcoholism, but never be satisfied until the law of the Spirit of life in Christ Jesus takes the place of the law of drink and death.

¶ *Are We Consistent?*—Jesus said to the unbelieving and caviling Pharisees that "Wisdom is justified of her children." However, I am wondering if we can be numbered with the sons of Wisdom, when we vote with a party that is willing to license the manufacture and sale of alcoholic liquor for the sake of revenue; and thus open the floodgates of debauchery and death upon innocent women and children. When we vote let us be reasonably sure that our votes do not kill our prayers. Let us not allow our good to be evil spoken of.

¶ *Destroy the Gods.*—Some of the members object to the Church of the Brethren taking an active part in the abolition of the liquor traffic. They argue that the duty of the church is to convert men and women from sin by the preaching of the Word, rather than by the use of the ballot.

We do not assert that men can be converted by the use of the ballot. We do claim, however, that before a man can be saved he must have his affections changed. Therefore it is a wise thing to help destroy the idols of men's souls, that

they may see the vanity of their service. Josiah, the king, brake down the altars of Baal, cut down the groves and ground to powder the graven images that the people might worship the true God. Shall we not destroy the altars of Bacchus, and help remove the idols of men's hearts, that they may learn to worship the God of heaven?

¶ *A Comparison.*—In a barrel of beer there is 91 per cent of water, 4 per cent of alcohol, 1 per cent of drugs and chemicals and 4 per cent of food. In a barrel of flour there is 88 per cent of food and 12 per cent of water. The former costs $25 a barrel, the latter $6.50 a barrel. Yes, there is food in alcohol, but isn't a man foolish to make a slop-bucket of his stomach in order to get a little food, and at the same time have the little he gets poisoned with alcohol and drugs? In a 5 cent loaf of bread the eater will get more than 4 cents' worth of food, and in a 5 cent glass of beer the drinker will get one-fifth of a cent in food. He had better go to the bakery and buy a doughnut, then go to the well and get some water, and he would have as much food with one twenty-fifth of the cost, less the poison, less the appetite for strong drink.

¶ *What We Need.*—The Committee asked—and was granted by the Conference of last year—that each Sunday school contribute the offerings on each Temperance Sunday to the temperance fund; that each church have a temperance sermon annually, at which time an offering be given for this purpose. The Committee felt the need of this or they would not have asked for it. Some have been asking what we want with the money. In answer let me say we anticipated just what is true—that we would need a fund to make it possible for one member of the Committee to spend at least a good part of his time answering correspondence and organizing the work. Much work that came in and was urgent had to be neglected, because we were not prepared to take care of the situation.

Again we are desirous of literature for distribution. Spicy tracts and poems should be written, having the proper ring. We ought to have some good chorus songs, and hymns for temperance programs. We would like all these to be written by our own people. Why not? Why be borrowing and using second-hand material all the time? We have the brains and the spiritual ardor in our Fraternity. To be sure our best writers and thinkers are busy men and women, and it would not be right to ask them to do this needful task without some compensation.

Again, we would like to do some field work in behalf of the temperance movement, where most needed to awaken a deeper interest in the movement, and organize for aggressive work. However, until we have a better response from the different districts we cannot hope to do so.

The Committee, I am sure, have no desire to waste your hard-earned money. If you are willing to trust us, we shall faithfully endeavor to expend the same to the glory of our God, and the welfare of the race.

DELIVERANCE.

R. P. D. Bennett.

Under the Law with its tenfold lash,
  Learning—alas, how true!—
That the more I tried
The sooner I died,
While the Law cried:
  "You, you, you!"

Hopelessly still did the battle rage;
  "O wretched man!" my cry,
And deliverance I sought
By some penance bought,
While my soul cried:
  "I, I, I!"

Then came a day when my struggles ceased,
  And trembling in every limb
At the foot of the tree
Where One died for me
I sobbed out:
  "Him, Him, Him!"

Optional

J. W. Lear

Is it right that our government give to the saloon an optional existence? There are questions that in the very nature of the case make them proper for the option of the people. If the question of having a lighting system, a water system or a system of sewerage were the consideration, then of course a voice of the people would be the proper step to take. But pray tell why we should enact laws to give the people the privilege to say whether saloons should be allowed to operate in any city or village? I would like to know what benefit a saloon is to a community? Since when has the brewery become such a benefactor to our race that we should ask people to vote whether they want its benefits?

Why not give the people option on the thief, murderer, gambler, pickpocket, thug, assassin or the anarchist? O, you say, they would be an awful menace to the welfare of our country and a parasite on society! Well, we could regulate them with a high license and thus receive help in defraying the heavy expense of city improvement. We could also pass ordinaces to govern their work, and thus limit them so they would carry on an honorable and legitimate(?) business. But, you say, how can a clean thing come out of an unclean enterprise? Such a course as that would mean to jeopardize life and public happiness! Well, "birds of a feather flock together." And where the carcass is there the buzzards gather. The licensed saloon, and its father, the brewery, are cousins to this long list of Satanic executioners, and have long enough ago proven themselves to be public nuisances, and corruptionists of gigantic proportions.

Well, yes, the good people of this land are willing and anxious to get an option on this gory-headed, bloodthirsty fiend, if this is the best that can be done. But why doesn't Uncle Sam treat this pickpocket and murderer as he does the rest of the same class by passing prohibitive laws, instead of giving them an option on life? Oh, yes, I see, he does his work a little slower, and by a quasi-commercialism that does not seem so appalling on first sight. And then he is very generous. He is willing to pay large revenues into the government tills for the privilege of making his bait, and willing to help the city pay its expenses if allowed the privilege of disposing the stuff. Yes, last, but not least, he is willing to pile up the campaign fund to assist any political party to elect their candidates, if they will just nominate the men that will play into his hand in the legislative halls. *A very generous* fellow.

Stephen A. Douglas said that a State had a right to say whether slavery should be carried on within her borders. To this Abraham Lincoln replied that if slavery was right, then a State had a right to say, but if wrong then no State had a right to legalize, by statute, a moral wrong. So with the saloon, if it is wrong no amount of legislation, or high license, or local option, will make it a legitimate business. Why not license the grocer to sell 14 ounces for the pound? Why not license the dry goods merchant to sell 30 inches for the yard? Because they are not true standards. And they never could be made true by a license to sell in that way. The sale and manufacture of alcoholic liquors is wrong, and the only way to treat a wrong is to give it no quarter.

Recitations

THE SWORD OF GOD.

Horatius Bonar.

Sword of God, thy power we hail;
He who has thee cannot fail,
He who trusts thee must prevail,
Mighty sword.

For the warfare gird it on;
Not until the fight be won,
And the hot day's work is done,
Lay it by.

Weapon of the true and just,
Trust it strongly, warrior, trust;
Keep it free from earthly rust;
Win it must.

Strike for God, and let each blow
Tell on Satan's overthrow,
Be the ruin of a foe:
Strike for God.

THE MANLY MAN.

The world has room for the manly man, with the spirit of manly cheer;
The world delights in the man who smiles when his eyes keep back the tear;
It loves the man who, when things go wrong, can take his place and stand
With his face to the fight and his eyes to the light, and toil with a willing hand;
The manly man is the country's need, and the moment's need, forsooth,
With a heart that beats to the pulsing tread of the lilied leagues of truth;
The world is his and it waits for him, and it leaps to hear the ring
Of the blow he strikes and the wheels he turns and the hammers he dares to swing;
It likes the forward look in his face, the poise of his noble head,
And the onward lunge of his tireless will and the sweep of his dauntless tread!
Hurrah for the manly man who comes with sunlight on his face,
And the strength to do and the will to dare and the courage to find his place!
The world delights in the manly man, and the weak and evil flee,
When the manly man goes forth to hold his own on land or sea!

—American Israelite.

BUILD ME NO CRIMSON PAVEMENTS.

Henry Ostrom.

Build me no crimson pavements!
I'd rather tread the path
Pressed smooth by honest footmen,
Than suffer 'neath the wrath,
Full due to those who want from booze
The less'ning of their tax,
And hope to make the booze-joint pay
What manhood spurns and lacks.

Build me no crimson pavements!
Nor run the schools with blood.
I'd rather wear less linen,
I'd rather walk in mud.
Don't civilize me ghoulish,
Don't Judasize my town,
Don't say you'd make it prosper—
I know you'd sink it down.

Build me no crimson pavements!
Nor boast "the jail is full,"
Nor try to dupe the people
Because you "have the pull."
Nor lighten up the crimson
By mixing women's tears,
Who cry for sons and husbands
Slain by your wines and beers.

Build me no crimson pavements!
Nor pave with blood the way
For white or black, or rich or poor,
Or children in their play.
I tell you straight my logic,
(And you may know it well),
A dollar taken out of booze—
Ten dollars' worth of hell.

They used to eat their neighbors
Back in the days of yore,
But now they call us Christians!
Just that and nothing more
Will build no crimson pavements,
Nor will it ever choose
To scatter woes with glitter
Gotten from joints for booze.

So let me have my city
Without the crimson stain,
Don't tell me that you're "saving"
When the price is people slain.
The booze-joint never did pay,
The booze-joint never will,
So build me not my pavements
On people whom you kill.

Greencastle, Ind.

THE FAITH THAT FALTERS NOT.

The faith that keeps on fighting is the one
That keeps on living—yes, and growing great!
The hope that sees the work yet to be done,
The patience that can bid the soul to wait—
These three—faith, hope and patience—they have made
The record of the years that swiftly sped,
Have kept the leaders leading, unafraid
Of what the doubters murmured lurked ahead.

The faith that goes on fighting—through the night
It notes the gleam of each far distant star;
It sees the glimmer of the dawning light
Deep in the dark that shrouds the things that are.
It has done much, this faith serene and strong,
Unmindful of the ashes of defeat,
But, trusting in the right against the wrong,
Has been as trumpet call or drum's loud beat.

Men have their principles, but when they lose
Yet they turn to others, and with scarce a pause,
Yet all these years there have been none to choose
Another guerdon than this mighty cause.
In history's pages many things appear—
The great, the splendid actions and the mean—
But this has been recorded year on year
Upon a page imperishably clean.

To place contentment in a nation's homes,
To drive out fear for cheer in children's hearts,
Is more than to uprear a thousand domes
Or dominate the world and all its marts.
So who may know how well the race is run
Until we crown the victor soon or late?
The faith that keeps on fighting is the one
That keeps on living—yes, and growing great!

—Wilbur D. Nesbit.

SAVE THE BOYS.

Save the boys! the cry is wafted
From the eastern shore of Maine,
Over mountain top and valley,
Over forest, glade and plain.
Hark! the cry swells to a tumult,
As it rolls o'er Southern lea,
Sweeping northward, rising, falling,
Like the billows of the sea.

Save the boys; oh, save them quickly!
Ere their eyes are dim and bleared,
Ere their intellects are blighted,
Ere their consciences are seared.
What care we for license money?
What care we for greed or gold?
When our boys are being ruined,
Into cruel bondage sold.

Save the boys! for see the sad wrecks
Of young manhood, once so bright,
Fathers, brothers, you may save them,
Save them with the ballot white.
Oh, the power of the ballot.
'Tis a weapon sure and strong;
Wield it then, with faith undaunted,
In this fight 'twixt right and wrong.

Save the boys! the call is urgent;
We need volunteers today.
Hearts are breaking, young lives wasting
While you dally and delay.
We need men, men strong and valiant,
The right ever to defend.
This is not a skirmish, brothers,
'Tis a warfare to the end.

Save the boys! the conflict rages.
Who is on Jehovah's side?
'Tis the Christian church in action
'Gainst a wrong far-spread and wide;
'Tis God's mighty hosts advancing
'Gainst the powers of sin and shame.
Brother, have you each enlisted?
On which roster is your name?

Save the boys! 'tis worth the struggle,
They were once some mother's pride,
And within each shattered temple
Dwells a soul for which Christ died.
Do you falter, do you waver?
See, they're falling every hour.
Brothers, rally to the rescue,
Save them from the demon's power.

Save the boys! ring out the war-cry!
Let it echo far and wide.
We are fighting for Jehovah,
Native land and fireside.
Onward then, nor fear nor falter,
On through victory and defeat.
Some glad day the right shall triumph
In a vict'ry, full, complete.

—F. E. Elewfield.

JOHN TOMPKINS' TAXES.

J. O. Barnhart.

"I met the tax collector, wife," John Tompkins said one day,
"And asked him how much taxes that we would have to pay.
His answer liked to knock me down. It took my breath away.
'Twelve dollars is your tax this year,' that's what I heard him say.
Twelve dollars, wife, just think of it! Last year 'twas only five.
What is this town a-coming to! As sure as I'm alive,

If things keep on increasing this way another year,
We'll soon be in the poorhouse. Why, Sarah Jane, look here!
We've but one little house and lot, one child to send to school,
If things keep on a running by this expensive rule,
And don't turn round the other way and get some better soon,
I'm going to change my principles and vote for the saloon.
Last year two men said they would pay two thousand dollars down,
For the privilege of running saloons in our town.
Four thousand, wife, just think of such a splendid fee,
Four thousand dollars poured right in our village treasury!
Why, our taxes would be nothing and we'd have electric lights,
And have new concrete sidewalks, too, clear out to Oakland Heights."

Then Sarah looked at him and said, "John Tompkins, you're a fool!
Only one little house and lot; one child to send to school.
Are these things all the blessings which you enjoy with me,
In civilized America, this land of liberty?
Of no advantage to us is this government of ours,
Over fourscore and five millions that wields its sovereign powers?
What makes this property your own? What is the guarantee
That you tomorrow, as today, may hold it still in fee?
What bids you life and liberty and happiness pursue?
Why this great government of ours that seems so small to you.
What guarantee unto our child the best the land affords
Of the learning of the ages? Our nation's sacred word,
And more than all what gives you leave for blessings such as these,
To bow in thankfulness to God and serve Him as you please?
Are these not worth the paltry sum that you each year must pay?
Why, what's the matter with you, John you're not yourself today?
What is it that has dulled your sense, all usually so clear,
And made you talk about saloons? Have you forgot last year,
How glad you were to pay your tax to help keep up a town,
Where the saloons and gambling dens are always voted down?
And **why** our taxes are increased, you know John very well!
We're going to have a new schoolhouse instead of the old shell,
That stood up for so many years an eyesore to the town,
And seemed at every gust of wind about to tumble down.
And there is the new water plant that seems to cost so dear,
And yet it saved some splendid homes from burning down last year;
One was not very far from here and if it had been nigher,
No insurance could have kept our own from taking fire,
And many other blessings, too, we freely share as well,
Six mails a day, close merchants and such pleasant neighbors dwell
Beside you, and you go to work well knowing every day
That your dear wife and child at home are safe when you're away.
But if we had saloons, why, John, the thought e'en drives me wild,
To bring those dread temptations, my husband and my child,
Just for two thousands dollars each to give some men the right
To poison people, just because we want electric light,
And just because some people think 'twill save a paltry tax!
Why, John, my dear, where are your wits? Just look now at some facts.
You say these men are willing, each to pay this money down,
For the privilege of running saloons in our town,
And setting up among us these traps to catch our boys,
And rob our peaceful households of all our dearest joys?
Why do they do it, husband, dear? Why, it is very plain,
Because they know that they will get their money back again,
And more besides, because you know a living they must make,
And so for their four thousand they each from us will take
Three or four thousand each, and who will foot the bill?
The poor men who oft spend their all for the poison of the still.
And so you see how the saloons our business would aid,
Five thousand dollars spent in drink of course would help the trade
Of the saloons, and don't you see how very wise men are,
When they give a man the privilege of setting up a bar?
And that's not all, for when they fail to make the taxes small,
The very thing you're pleading for you will not get at all,
For over here at Bumtown where they had six large saloons,
And men's hearts at thought of taxes were light as toy balloons,

Their taxes were much higher than ours are today,
Although a thousand dollars each of licenses they pay.
For theirs were more than eight per cent and ours were only five,
And our town is larger, and, John, would you revive
The curse of twenty years ago when there were four death traps,
Within our corporation? No, we will not! perhaps
We may have a hard struggle but when the district's clear,
Of our new school's expenses, which seems to cost so dear,
And we look at other cities with their dramshops and their debts,
Which license fees will never pay we will have no regrets:
Nor wish for the influences that they will with them bring,
The billiard and the pool rooms and other nameless things.
If our small house and lot were in the middle of the sea,
Or broad Sahara's desert sands what would its value be?
We might be free from taxes but then we'd better fare
Than some poor families, for no saloons are there.
The fathers of these families talked just like you talk to me,
But did they think their taxes would really lighter be?
There is another reason that had with them I fear,
The greatest weight, 'twas 'cause they liked their whiskey and their beer.
But we will never listen to such a siren song,
For we've enjoyed the blessings of temperance too long.
We have such pleasant neighbors, we see no drunken sots,
A clinging to the lamp-posts on the corners of our lots;
We have four prosperous churches, our schools are of the best,
And our boy graduates next year, his teachers all attest
That he will take high honors and that is worth to me,
More than a thousand license fees and the conditions be
With us as they were years ago,—with but five months of school,
Boys spending their vacations in playing cards or pool,
Or pouring down soft drinks or else perhaps the sparkling bowl,
The devil's greatest agent in damning people's souls,
Or losing at the fortune wheel their money and father's too,
While smoking deadly cigarettes,—they'd nothing else to do.
Now we need no policemen to walk their weary beat,
To keep for sober people a safe and open street;
No trials in police courts because of drunken brawls,
Expenses growing larger instead of growing small.
And so for all these blessings which we enjoy today,
It seems to me twelve dollars is a little price to pay.
So we will pay our taxes and thank God for the right,
Our town be filled with righteousness our homes with joy and light,
And we will have prosperity and know its car shall roll
Still onward without crushing ten thousand human souls."

Kemp, Ill.

BE FAIR, O LORD, BE FAIR.

Since 1862 the United States government has, in some respects, been helping the beverage traffic against the people. Its refusal in many cases to reveal the holders of internal revenue receipts for liquor selling in prohibition communities has helped shield criminals. And its promotion of clandestine liquor selling in prohibition territory through the protection of the interstate commerce law is the last great instance of unfairness.

Uncle Sam you have heard how a man met a bear,
And seeing no chance for flight
He fervently uttered this simple prayer
While getting in shape to fight:
"O Lord, help me if Thou will," said he,
"Or at least, O Lord, be fair;
And anyhow, Lord, if Thou don't help me,
Good Lord, don't help the bear.
Be fair, O Lord, be fair,
And give me a deal that is square;
Though I pray for Thine aid,
I will not be afraid
If I know that Thou wilt not help the bear."

The bear, Uncle Sam, represents the saloon,
Which lives but to slay and devour,
And unless it is vanquished and vanquished right soon,
It will have this fair land in its power.
You know, Uncle Sam, we've been fighting for years
To drive this dread beast from his lair,
But in spite of our protests, our prayers and our tears,
You know you've been helping the bear.
Be fair, Uncle Sam, be fair,

And give us a deal that is square;
We've a right to your aid,
But we won't be afraid,
If you'll only stop helping the bear.

You're a splendid old fellow,
Uncle Sam, but oh!
How the blood of the rum victim boils
At the sight of his old uncle stooping so low
As to share in the rumseller's spoils.
We know how it happened—you needed the gold;
'Twas done 'mid the war trumpet's blare.
But now you can see what it was that you sold,
And it's time to quit helping the bear
Beware, Uncle Sam, beware!
There's a muttering storm in the air.
From millions of homes
To capitol domes
Goes the warning, "Stop helping the bear!"

—Russell Trapp.

OFFICIAL ANARCHY AMERICA'S GREATEST DANGER.

In his notable address at the Auditorium, in Chicago, Sept. 25, Seaborn Wright of Georgia thus epitomized the most startling phase of the liquor issue as it affects every home and every community in the nation:

"The supreme danger confronting the American people today is official anarchy. Say what you will, disguise it as you will, the officer who refuses to enforce law is an anarchist ten thousand times more dangerous than the red shirted, bomb throwing savages from the slums of our cities.

"The liquor interests stand for open nullification of law when it affects their interest as a class. When they are strong enough, as in Chicago, they elect officials, whose duty it is to enforce all law, pledged to nullification of this law. There is but one name for this, anarchy.

"The liquor interests neither pay tax nor obey regulation. The consumer pays the tax. To a certain limit it makes no difference to the manufacturer or seller how high the tax may be, they do not pay it; it is simply added to the price of liquor. Not one dollar ultimately is paid by manufacturer and saloonist.

"Since 1860, when the policy of taxation and regulation of the liquor traffic began, the increase of crime, especially in the great cities, where the system flourishes, has been unparalleled in any civilized government.

"The crime of our government in dealing with the liquor problem is twofold; it drives the liquor dealer, who first pays all tax, into crime and lawlessness to meet the demands of our government for money; it drives into abject poverty the vast masses of laboring men who drink, ultimately paying every dollar of the tax."

MARS! MARS!!

The man that makes his money out of booze
Always reads the latest Local Option news,
Then he gazes at the sky
While the Earth is going dry,
For he's surely got a dandy case of blues.
In the evening he will search among the stars
Till he sees the old familiar face of Mars,
Then he lifts his megaphone
And he sings in monotone,
And he's saddest when he sings the "closing bars"—

"Mars, Mars,
Fairest of stars,
Won't you come and get me?
Won't your people let me
Start a few bars
Up there, Mars?
On account of the adoption
Of this awful Local Option
There is nothing doing here,
From whisky down to beer,
For they're closing all the bars,
Oh, Mars, Mars, Mars!"

The Little Missionary

CHILDREN OF PORTUGUESE EAST AFRICA.

Nellie A. Reed.

WOULD you find Africa's teeming millions? Here they are in this fever-stricken district. Their huts are crowded together and children throng the nicely laid-out paths. Would you care to hear of the children? Here we have bananas of two kinds,—the real fruit and the children, for their word for children is "banana." Some one has written a nice little poem about them which is worth passing on.

"Bananas ripe, bananas rare,
Beautifully grow in this African air.
But bananas here and bananas at home
Differ in quality, color and tone.

"Bananas at home they like to eat;
Bananas here run round on two feet.
Bananas at home, they cannot walk;
Here they laugh, play and talk.

"Bananas at home, they soon pass away;
Here they last forever and a day,
For bananas here are the children bright,
Who are waiting the blessed gospel light.

"These bananas, with heads, arms and legs,
With their whole being, earnestly begs
The good people who live in the far-away land
To quickly aid with a kind, loving hand."

We have in our twenty-six different schools nearly three hundred of these bananas, about two hundred of whom are being provided with spiritual nourishment as well as temporal, through the help of special friends at home who promise their support. We wish you could see them for yourselves, both in the wild and cultivated state. If you could, we are sure that you would be more interested in them than ever and that your purpose and endeavor would be greatly strengthened to aid by every means in your power to redeem them from *one* and establish them in the *other*.

A Kraal Near Inhambane.

In this Inhambane district there are thousands and thousands of children surrounded on every side with sin and darkness and with nothing good about them. Usually their home consists of a single hut in which the entire family lives. They sleep on the floor on a grass mat, and often the furniture consists of nothing but the cooking and beer pots and a wooden pillow or something of that sort. Because of the poor care, many of them die in infancy. The mothers know little about feeding them properly or doctoring them when sick. They get their drinking water from rather stagnant places, but appreciate it fresh. When a big rain comes they take their pots and go to the missionaries to catch the overflow from their tanks.

One night at midnight, when the rain was pouring down in torrents, the missionaries were awakened by the violent cough of a child. The mother had come for water and brought her baby tied on her back. Such carelessness with reference to the health and comfort of their children is so common that the hearts of the missionaries ache for the poor little creatures. As soon as they are large enough they are employed in the gardens or in carrying the babies about on their backs. They have some happy times at their play and have some interesting games. It is surprising how similar many games are to those of the American children. The saddest thing is that, from their infancy, they are taught the sins of their parents; hence it is not to be wondered at that such awful chains bind them as they grow up. It means much for them to become enlightened and turn about living clean lives. When little things get drunk and find it hard to leave their snuff you can see how necessary it is that they be trained from their youth. You cannot comprehend how deep they go into sin, so to place them in Christian schools under the care of those living for Jesus means as great a change as you can imagine. The evangelists there are big-hearted enough to take about twenty children into their homes and have school with them daily. Oh, the blackness of their darkness! And the worst of it is, they love to have it so. But there are interesting cases of those who have turned and welcome the light and are now shining for Jesus among their heathen friends, or have gone to be with Him. How glad the missionaries are to take them into their evangelists' schools and train them in the ways of righteousness.

Missionary Making a Visit. Drums in the Rear for Dancing.

Some get tired of being good, just as some in the homeland do, and run away. Some are taken away by force by their

(Concluded on Page 242.)

EDITORIAL COMMENT

¶ The Annual Conference of 1910 has passed into history as being one of the most harmonious, uplifting and spiritual that our church has ever known. Good feeling was everywhere manifest. All seemed gathered together for the one great cause,—the advance of the kingdom in the hearts of men. From every angle the entire Brotherhood cannot but thank God and take courage.

The address of Brother Beahm in the Missionary meeting was a masterpiece, and the powerful appeal of Brother Culler sent conviction to many hearts, and pocketbooks as is evident from the large "loose in the hat" offering. But besides the large Conference offering and the excellent missionary spirit pervading the entire week, an offering that cannot but please God more was the willing gift by four young men of their lives upon the altar of sacrifice, to go wheresoever they might be called.

¶ Much can ofttimes be accomplished in the way of mission work in our Sunday Schools, by the distribution of Bibles to those children who cannot afford to buy them. A pretty little Bible and suitable too for Sunday-school work is one recently issued by A. J. Holman and Company. This Bible is called the "Self-pronouncing Sunday School Scholars' Bible," and contains helps for Study especially designed for instructing children. A special feature of the Bible and one of interest to our readers is a chapter by Elder Galen B. Royer on "Palestine, in the Time of Christ." Particulars of this book may be secured by writing to the Brethren Publishing House.

A Front View of the Tabernacle at Winona Lake.

The Tabernacle Was Always Crowded and Overflowing.

The price of this Bible No. 8115 without pictures is $1.10. No. 9115, with pictures, $1.15. —B—

¶ Elder Galen B. Royer, Secretary-Treasurer of the General Mission Board and Editor of the MISSIONARY VISITOR, with his wife, on June 20 commenced their long journey to visit the churches of Sweden, Denmark and France. The united prayers of the whole Church are with them as they cross the briny deep and assist in every possible measure to bring the kingdom of Christ into the hearts of those into whose homes they are received.

Theirs is a mission of love. Going out from a church that is rapidly paving the way for great things in missions, their labors are of supreme importance. Breaking family ties for a season, braving the dangers of an ocean voyage, living amid strange tongues, means much more than most of us can realize. But such experiences only portray more clearly their spirit of true sacrifice and loyal devotion to the cause of the Church they so much love, and to the Christ they so delight to serve.

And this is the call that has impelled him and his good wife to undertake the journey to our European brethren. While the sojourn in Europe may seem quite long, yet to our brethren on those shores the time will be all too short.

After spending some days at different points in England, studying slum mission work they will continue on to Sweden and Denmark, where much of their time will be spent. Then leaving the Scandinavian brethren they will continue southward through Germany and France to the city where Brother and Sister Pellet are laboring for the cause of the Master.

Other trips there may be but these are the principal points to which their hearts are drawn. And brother, sister, together let us pray that through their efforts the churches of Europe may be strengthened in the blessed faith once delivered unto the saints. As you are about your tasks amid pleasant surroundings, with your children, secure in your homes, breathe a prayer to God for their safety and safe return.

Under the general head of "The Light Shineth," Brother Royer promises us a series of articles on various phases of mission work, while abroad, and we

feel sure these will be eagerly awaited by the VISITOR readers.

Anyone wishing to write Bro. and Sister Royer will reach them safely, for a considerable time, by addressing in care of Poste Restante, Malmo, Sweden.

—B—

¶ Ideal weather, most congenial surroundings and accommodations, a deeply spiritual atmosphere pervading every heart, and one of the largest crowds that ever attended a Conference was the combination enjoyed by the recent Winona Conference. Is it any wonder, then, that the total mission offering should make a bound of near $4,000 beyond any previous record? Then the addresses were stirring, both in the tabernacle as well as the volunteer ones out on the ground, and the "loose in the hat" increased from $1,798.97 last year to $2,729.06 this year. Praise God for the increase.

¶ Granting permission that the General Board may develop industrial missions means much to India mission work and India native brethren. There will soon be opportunity of lending a helping hand in this avenue. Wherever Brother Emmert has spoken on this subject he has always found an unusual amount of interest.

¶ Winona never lacked for places of worship. Volunteer missionary meetings, prayer meetings, overflow spiritual uplifts could be found most anywhere and at any time on the grounds. It was a week of good things, a feast to the soul. Every one rejoiced in the God of his salvation.

¶ For some years there has been petition after petition to the General Board in behalf of worthy young people who wished to give their lives in service and sacrifice for the church in missions but were not able to prepare for such service. The appeals always touched a very responsive cord in the hearts of the members of the Board, but nothing could be done, for the Board never had a dollar to spend that way. At last Conference was petitioned to provide a way and the following was passed at the Winona Conference:

First. That the General Mission Board shall pass upon all applicants as to general fitness and issue a certificate of approval conditioned on final acceptance when ready to enter service.

Second. That the congregations tributary to the several schools and colleges are urged to contribute funds for current needs and for endowment for the purposes herein set forth, and

That the District Meeting or Meetings in the territory tributary to the several schools and colleges shall provide some plan to aid the school or college in their territory to create and properly care for such a fund, and

That the schools and colleges are hereby authorized to solicit their respective territories in harmony with the plan adopted by their respective District Meetings, and to determine on what conditions and to what extent each approved applicant is to receive aid.

You should have seen the vote on that plan and no one would ever doubt but that the Conference was missionary heart, head and all. No school need to feel timid in soliciting for it would be difficult to know how to endorse such work more strongly. Churches and members who can lend a helping hand to this most fruitful avenue of doing missionary work should not wait to be asked, but take up a collection and send it to their school at once so the good work can be begun. Who will be the first one in this move? Which school will be favored first with the means and then the applicant who will prepare for the field?

¶ The following comes from India:

Friday morning, April 22, Bro. John M. Pittinger was ordained to the eldership by Brethren W. B. Stover and I. S. Long. Brother Pittinger and wife are doing a work of faith and patience among a very needy people, and the future only can tell what wisdom was exercised in the years that will then have passed. Plodding is an acceptable word with all true missionaries, not spontaneous combustion!

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR MAY, 1910.

	May 1909	May 1910	Apr.-May 1909	Apr.-May 1910	Inc.	Dec.
World-Wide, ...	$474 76	$916 91	$1,179 98	$1,830 77	$650 79	.....
India	253 24	297 03	956 61	880 24	4 50	$90 87
Miscellaneous	21 58	19 61	113 55	34 41	4 50	83 64
	$749 58	$1,233 55	$2,250 14	$2,745 42	$495 28	.....

During the month of May the General Mission Board sent out 122,951 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations for the month of May, 1910:

WORLD-WIDE.

Pennsylvania—486.31.
Eastern District, Individuals.
Bequest of David Rosenberger (Deceased), $464.40; Amos N. Miller, $1, $ 465 40
Southern District, Sunday School.
Mechanicsburg — Lower Cumberland, ... 16 41
Individual.
Wm. C. Koontz (marriage notice), 50
Western District, Individuals.
Mary E. Shickel, $1; Rachel Christner, $1; B. B. Ludwick (marriage notices), $1; Galen K. Walker (marriage notice), 50 cents; J. G. Cover, (marriage notice), 50 cents, ... 4 00
Kansas—$147.93.
Northeastern District, Congregation.
Ramona, ... 111 13
Christian Workers.
Morrill, ... 15 80
Individuals.
H. C. Martin and wife, Ramona congregation, $2; Mrs. John Shoemaker, $1, ... 3 00
Southeastern District, Individual.
E. E. Joyce (marriage notice), ... 50
Northwestern District, Congregation.
Belleville, ... 6 50
Individuals.
Mrs. Drusilla P. Rankin, $1; Rebecca J. Rankin, $1, ... 2 00
Southwestern District, Congregation.
Newton, ... 2 00
Individuals.
"A Sister," $5; E. Gilbert and wife, $2, ... 7 00
Illinois—$80.57.
Northern District, Congregation.
Cherry Grove, ... 8 64
Christian Workers.
Lanark, ...$ 5 33
Individuals.
Chas. E. Delp, $25; Mrs. A. C. Wieand, $10; Henry F. Faringer, $10; Lydia A. Faringer, $5; A Sister, $5; Ezra Flory (marriage notice), 50 cts.; Lydia Horning, 50 cents, ... 56 00
Southern District, Congregations.
West Otter Creek, $3.60; Oakley, $2, ... 5 60
Sunday Schools.
Woodland and Astoria, ... 4 00
Individual.
J. J. Swartz, ... 1 00
California—$68.35.
Northern District, Congregation.
Raisin City, ... 14 10
Southern District, Congregation.
Pasadena, ... 52 00
Individuals.
J. S. Kuns, $1.75; Geo. H. Bashor (marriage notice), 50 cents, ... 2 25
Indiana—$27.90.
Northern District, Individual.
Susan Yoder, ... 1 80
Middle District, Individual.
Chas. F. Sink, ... 10 00
Southern District, Congregation.
Upper Fall Creek, ... 7 10
Sunday School.
White Branch, ... 9 00
Iowa—$21.50.
Southern District, Congregation.
English River, ... 6 00
Individuals.
Mrs. Geo. Replogle, $10; Geo. M. Ronk, $2.50; L. E. Buzzard and wife, $2; L. M. Kob (marriage notice, 50 cents; E. S. Fouts (marriage notice), 50 cents, ... 15 50
Idaho—$20.00.
Christian Workers.
Nez Perce, ... 20 00
Maryland—$11.50.
Eastern District, Individuals.

W. E. Roop (marriage notice), 50 cents; A. Chambers (marriage notice), 50 cents, ... $ 1 00
Middle District, Individual.
"A Brother," 10 00
Western District, Individual.
J. M. Prigel, ... 50
Oklahoma—$11.50.
Individuals.
C. C. Clark, $8; Mrs. M. E. Trout, $3.50, ... 11 50
Ohio—$11.25.
Northeastern District, Individuals.
Michael Domer, $5; "A Brother, New Bedford," $2, ... 7 00
Northwestern District, Congregation.
Lick Creek, ... 2 50
Southern District, Individual.
Katie Beath, $1; Levi Rinehart, 75 cents, ... 1 75
Missouri—$10.00.
Northern District, Individual.
Mrs. E. Reddick, ... 10 00
Western Colorado and Utah—$5.10.
Congregation.
First Grand Valley, ... 5 10
Tennessee—$5.00.
Congregation.
Knob Creek, ... 5 00
Michigan—$5.00.
Sunday School.
New Haven, ... 5 00
Minnesota—$3.00.
Individuals.
C. S. Hilary, $1; Mrs. Lizzie Hilary, $1; Mrs. C. S. Green, 50 cents; D. H. Keller (marriage notice), 50 cents, .. 3 00
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00
Nebraska—$0.50.
Individual.
Edgar Rothrock (marriage notice), 50
Washington—$0.50.
Individual.
C. E. Holmes (marriage notice), 50

Total for the month, ... $ 916 91
Previously reported, ... 913 86

Total for the year so far, ... $ 1,830 77

INDIA ORPHANAGE.

Pennsylvania—$85.00.
Eastern District, Sunday School.
Lancaster City, ... $ 20 00
Lancaster City Miss. and Benevolent Society, ... 20 00
Middle District, Individual.
Mabel E. Dooley, ... 20 00
Southern District, Individuals.
Huntsdale Class in the Corner, ... 5 00
Western District, Aid Society.
Walnut Grove—Johnstown, ... 20 00
Ohio—$42.00.
Northeastern District.
Mahoning Ladies' Mission Society 20 00
Individual.
A Brother, New Bedford, ... 2 00
Southern District, Individuals.
S. D. Royer and wife, ... 20 00
Virginia—$30.92.
First District, Sunday School.
Prim. and Juv. Classes, Troutville, 20 00
Mission Club, Callaway, Va., ... 10 92
Nebraska—$20.00.
Individual.
Mrs. Lydia Netzley, ... 20 00
North Dakota—$20.00.
Sunday School.
Zion, ... 20 00
Illinois—$20.00.
Northern District, Individual.
"A Sister," 20 00
Indiana—$20.00.
Northern District, Sunday School.
First South Bend, ... 5 00
Individual.
"K. K." 5 00
Middle District, Sunday School.
A. C. Snowberger's S. S. Class
Huntington, ... $ 10 00
Kansas—$15.00.
Southwestern District, Aid Society.
McPherson Sisters', ... 15 00
South Dakota—$10.00.
Sunday School.
Old Peoples' Class, Willow Creek, 10 00
Iowa—$5.00.
Southern District, Sunday School.
South Keokuk, ... 5 00

Total for the month, ... $ 267 92
Previously received, ... 476 16

Total for year so far, ... $ 744 08

INDIA MISSION.

Kansas—$20.11.
Southwestern District, Congregation.
Monitor, ... $ 20 11
North Dakota—$5.00.
Individual.
"A Sister," 5 00

Total for the month, ... $ 25 11
Previously reported, ... 106 56

Total for the year so far, ... $ 131 66

INDIA WIDOWS' HOME.

North Dakota—$2.00.
Individual.
"A Sister," ..... $ 2 00
Ohio—$1.00.
Northwestern District, Individual.
"Z. L. M." 1 00
Indiana—$1.00.
Northern District, Individual.
Rebecca Geyer, ... 1 00

Total for the month, ... $ 4 00
Previously reported, ... 50

Total for year so far, ... $ 4 50

CHINA.

Illinois—$5.61.
Northern District, Christian Workers.
Bethany, ... $ 5 61
North Dakota—$5.00.
Individual.
"A Sister," 5 00
Colorado—$3.00.
Western District, Congregation.
First Grand Valley, ... 3 00
Kansas—$3.00.
Northwestern District, Christian Workers.
Belleville, ... 3 00

Total for the month, ... $ 16 61
Previously reported, ... 12 30

Total for the year so far, ... $ 28 91

CUBA MISSION.

Michigan—$1.00.
Individual.
Martha Bratt, ... $ 1 00

Total for the month, ... $ 1 00

Total for year so far, ... $ 1 00

SOUTH AMERICA MISSION.

Ohio—$2.00.
Southern District, Individual.
Elizabeth Hoke, ... $ 2 00

Total for the month, ... $ 2 00

Total for year so far, ... $ 2 00

ANNUAL MEETING OFFERING.

WORLD-WIDE FUND.

Pennsylvania—$2,822.72.
Eastern District, Congregations.
Coventry Brethren, $40; Reading, $23.08; Royersford, $16.19; Ephrata,

$35; Chiques, $3; Upper Dublin, $30; Chiques and Friends, $57.09; Harrisburg, $26; Fairview, $2.75; Mountville and Friends, $47.87; Upper Codorus, $37.44; Upper Canowago, $61.35 Falling Spring, $30; Elizabethtown, $30.60; Spring Grove, $4; West Conestoga, $5.25; Brooklyn, $25; West Green Tree, $30; Parkersford, $20; Spring Creek, $93; First Philadelphia, $300; Geiger Memorial, $150; Lancaster City, $57.38; Tulpehocken, $27; Mingo, $7; Meyersdale, $20.84; Springfield, $27.04; White Oak, $72.75; Fairview, $7; Denton, $16.35; Big Swatara, $28.50; Germantown, $44; Nokesville, $36.12, ...$ 1,411 60

Sunday Schools.

Ephrata, $7; Mingo, $5, ... 12 00

Individuals.

Two Sisters, Springville, $15; Rachael Fox, $1; Daniel Clapper, $1; Nora Sieber, $5; Rachel P. Ziegler, $1.50; Mary W. Light, 50 cents; Receipt No. 12508, $3; Sarah Cassel, $5; Elizabeth Booz, $1; J. E. Hartman and wife, $2; C. F. Fifer, wife and daughter, $3; Mrs. Mary Ressler, $1; A. J. Evans, $1.10; Fannie E. Zug, $1; Katie M. Hoffer, $5, ... 46.10

Western District, Congregations.

Brother's Valley, $65.43; Ligonier, $6.58; Summit Mills, $22.16; Georges Creek, $10; Johnstown, $47.56; Pittsburg, $11.31; Jacob's Creek, $4.67; Roaring Spring, $10; Plum Creek, $16.65; Dunnings Creek, $5.66; Elk Lick, $24.05; Manor, $45; Georges Creek, $20; West Johnstown, $55; Shade Creek, $61.77, ... 405 84

Aid Societies, etc.

Pittsburg Aid Society, $5; Pittsburg Junior Endeavor, $6.35; Meyersdale Sisters' Mission Circle, $5, ... 16 35

Individuals.

John W. Sprecher, $100; W. H. Fry, $20, ... 120 00

Middle District, Congregations.

Leamersville, $3; Fairview, $15.18; Yellow Creek, $18.53; Clover Creek, $60.07; Altoona, $25; Woodbury, $37; Leamersville, $5.87; Lewistown, $21.31; Spring Run, $23.50; Everett, $56.50; Snake Spring, $45.20; New Enterprise, $35, ... 346 16

Missionary Society.

Clover Creek, ... 10 00

Individuals.

L. R. Over, $1; Joseph and Rachel Kinsel, $2; D. H. Glasser and wife, $2.50; Mrs. L. B. McFarlin, $5; Mrs. Jas. H. Hoover, $1, ... 11 50

Southern District, Congregations.

Lower Cumberland, $53; Gettysburg, $11.56; York City, $45.86; Lost Creek, $20; Three Spring—Perry $10.25; Back Creek, $37.83; Antietam, $100, ... 278 50

Individuals.

J. J. Oller, $100; Geo. Brindle, $3.25; Unknown, $25; Jacob L. Myers, $36.42, ... 164 67

Ohio—$1,518.32.

Northeastern, Congregations.

Bethel Mahoning, $11; Chippewa, $20.25; Owl Creek, $29.20; Wooster, $38.48; Maple Grove, $48.25; East Nimishillen, $43.12; Baker, $36; West Nimishillen, $15; Akron, $18.25; Springfield, $28.40; Black River, $42.50; Canton City, $15, ... 345 45

Sisters' Aid Society.

Black River, ... 20 00

Individuals.

Mrs. Clara O. Halloway, $1; C. C. Moomaw, $1; Amanda Winter, $1; Susie Goodenberger, $1; C. E. Burns, $7, ... 11 00

Southern District, Congregations.

Poplar Grove, $20; Covington, $10.30; Wolf Creek, $18.30; Union City, $11.50; West Dayton, $25.25; Newton, $41.02; Sidney, $15; Salem, $49.50; Oakland, $24.35; Bear Creek, $37; Ludlow, $62; West Milton, $28.07; Lower Miami, $6.55; Rush Creek, $15.55; Middle District, $19.30; Donnels Creek, $78; Lower Twin, $53.11; East Dayton, $7.63; Hickory Grove, $47; Beaver Creek, $12.07; Trotwood, $105; Price's Creek, $39.22; Greenville, $12.84; Upper Stillwater, $18.25; Lower Stillwater, $32.09, ...$ 788 90

Sunday Schools, etc.

Sidney, $15; Greenville, $15; Rush Creek, $3; Rush Creek Sisters' Aid Society, $5, ... 38 00

Individuals.

Wm. Grossnickle, $1; Mandilla Petry, $1; Jno. S. Hay, $10, ... 12 00

Northwestern District, Congregations.

Eagle Creek, $30.25; Lick Creek, $23.85; Deshler, $10; Sugar Creek, $100.09; Swan Creek, $17; Green-Spring, $18; Silver Creek, $37.55; Lima, $13.45; Logan, $13.48; Swan Creek, $7.80; Black Swamp, $4, ... 275 47

Individuals.

Mrs. A. Keith, $1; G. L. Snider, $5; R. T. Waggoner, $5; A. D. Coate, $5; Jacob H. Swank, $11.50, ... 27 50

Indiana—$1,836.87.

Northern District, Congregations.

Walnut, $24.50; Syracuse, $18.70; LaPorte, $1.70; Mr. and Mrs. Daniel Zumbrum, $2; Hawpatch, $5.22; West Goshen, $64.50; Tippecanoe, $10; Elkhart Valley, $11; Shipshewana, $15.42; North Liberty, $13.50; Nappanee, $50.68; Osceola, $3.60; Pine Creek, $41; Goshen City, $25.38; Permelia, $2; Springfield, $20.60; Maple Grove, $20.87; Rock Run, $29.14; Cedar Lake, $13.61; Bremen, $7.50; Pleasant Valley, $42; Union Center, $46.65; South Bend, $25; Bethel, $69.90; Elkhart City, $71.15; 2nd South Bend, $19; Union, $14.50; Cedar Creek, $33.39; Yellow River, $20.72; Turkey Creek, $27; Solomon's Creek, $47.10; Yellow Creek, $37.56, ... 834 89

Sunday School.

Winona Primary S. S. Class, ... 17 42

Individuals.

Aaron Martin, $1; Sister Egler, $4; "A Pocket Book," $2; Walter Swihart and family, $4.71, ... 11 71

Middle District, Congregations.

Lower Deer Creek, $11.12; Eel River, $1; Mexico, $2; Somerset, $12.10; Eel River, $18.86; Bachelor's Run, $57.71; Huntington, $26.50; Burnettsville, $18.10; Roann, $26.65; Salamonie, $56; Spring Creek, $25.27; Pleasant Dale, $25.65; Monticello, $23.72; Landessville, $9; Clear Creek, $14.28; Wabash, $22.06; Pipe Creek, $30; North Manchester, $59.19; Camden, $25; Markle, $34; Mexico, $30, .. 528 21

Individuals.

Mrs. Lottle Hummel, $1.70; J. D. Butterbaugh, $2; Mary Markley, $1; Ann Eby, $1; Grace Wright, $1, ... 6 70

Southern District, Congregations.

Fountain, $2; West Lebanon, $3.25; New Hope Church, $1.10; Little Walnut, $1.65; White, $2; Lick Creek, $7; Howard, $21.50 Arcadia, $22.50; Four Mile, $28; White, $20; Killbuck, $8.25; Indianapolis, $20; Beech Grove, $12.41; Middle Fork, $24.70; Buck Creek, $19.52; Nettle Creek, $81.56; Pyrmont, $42; Fairview, $31; Mississinewa, $61; Lower Fall Creek, $4, ... 413 44

Aid Society.

Muncie Sisters', $5; Locust Grove, $5; White Branch, $8, ... 18 00

Individuals.

Ettie Orebaugh, $1; Molley M. Peffley, $1; John Himes, $1; John E.

Metzger, $1; W. I. and Ida Kintner, $2.50, ... $ 6 50

Illinois—$1,099.52. ....

Northern District, Congregations.

Silver Creek, $1; Mt. Morris, $129.29; Mt. Carroll, $30.26; Milledgeville, $27.60; Naperville, $36.71; Yellow Creek, $32; Cherry Grove, $35.25; Polo, $28.04; Sterling, $25; Shannon, $40; Rock River, $34.50; Rockford, $7.46; Pine Creek, $100; Hickory Grove, $12; West Branch, $13.50; Rock Creek, $19.28; Batavia, $18.10; Waddams Grove, $20; Arnold's Grove, $10; Chicago, $90.60, ... 710 59

Sunday School.

Mt. Morris, ... 20 57

Individuals.

A Sister, Elgin, $20; Moy Wing, $2; Georgiana Hoke, $2; Moy Way, $5; Mr. and Mrs. W. L. Eikenberry, $8, 37 00

Southern District, Congregations.

Woodland, $16; Big Creek, $7; Blue Ridge, $10.65; Cerro Gordo, $62.75; Lamotte, $20; Astoria, $12.06; Woodland, $5.76; Decatur Mission, $10.70; Coal Creek, $2.05; Oakley, $2.72; Pleasant Hill, $58.12; West Otter Creek, $16; Macoupin Creek, $3.30; Spring Run, $5; Liberty, $6; Hudson, $21.25; Panther Creek, $20; Okaw, $19, ... 298 36

Individuals.

Thomas B. Slaven, $1; Alma M. Crouse, $5; Brother Simpson, $2; Sister Barbara Gish, $25, ... 33 00

Iowa—$1,215.75.

Middle District, Congregations.

Panther Creek, $57; Iowa River, $23.61; Prairie City, $165.64; Des Moines City, $11; Brooklyn, $83.14; Des Moines Valley, $63; Harland, $3; Coon River, $20; Cedar, $23.40; Oak Grove, $9; Dallas Center, $40.22; Garrison, $11; Indian Creek, $5.45; Muscatine, $24, ... 539 46

Individuals.

Samuel and Jane Badger, $15; S. Schlotman, $2; Mrs. A. E. Bonesteel, $2; Ella Royer, $5, ... 24 00

Northern District, Congregations.

South Waterloo, $218; Greene, $62.22; Kingsley, $59.01; Curlew, $30.70; Spring Creek, $21.37; Pleasant Prairie, $4.22; Grundy Co. Ivester, $65; Grundy Co., $4, ... 464 52

Individuals.

Sarah Brallier, $15; Mrs. Geo. Mills, $2; Mrs. Elias Long, $1; Mrs. H. E. Walton, $5, ... 23 00

Southern District, Congregations.

Franklin County, $14.60; Fairview, $13.70; South Keokuk, $33.02; Crooked Creek, $3.50; English River, North House, $6; English River, $42.95; Monroe County, $30; Libertyville, $21, ... 164 77

Kansas—$872.45.

Southwestern District, Congregations.

Hutchinson Mission, $6.65; Garden City, $3.50; Santa Fe, $5.50; Prairie View, $14.26; Slate Creek, $25.40; McPherson, $40.70; Larned, $50; Larned City, $4.20; Kansas Center, $28.81; Salem, $13.50; Pleasant View, $20, ... 212 52

Sunday School.

Peabody, ... 8 51

Individuals.

J. C. Cromer and wife, ... 3 00

Northeastern District, Congregations.

Morrill, $79.75; Vermillion, $23; Washington Creek, $16.21; Sabetha, $26; Kansas City, $23.45; Overbrook, $30; Ottawa, $26; Appamoose, $34; Abilene, $104.85, ... 363 26

Individuals.

Eliz. Lichty, $1.25; Bro. and Sister Weckman, $5, ... 6 25

Northwestern District, Congregations.

Maple Grove, $9; Dorrance, $18.40; Sterling, $12; White Rock, $17; Belleville, $30.65; Victor, $52.50, ... $ 139 55

Individual.

Clara T. Brandt, ... 2 00

Southeastern District, Congregations.

Chapman Creek, $40.55; Ozawkie, $8; Washington, $6; New Hope, $20.25; Grenola, $29.50; Scott Valley, $13; Mont Ida, $5; Olathe, $12.06, ... 134 36

Individuals.

A Brother and Sister, $2; Susan Cochran, $1, ... 3 00

California—$524.83.

Southern District, Congregations.

Lordsburg, $15; Covina, $10; Pasadena, $16.54; Covina, $133.84; Inglewood, $32.86; San Dimas—Lordsburg, $7; Lordsburg, $83; Egan, $13; Glendora, $40.20; South Los Angeles, $20; Los Angeles, $23.56, ... 394 00

Individuals.

Sarah Kuns, $15; S. Bock and wife, $10; A. A. Bark and wife, $5; Clarence Yoder, $2; Cal., A. M. Company on Train, $3.40, ... 35 40

Northern District, Congregations.

Raisin, $23.68; Oak Grove, $14; Sacramento Valley, $10.75; Chico, $12; Reedley, $20, ... 80 43

Individuals.

A Brother and Sister, ... 15 00

Missouri—$420.49.

Middle District, Congregations.

Mineral Creek, $21.41; 1st Brethren Kansas City, $3.59; Walnut Creek, $3; Spring Branch, $7.15; Mound, $16.46; Mineral Creek, $45.06; Clear Fork, $5.65; Turkey Creek, $6; Prairie View, $4.50; Warrensburg, $12.85, ... 125 67

Individual.

Mrs. Kate Brauner, ... 2 00

Northern District, Congregations.

Shelby County, $6; Smith Fork, $28.25; Bethel, $32; Wakenda, $70; South St. Joseph, $5.55; Pleasant View, $6.45; Rockingham, $85.05, .. 233 30

Sunday School, etc.

South St. Joseph, $5.45; South St. Joseph Christian Workers, $5, ... 10 45

Individuals.

L. Rhodes and wife, $2; Emma Schildtknecht, $2, ... 4 00

Southern District, Congregation.

Carthage, ... 28 07

Individuals.

Two Sisters in Southern Mo., $10; Mrs. Thana Miller, $1; D. W. Teeter, $5; Sister Shellenberger, $1, ... 17 00

Maryland—$424.18.

Eastern District, Congregations.

Denton, $20.05; Woodberry, $8; Frederick City, $5.25; Beaverdam, $3.40; Fulton Ave., $8.50; Sams Creek, $14; Meadow Branch, $67.04; Pipe Creek, $72.50, ... 198 74

Sunday School.

Blue Ridge, ... 10 72

Individuals.

Mt. Airy, $10; Howard Myers, $1, .. 11 00

Middle District, Congregations.

Brownsville, $31.89; Beaver Creek, $13.38; Welsh Run, $25; Brownsville, $50.42; Hagerstown, $35.06; Manor, $38; Beaverdam, $5.50, ... 199 25

Individual.

Jno. A. Myers, ... 1 47

Western District, Congregation.

Oakland, ... 1 00

Individuals.

Aaron Fike, $1; C. C. Beachy, $1, .. 2 00

Virginia—$755.70.

Second District, Congregations.

Sangerville, $57; Barren Ridge, $27.50; Valley Bethel, $4.70; Members of Cooks Creek, $2.25; Beaver Creek, $10; Bridgewater, $93.84, ... 195 29

Individuals.

A Sister, $1; W. F. Walter, $2; A Family in Beaver Creek, $15, ... 18 00

First District, Congregations.
Burks Fork, $2.40; Antioch, $5.50; Botetourt, $170.56; Bethlehem, $7.50; Roanoke, $103.17; Red Oak Grove, $10.60; Peter's Creek, $33.40; Christiansburg, $7.12; Germantown, $9.13, $ 349 38
Northern District, Congregations.
Harrisonburg, $20.15; Mill Creek, $65.56; Timberville, $13; Cook's Creek, $36.05, ... 134 76
Aid Society.
Timberville, ... 18 00
Individuals.
Emma Hollar, $1; Mollie Gochenour, $1; Wm. Hollar, $1; Miley Otto Zigler, $2, ... 5 00
Eastern District, Congregations.
Fairfax, $30; Mine Run, $1.27, ... 31 27
Individuals.
Dennis Weimer, $3; J. C. Cline, $1, 4 00

Nebraska—$166.81.
Congregations.
North Beatrice, $5; Silver Lake, $8.80; Beatrice, $8.35; Lincoln, $27.55; South Beatrice, $36; Bethel, $42.72; Arcadia, $15.17; Kearney, $15.06; Alvo, $6.16, ... 164 81
Individuals.
Wm. and Ruth McGaffey, ... 2 00

North Dakota—$199.42.
Congregations.
Bowbells, $5; Williston, $19.65; James River, $8; North Prairie, $7.15; Carrington, $18.50; Egeland, $11.50; Hebron, $5; Matthew, $29.34; Rock Lake, $16.18; Turtle Mountain, $10; Snyder Lake, $12; Berthold, $43.10, 185 42
Individuals.
A Sister, $5; A Brother and Sister, $1; David Kennedy, $5; C. S. and Emma Van Dyke, $1; Rebecca E. Rupert, $2, ... 14 00

Michigan—$123.80.
Congregation.
Thornapple, $30; New Haven, $19.50; Sunfield, $8; Saginaw, $2.50; Bronson, $10; Woodland, $43.80; Crystal, $10, ... 123 80

Colorado—$108.23.
Northeastern District, Congregations.
Lowland, $2.75; St. Vrain, $15; Rocky Ford, $40; Denver, $8.25; First Grand Valley, $23.73; Fruita, $16.50, 106 23
Individuals.
J. J. and N. A. Wassam, ... 2 00

West Virginia—$107.65.
First District, Congregations.
Bean Settlement, $4.50; Crab Orchard, $14.15; Beaver Run, $50; Beans Chapel, $3, ... 71 65
Individuals.
Calvin and Eliz. Rogers, ... 25 00
Second District, Congregation.
Bethany, ... 11 00

District of Columbia—$71.50.
Congregation.
Washington, ... 71 50

Oregon—$67.75.
Congregation, ... 66 75
Individual.
Anna Royer, ... 1 00

Minnesota—$77.40.
Congregation.
Hancock, $30.75; Lewistown, $20.50; Winona, $8; Worthington, $8; Woodstock, $3; Morrill, $6.15, ... 76 40
Individual.
Mrs. Bernice Ashmore, ... 1 00

Washington—$98.22.
Congregations.
Spokane, $6; Wenatchee, $34.60; Sunnyside, $10.35; Tekoa, $10.50; North Yakima, $20; Tacoma, $9.77,.. 91 22
Individuals.
D. M. Glick, $1; A. M. and R. S. Dickey, $2; L. E. Fainter, $4, ... 7 00

Tennessee—$53.56.
Congregation.
Pleasant Hill, $8.50; Limestone, $3.30; Pleasant Valley, $11.10; French Broad, $1.31, ... 24 21
Sunday School.
Boones Creek, $16.60; Knob Creek, $11.75, ...$ 28 35
Individual.
J. F. Swiney, ... 1 00

Wisconsin—$48.33.
Congregations.
Worden, $7.83; Ash Ridge, $21; Maple Grove, $9.50; Chippewa Valley, $8, ... 46 33
Individuals.
Mrs. and Mr. Jerry Yoder, ... 2 00

Oklahoma—$71.68.
Congregation.
Elk City, $5; Guthrie, $9.60; North Star, $3; Monitor, $16.50; Pleasant Home, $11; Big Creek, $13.13, ... 58 23
Individuals.
H. H. Ritter and wife, $3; J. S. Masterson and wife, $2; A Brother, $6; Bertha Ryan Shirk, $2.45, ... 13 45

Idaho—$139.78.
Congregations.
Boise City, $15.48; Clearwater, $6; Twin Falls, $85; Nampa, $13.30; Boise Valley, $19, ... 138 78
Individual.
Sadie Shank, ... 1 00

Louisiana—$47.80.
Congregations.
Jennings, $8; Roanoke, $34.80,.... 42 80
Individual.
S. A. Sutter, ... 5 00

Montana—$9.32.
Congregation.
Medicine, ... 9 32

South Dakota—$8.50.
Congregation.
Willow Creek, ... 7 50
Individual.
I. S. Cripe, ... 1 00

New Mexico—$29.70.
Congregation.
Dexter, $7; Miami, $22.70, ... 29 70

Alabama—$7.00.
Individuals.
E. J. Neher and wife, ... 7 00

Texas—$5.50.
Congregation.
Saginaw, ... 5 50

Arizona—$5.00.
Individual.
Peter Forney, ... 5 00

Canada—$17.00.
Congregation.
Mountain View, $10; Fairview, $2, 12 00
Individuals.
W. H. Stutzman, wife and two daughters, ... 5 00

Wyoming—$1.00.
Individual.
Mrs. Eva E. Colvin, ... 1 00
Miscellaneous.
Logan Congregation, $5; A. J. Hudson, $20; Two Fifties, $100; Greenwood Congregation, $10, ... 135 00

Total, ...$13,090 78
Loose in hat, ... 2,729 06

Grand Total, ...$15,819 84

INDIA MISSION FUND.

Ohio—$9.00.
Northeastern District, Individuals.
Julia Schwartz, $5; Mr. and Mrs. Young, $2, ...$ 7 00
Southern District, Individuals.
T. C. Weaver and wife, ... 2 00

Pennsylvania—$17.51.
Middle District, Congregation.
Portland, ... 16 51
Southern District, Individual.
Receipt No. 12508, ... 1 00
Miscellaneous.
Children's Meeting at Winona, ... 12 56

Total, ...$ 39 07

INDIA WIDOWS' HOME.

Illinois—$25.00.
Northern District, Individual.

District of Columbia—$10.00.
Individual.
S. and L. Studebaker, ...$ 25 00
Sara E. Garber, ... 10 00

Total, ...$ 35 00

CHINA MISSION FUND.

Canada—$31.45.
Congregation.
Fairview, ...$ 31 45
Iowa—$2.00.
Middle District, Individual.
Sister Messner, ... 2 00
Pennsylvania—$1.00.
Southern District, Individual.
Receipt No. 12508, ... 1 00

Total, ...$ 34 45

INDIA ORPHANAGE FUND.

Indiana—$16.00.
Middle District, Sunday School.
Richard Collane's Class, ...$ 16 00

Total, ...$ 16 00
Maryland—$16.00.
Eastern District, Congregation.
Fulton Ave. Congregation, ... 16 00

Total, ...$ 32 00

INDIA NATIVE SCHOOL FUND.

Collected at Sunday-school Meeting at Annual Meeting and turned over by Brother Levi Minnich, ...$ 183 01
Pennsylvania—$15.00.
Middle District, Individuals.
Miss Harriet Kipple, $5; W. S. Long, $5, ...$ 10 00
Western District, Individual.
J. W. Galley, ... 5 00
Ohio—$10.50.
Northeastern District, Individuals.
Mary R. Hoover, $5; Mrs. Louisa $5; Clara Woods, 50 cents, ... 10 50
Indiana—$10.00.
Middle District Individuals.
Jno. M. Neff, $5; Miss Clara Hocker, $5, ... 10 00
Iowa—$10.00.
Northern District, Individual.
Julia A. Sheller, ... 5 00
Southern District, Individual.
S. L. Fouts, ... 5 00
Maryland—$5.00.
Eastern District, Individual.
J. Calvin Walker, ... 5 00

Total, ...$ 233 51

INDIA MISSIONARY'S CHILDREN SCHOOL.

Virginia—$5.00.
First District, Individual.
A Sister, Roanoke City Cong., ...$ 5 00

Total, ...$ 5 00

The following amounts for funds not usually acknowledged through the Visitor were received in the Missionary offering at Annual Meeting.

CHINA HILTON FUND.

North Dakota—$96.08.
Congregations.
Surrey, $83.58; White Rock, $12.50, $ 96 08

Total, ...$ 96 08

NATIVE WORKERS' FUND.

Virginia—$66.00.
First District, Congregation.
Roanoke, ...$ 16 00
Second District, Christian Workers.
Cimora, ... 50 00
Miscellaneous—$25.00.
Individuals.
J. E. Young and Family, ... 25 00

Total, ...$ 91 00

The following is a summarized report of the Annual Meeting Offering:

World-Wide Fund,	$13,087 78
India Mission,	39 07
India Widows' Home,	35 00
China Mission,	34 45
India Orphanage,	32 00
China Hilton Fund,	96 08
India Native Workers,	91 00
India Native Schools,	233 51
India Miss. Children's School,	5 00
	$13,653 89
Amount Loose in hat,	2,729 06
Total A. M. Collection	$16,382 95

CHILDREN OF PORTUGUESE EAST AFRICA.

(Continued from Page 233.)

heathen parents, but the majority stay on and we pray will finally become our evangelists, teachers, and Christian parents.

You perhaps cannot go to help, though you must long to do so as you see the need. It is hard for white people to live there, but you can live at home and if your work is prospered as God does do for those who promise Him a share, you can help as He prospers. As you give, so you receive, you know. If you open the door of your heart but a crack to give out, God can only get a small blessing back to you through that crack. Many can give prayers only and tears, but they shall be given stars that others, giving for earthly praise, think will be theirs. Dear friends, give God some of your time, that you may prevail with God for these millions of dark Africa still unreached. These in Portuguese territory need your prayers that the schools may not be closed, as is now being feared because the evangelists cannot teach Portuguese.

Umzumbi Rail, Natal, S. Africa, April 29, '10.

A BIT OF CHINESE CUSTOM.

(Continued from Page 223.)

The Gospel will right this, and so far as can be seen it is the only thing that will make the parent give the right answer when the question is asked as to the number of children in the family. How can they have the Gospel unless it be given by those who have it?

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THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XII AUGUST, 1910 No. 8

THE CRY OF THE ANDES.

From "Regions Beyond."

"How shall they believe in Him of whom they have not heard?
How shall they hear without a preacher?
How shall they preach except they be sent?"

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,

Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII August, 1910 Number 8

WORLD WIDE

A French speaker at the Edinburgh Conference brought out the fact that the portion of Africa ruled by the French Government was the blackest of that entire continent. And what can we expect when a French leader not long ago boasted that Christianity would be driven from the whole land of France?

The forty-fourth annual report of Dr. Barnardo's Homes shows that up to December 31, 1909, 70,436 children have been dealt with. The total income of these homes for 1909 was about $1,300,000, and the total amounts subscribed to the homes since Dr. Barnardo founded them, in 1866, amounts to over $21,000,000.

Spain seems to be having her troubles at the present time regarding her desire to grant liberty for worship to Protestant bodies. The Vatican objects, but the time seems ripe everywhere for liberty of conscience.

Two missionaries of the Presbyterian church on Savage Island, Rev. Horatio Hopkins and Rev. Hector Laurie MacPherson, were taken and eaten by the cannibals on February 5. Thus two more martyrs' names have been added to that long list of those who count it all joy to suffer and if need be die for the sake of His Dear Name.

Last year in the United Kingdom the expenditure for liquors was $25,000,000 less than during the previous year.

At a Christian convention of Indian men, held not long since, it was found that of the audience of 200, 100 were tithe givers.

A Norwegian missionary in Madagascar reports that in spite of the persecution of the French Governor there are today 12,000 Christians on that island where there were fewer than 10,000 in 1907. The French Government has closed the mission schools, but it is very hard to erase the love of God from the hearts of men.

Not long ago a man spoke slurringly of missions, whereupon a Jew arose and said: "Some years ago I was sent by my bank to look at some land in Porto Rico. The village I visited was the nastiest, vilest little hell I ever saw. Two years ago I was sent to the same town. It was a beautiful little place, with neat houses and yards, clean streets, a pretty school for children, no vice or drunkenness in evidence, good gardens and a church. What did it? A missionary had come there from the United States. I sought him out and gave him my check, because I had never seen so much civilization accomplished in so short a time." —*Christian Republic.*

There are said to be 302,000 Indians under our flag outside of Alaska. Of these possibly about 60,000 are in Protestant churches.

In Aintab, a city of Turkey recently visited by the Turkish massacres, there seems to be a growing spirit of unity among all classes. Subscriptions have been opened by Young Turks, Moslems, Christians and all, for the purpose of supplying food to the starving thousands.

That infanticide is not a thing of the past in this region is proved by the following incident: A young woman thirty years old had borne seven daughters in succession and had destroyed every one of them. She looked forward to the advent of the new baby with joy, because a native proverb says that "seven stars accompany the moon." But alas! when the little one appeared it was again a girl! Maddened with disappointment, she snatched up the baby and dashed it on the ground. The weight of the story is not so much in the fate of the last unfortunate as in the fact that her seven sisters had been destroyed by their mother in the same way. Infanticide seems to be decidedly less usual within the last decade, and in this region is probably less frequent than in places further north, but it is by no means non-existent.—*North China Herald.*

The death of Dr. Henry H. Jessup, the grand old man of Syrian missions, marks the close of almost threescore years of service in that land. Much of the success of missions there is due to his untiring energy and willing service.

"Grandmother" Wang, of wheelbarrow fame, widow of our first Methodist convert in Shantung Province, and for many years a Bible woman in North China Conference, died March 18, at the age of 86. Long ago her son, Wang Chen Pei, who was later killed during the Peking siege while helping to defend the legation as a captain of the spearmen, had wheeled his mother 400 miles, from Ankin to Peking, that she might learn to read the Bible for herself. Of late years her strength had been unequal to much travel among the villages, so oftentimes she sat in the gate of the Woman's Missionary Compound at Taianfu, preaching Jesus to the passersby. As she herself wrote two years ago, "I do not know whether or not the Lord will still give me so much strength, but if I can do nothing else, here is the gate and many passersby. I'll just sit in it and speak a word whenever I can."—*World-Wide Missions.*

In Uganda, Central Africa, where not so long ago thrived so much wickedness, a Christian school was recently opened by the king himself, who is also a Christian.

The native Parliament of Ankole, in the Western Province of the Uganda country, has lately made a campaign on witch doctors and shows its earnestness by confiscating their charms and stock in trade.

The gross number of delegates registered at the seventy-five sweeping Conventions of the Laymen's Movement, held during the last few months, is 65,000. These we are told were mostly young men of character and ability, and who desire the Gospel to come into the hearts of the people of the whole earth.

The World's Sunday-school statistics, gathered for the last World's Sunday-school convention, held at Washington, D. C., show that there are 285,999 Sunday schools in the world, having a total enrollment of 28,017,677 and an average enrollment per school of 98. If the whole population of the world were in Sunday school each school would have an enrollment of 5,680.

China is opening up marvelously. Her postal system now covers in its routes

nearly 90,000 miles and has increased the number of its postoffices 25 per cent during the year.

The Africa Inland Mission now rejoices in the permission it has received to enter the Belgian Congo with the blessed news of salvation. This permission, previously withheld, was gained through the influence of ex-President Roosevelt during his African visit.

The Buddhists of Japan seem to believe that the methods of Christianity may be utilized by themselves. The Rev. David S. Spencer, writing of Buddhist borrowing, says: "They have Buddhist Sunday schools and picnics, a Buddhist Bible, with missionary journeys of Buddha, Young Men's Buddhist Associations, with summer schools, Buddhist preaching services, even to street preaching, a thing previously unheard of, and in many ways reveal their anxiety over present conditions. Not a few Buddhists are purchasing copies of Christian Scriptures and hymn books, and to Christian tunes are being adapted Buddhist hymns."

A collection was recently taken in a native Korean church and the pastor thought there were too many coppers in proportion to the amount of silver, and this is what he said: "Honorable brethren, this plate looks very dark. When our dear Lord died for us, our sins were very, very dark, but with His own precious blood He washed us, and made us pure and clean; and now, when, through His sacrifice, we are white, shall we not give Him white money, instead of only the darkest and poorest?"

The Belgian Government has taken steps to abolish forced labor in the Congo. This is but a stepping stone to greater reforms in that land.

During 1909 the New York Society for the Suppression of Vice seized 185,738 obscene pictures and photographs.

The total contributions to the Home Mission Society of the Baptist Church for the year ending March 31, 1910, amounted to $379,375.89. This was an increase over the preceding year of nearly $28,000.

Associate Justice Brewer, of the Supreme Court of the United States, was the son of a missionary and was born in a foreign land. He was a fine type of the righteous judge and one who never outgrew the influence of the early missionary influence received.

T. H. Yan, formerly Vice-minister of Affairs of Korea, and at present president of the Southern Methodist College at Sando, recently said: "The East and West are not and should not be contradictory but complementary. I came from a race whose watchword has been for the last twenty centuries: 'Backward, ho!' The watchword of your race has been, 'Westward ho!' The East thinks that the past was the best; that the present is bad enough, and that the future will be worse. Your sentiment is well expressed in the words of a Southern Methodist bishop: 'Good days are gone; greater days are here, but the greatest days are yet to come.' In the East it is a young man's ambition to be old. In the West it is an old man's ambition to be young. We in the East think and act as if we had an eternity to contemplate in instead of a generation in which to live. You of the West dress, eat, rush and hustle to catch the last train as it leaves the depot."—*Missionary Review.*

THE LIGHT SHINETH, MONTREAL, CANADA

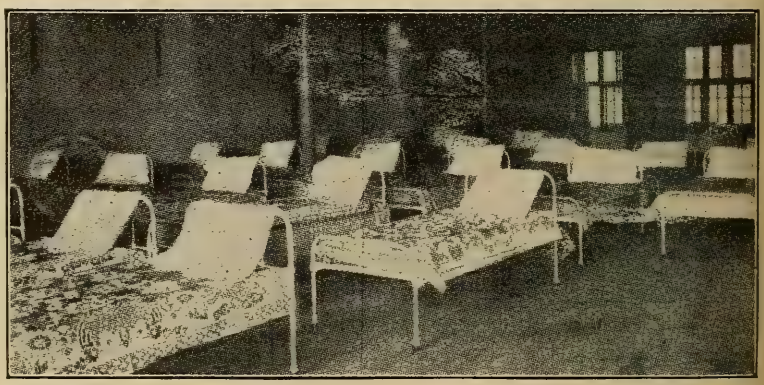
By the Editor

IN 1535, when Jaques Cartier ascended the mount overlooking the present site of Montreal, he named the height Mount Royal. A view from that Mount will convince any one that it has been well named. At its feet, and extending along the banks of the St. Lawrence for seven miles as well as occupying a large island in the river, lies the city of Montreal, with a population today of 350,000. One would hardly expect so soon after leaving the States to find himself surrounded with distinct touches of "ye olden times," but in this city is seen the strange mingling of American and European, of English and French ideals.

From a religious standpoint the city is unique. It is about seventy-five per cent Roman Catholic. The archbishop of Canada resides here in a palace hard by St. Peter's Cathedral. The latter is said to be an exact reproduction in one-fourth size of St. Peter's in Rome. It lacks, however, in the unmeasured richness of the Roman one. Here may also be seen Notre Dame, said to be an exact counterpart of the famous Notre Dame of Paris. These are of unusual interest, and show how strongly Roman Catholicism has fastened itself upon the city.

In 1867, when the provinces of what is now Canada were united under one dominion and direct government, it was agreed that separate taxes should be assessed for educational work, the Protestants for their own children and the Catholics for theirs. Of course the latter use the Bible in their schools, and it is worthy of the highest commendation that the Protestants decided to use the Bible as a textbook in their schools. It so remains to this day, and the graduate from the Montreal High School has passed examination on the study of the Bible the same as on other texts. This very condition has left an unmistakable mark on the life of the city. There cannot be found anywhere in Montreal that blank ignorance of God and His Word

Jesus said, "I am the Way, the Truth and the Light" and again "Ye are the light of the world." There is much darkness in the world and in places the light is shining in. It is the purpose of these articles to describe some of the "dark places" and what effort is being made to take the light to them. And as such descriptive articles it is hoped these lines will commend themselves to the readers of the Visitor. —The Editor.



One of the Dormitories in the Metropole.

Carloads of Women and Their Babies, Taken for an Outing.

that is found in cities of the States where whole sections are absolutely destitute of such instructions.

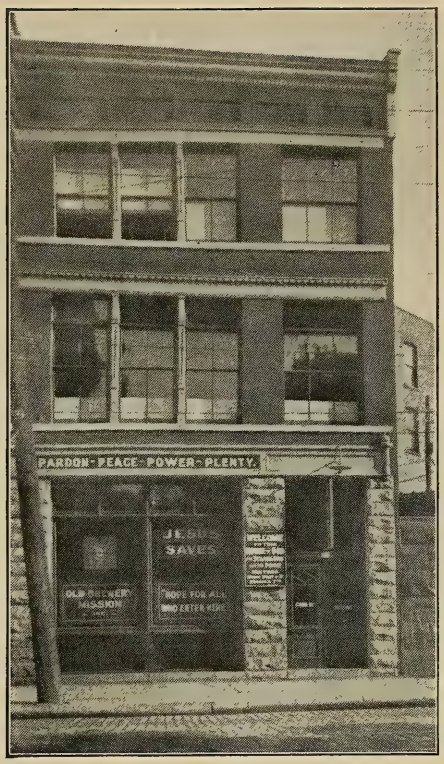
About twelve years ago there were about 4,000 Jews in the city. The question being raised, the Protestants took them into their public schools. Today there are over 40,000 of them. While they are reputed a clean, pure people as a nation, the fact that these and other nationalities are moving rapidly into the city and crowding together as poverty drives immigrants is rapidly making a slum condition that hitherto has not prevailed.

The provincial government and not the city grants license to sell liquors. Besides the saloons the grocery stores dispense intoxicants in "original packages," and it is a common sight to see vegetables and liquor bottles lying side by side in the same show window.

Montreal being the head of ocean navigation has many seamen along the wharves. From one cause or another, really thus far unaccounted for, or rather untraceable, an alarming number of corpses appear along the water front, clearly indicating foul play, but that is all that can be ascertained.

In searching out to know what is being done to rescue the perishing in this underworld, two leading lines of endeavor, both very similar, were studied.

The Salvation Army, whose special mission in the world seems to be to the lowest of the lowly in life, is well equipped to help. Their general administration building was visited, but the Metropole hotel was of special interest. In charge of Major Taylor, a very pleasant man, we learned much of conditions and what was done to help and save. From their doors no one is turned away, the first night, no matter how wretched he may be. He is at once put on probation and if he cleans up, sobers up and builds up in habits of life, every encouragement is given him after this manner: Each floor of the hotel, five in number, indicates a grade of elevation in conduct and industry. In the basement are placed the drunken on good cots for the night. If they respond to the blessings which are theirs, in a short time, they can go up a floor, where the surroundings are more congenial. As they find work, save their money, show habits of frugality and industry, they are promoted still higher. The price is the same for lodging and boarding, the difference in surroundings not depending



Old Brewery Mission, Montreal, Canada.

upon the man's pocketbook but HIS CONDUCT. That certainly is a plan that will beget self-help if anything will.

The Old Brewery Mission was visited. It is interdenominational, and is supported by the business men and church people of the city and ably superintended by Rev. W. G. Taylor and wife, who seem to know no other ideal than to help the man that is down and out. As one approaches the place he is at once struck with the front. In bold red letters are these words:

Pardon, Peace, Power, Plenty.

Nearer the door, "Jesus Saves," and "Hope for All Who Enter Here." What more gracious message could greet the eyes of a sick soul, or even one who knows not his condition? The doors are always open and a glad hand offered to every one who enters. Once inside and the eye is greeted with such mottoes in large letters as these. "Write to Mother." How that text touched my heart as I read it and thought of my own dear mother in Illinois, and surely no text would touch the wandering boy's heart more quickly. Close to it was "Be Sure Your Sin Will Find You Out," and over to one side, more likely to be seen as one leaves the hall, is another that should rivet itself on the mind of every Christian. It is, "Saved to Save."

In the soup kitchen such significant texts as Prov. 28:13; Rev. 22:17; Rom. 10:13; Eph. 5:1 were printed in full so that as the stranger partook of his good, substantial food he might meditate on their sentiments. Sleeping arrangements are on very much the same plans as at the Metropole.

At both places a good substantial meal is served, either on the lunch plan, by which one could get a very good lunch for five or ten cents, or a good three-course meal for fifteen cents. During the summer time when men are out at work

Old Brewery Mission. "Just After Soup Had Been Served."

neither place is crowded. But when winter's stormy blast brings shivers to the frame, these havens of help and comfort must turn away the unfortunate in large numbers for want of ample facilities. On every hand care is taken to guard against encouraging crime and yet avoid the harsh means that so many municipal plans have of recording and knowing all about a man's record and how he fell. The man who has made his first mistake and is penniless and out, still has manhood left and longs to get on his feet without the world knowing his plight. These institutions seek to respond to this sentiment in fullest measure.

A Few of the Thousand Who Get a Two Weeks' Outing Through the Mission.

Space forbids recounting the many instances of rescue that is made,—of homes made happy by reinstating a drunken father who has reformed and is living a sober life again,—of returning a homeless boy to a broken hearted mother, and so on.

A very interesting feature of the Old Brewery Mission should yet be mentioned. Friends have bot a splendid camp, including a small lake some sixty miles from the city, and here in the summer time hundreds, yes, train loads, of tired mothers and children are taken for a summer outing where bathing, wandering in the forest and outdoor life are enjoyed and the constitution built up to stand the strain of another winter. But this is more than an outing. Each night the Gospel is preached while in camp and many are they who find Jesus as their Savior.

In no more fitting words can the story of the homeless man or boy be told than the following:

On the street, on the street,
To and fro with weary feet;—
  Aching feet and aching head;
  Homeless, lacking daily bread;
Lost to friends, and joy, and name;
Sold to sorrow, sin and shame;
  Wet with rain, and chilled by storm;
  Ruined, wretched, lone, forlorn;—
Weak and wan, with weary feet,
Still I wander on the street.

On the street, on the street,
Still I walk with weary feet;
  Lonely 'mid the city's din,
  Sunk in grief, and woe, and sin;
Far from peace, and far from home;
No one caring where I roam;
  No kind hand stretched forth to save;
  No bright hope beyond the grave;
Feeble, faint, with weary feet,
Still I wander, "on the street."

"OUR OPPORTUNITY"

Hazel Palmer

Opportunity is power. What we ought to do we can do. When God opens a door before a people, that is His command to them to enter, and His promise to back them to the extent of His resources. This law underlies leadership. History is full of the transfer of power from the theoretical leader to the actual

leader. In the critical hour the multitudes stand back. Some man, able to see God and read events, steps forward into the opening, others catch the inspiration, gather about him, obeying his order and some good cause is advanced.

The great doors of the world are not often swung wide open. God waited many centuries for a Luther or a Wesley. Moreover, the great doors do not stand open before a man or people long unused. They swing back again. A door opened in the house of Cornelius for Peter to become the great apostle to the Gentiles. But Peter feared and turned back, and God called another, Saul of Tarsus.

It is a great thing to have a great world door opened before a man or people. France had a great day of opportunity when Protestantism almost reached the throne. Saint Bartholomew's massacre shut the door in her face. She staggered back through centuries of superstition and ignorance and cruelty to the Reign of Terror. Today France is but a wornout, filthy tatter lying at the doorway of the twentieth century.

God has opened the great doors of the world to the Church, and is calling her to enter and possess the kingdom. These doors open on every side. We can hardly go amiss. The only chance to miss everything is to stand still in our old tracks.

In times past we prayed for God to open the heathen lands and He has answered the prayer. Now it is time to pray for laborers, for the fields are white for the harvest.

In personal decisions we naturally take the easiest, or that which offers the least resistance. But when something is thrust into the field of vision we conclude that we are to look at it and inspect it. So when God opens a country He wants His people to care for that country. The determining elements are need, accessibility, and ability,—need and accessibility on the part of the people who are to be helped; ability on the part of those who are to help. With these points settled the call is clear.

The Philippines invite us. It was but a few years ago when it was a crime to read or own a Bible on these islands. Today the Bible is free there under a free flag. These people are crowding the mission stations, anxious to hear the Gospel. "Their need of the Gospel is down to the famine point." Never before has the world furnished such a great harvest. The door is wide open, and God says, "Give ye them to eat."

Vast as are these new fields, they are only a narrow fringe on the great unwashed heathenism now spread out before the Church. In India and China more than half the human race are ready for evangelization.

India is under a safe and stable government. It is penetrated in all directions by the modern modes of travel and communication. Through the control of the English she has been given a new spirit. This India, with her hundreds of millions, calls to us. Thousands and thousands are asking for the Bible. In one district where there is but one bishop, fifty-five thousand souls have made requests for baptism, to whom the Church cannot respond because she cannot find the four dollars a month to feed a teacher to teach the Word of God. Talk about investments that will pay a hundred per cent! Here is one of your opportunities.

China is our great opportunity. Here are faiths old as the race, and characters worshiped by more people than ever repeated any other name ever known on earth. The deep needs of China constitute her strongest claim. She has really become as "seared as with a hot iron." When man is contented in his depravity, then he has gone beyond the ordinary redemptive powers. God must take His strongest powers and go after him and

strike him hard. China has many signs of this extreme lostness, this seared numbness. Her conceit, vanity, and ignorance shut out the truth and close the gates of progress. She is so perfectly contented that she desires nothing better. The depravity and lostness of China are far beyond any human conception. Unaided by the Lord, no human faith and ability could handle such a problem. But God does not look for our righteousness, for He knows we are weak. He gives us the command and the promise, and what more is needed? "Go ye into all the world," and "Lo, I am with you always."

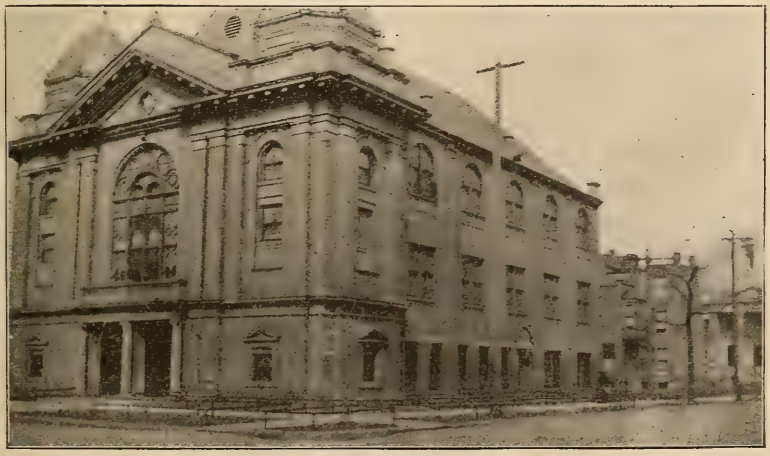
Oh! do you not hear Him saying, "Arise, put on your strength; follow Me into the wide open fields. Do not let these doors of opportunity shut in your face. I will go with you, and bring you off more than conquerors. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved."

Elkhart, Ind.

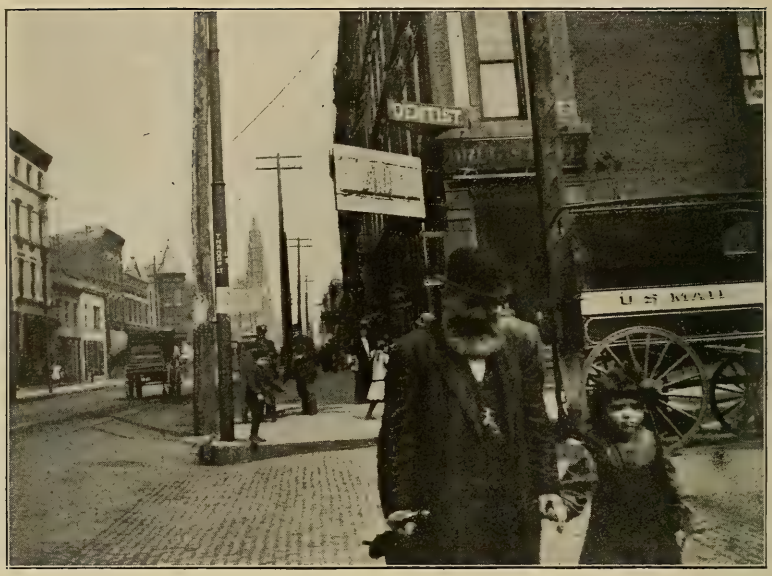
WORK AMONG THE JEWS

Ida Ward

The Jews are today scattered over the whole world. American Jews are to be found in frozen Alaska, in Canada, United States, Mexico, and on down through South America to Cape Horn. They are in Eurasia, Africa, Australia and in almost every inhabited island of the seas. Thus has been literally fulfilled the prophecy of Moses, "And Jehovah will scatter thee among all peoples from the one end of the earth even unto the other end of the earth." (Deut. 28:64.) The Jews came to America with Columbus. In his crew were five Jews. One of these was brought as an interpreter, being proficient in several languages. From this time on the Jews came to the new world



Jewish Synagogue.



A Typical Jew.

in proportionately large numbers, due to the persecutions in Europe. This was a time of great deportations. On the day before Columbus sailed from Spain three hundred thousand Jews embarked to find homes wherever they could. A like fate soon after came to the Portuguese Jews. It was from South America that most of the first Jewish settlers to the United States came. They entered New York in the time of Peter Stuyvesant, from whom they received a very cold reception indeed. A number of Jews arrived in Georgia on the very day that land was allotted to the pioneer settlers. They were conspicuous among the early settlers of California. Today there are Jews in every State and Territory in the United States, not excepting the Philippine Islands.

No less completely has been fulfilled that other prophecy of Moses, "And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot." (Deut, 28:65.) The history of the Jews is strange and varied. Deportations, such as the two cited above, were not uncommon. In different ages and in varying degrees the Jews were robbed, murdered and subjected to all sorts of contumely. Laws are recorded which declared that for a Christian to kill a Jew should not be considered a crime. In the United States laws have grown gradually more favorable, until now the Jew has equal rights in the eyes of the law. Not so in society. There the Jew is branded. Observe the Jewish school children of Chicago. At school they are taunted by pupils of other nationalities with "Sheeney! Sheeney!" So obnoxious is this epithet that Jewish children in anger apply it to their playmates as the most hateful epithet to which their anger can give vent. The fact is known today that Jews who are persuaded that Jesus was the Messiah refuse to confess Him openly because of the attitude Christians have taken toward the Jewish race. They say, "We are already ostracized from Christian society by race. If we openly confess Christ we shall then be ostracized by Jews. Who is left to receive us?"

Despite the usage accorded them the Jews are good citizens. This report comes from China on around the world, and is recognized in the United States. As a race they are bright and intellectual. All through the Middle Ages it was the learned Jew who kept alive the few noted schools of those dark times. A short time ago the students of one of our own noted Eastern colleges raised a clamor because Jews were carrying off so many honors. Standards were raised, hoping to remedy the evil, and after that none but Jews could reach the mark. The police of Chicago say that they make few arrests in the Jewish section of the city, while statistics prove that a proportionately small per cent of Jews are found in our jails and penitentiaries. How long this condition will last is doubtful, as the race are fast losing their religion and with it their morality. As is well known, where the Jew has a half chance he is a money maker. What is not so well known is that he is a philanthropist. He gives liberally to civic reform movements and to help the poor of his own race. The higher class Jews of the United States have endeavored to allow none of their brethren to be a burden upon the state. They have not always reached their ideal, but have gone far in that direction. They have dozens of organizations through which they carry out their plans. Among the most noted are the Alliance Israelite Versailles, with headquarters at Paris, and the Colonization Association, with headquarters in London. The latter has as its chief aim the moving of oppressed Jews from unfavorable to more favorable localities. Through its effort settlements have been made in Argentina, Canada, the United States, in Cyprus, and in Asia Minor. Agricultural and industrial schools are maintained, improved implements supplied, and much help has been given by loaning money at a very low rate of interest to the poor. The Alliance aims to aid by educating. They do this through publications and by opening schools. They have endeavored to have favorable laws passed for their oppressed countrymen or to have odious laws repealed. These two societies have opened up and are maintaining a number of schools in Roumania since the public schools have been closed against all Jewish children.

Jewish Market.

There are in the United States today nearly a million and a half of Jews. In only two other countries—Russia and Austria—are there more. At the present time Jerusalem contains twenty-nine thousand Jews. Chicago has eighty thousand (see note), nearly three times

The Children and Their Playground.

as many as are in Jerusalem. New York has six hundred seventy-two thousand, over twenty-three times as many as there are in Jerusalem. If we wish to locate a mission today in the city where we find most Jews that city would be—not Jerusalem but New York.

The Jewish religion of the present is divided into three classes: Orthodox, Modern, and Conservative. Many of the orthodox Jews come from Russia, and while they are financially poor they have remarkably high standards of citizenship and morality. The modern Jews are radicals. They no longer expect a Messiah, but feel that the Jews are destined to keep alive the knowledge and worship of Jehovah until all the world shall worship Him. They believe the Scriptures are inspired, but having been given through human agencies may contain mistakes. They further believe in keeping a day of rest, and have selected Sunday as their rest day. Rabbi Hirsch, of Chicago, is one of the leaders of this branch of Judaism. The conservatives are between orthodox and modern. They expect the Messiah, believe in the inspiration of their Scriptures, observe the Sabbath, but hold that the forms of worship must be modernized and adapted to meet present conditions. The orthodox congregations of the United States and Canada have united in an endeavor to maintain their faith against these modernizing tendencies, but circumstances seem entirely against them. Thousands of Jews, knowing how their brethren through the centuries have been waiting and suffering in vain, have lost all hope in the coming of a Messiah. Weakened in this point of their faith they are fast becoming disbelievers of their Bible and of their God—skeptics. Having loosed from their old anchor they are being swiftly carried into gross immorality. Three things tend to hasten this condition: In our cities the poorer classes are crowded into close quarters. The children play unrestrained upon the streets. Soon they are sent into shop and factory. The parents, ignorant of conditions in "Christian America," fail to exercise proper guardianship. Besides this the firms who do the employing work on Saturday and close on Sunday. Thus the children sacrifice conscience for wages, fail to attend religious services and are thus early

set adrift. Add to this the natural beauty of the girls and you have a reason for there being more Jewish girls in the dens of vice scattered over our country than those of any other nationality. Recently several of our workers visited an orthodox synagogue in Chicago. The service was in German and all we could understand of the rabbi's discourse were these pathetic sentences: "Where are our children? Where are our boys and girls?" It was the Jewish Sabbath, but among a large congregation there were not a half dozen boys and girls of working age and scarcely more than a dozen children in all.

In the face of the Jewish rabbi's cry, "Where are our boys and girls?" the Christians of America are doing almost nothing to convert the Jews. Christ put forth nearly His entire effort among them and offered on the cross this prayer: "Father, forgive them, for they know not what they do." The twelve apostles labored almost exclusively among the Jews and were successful, as the number of conversions on the day of Pentecost and later certainly proves. Stephen died saying, "Lay not this sin to their charge." Paul, the great missionary to the Gentiles, did not forget them. He says emphatically: "I have great sorrow and unceasing pain in my heart. For I could wish that I myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh." (Rom. 9:2-5.) Again he says, "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." (Rom. 10:1.) Thus we see that his heartache led to prayer. In Acts we learn that Paul added to his heart's desire and his prayers, his active labor—his teaching and preaching.

Following the apostolic era down through the Middle Ages Christians were active in trying to convert the Jews. Their effort was compulsory and harsh in the extreme, often baptizing them forcibly or under penalty of death for resistance. This kind of missionary effort was in itself a disgrace to the meek and lowly Jesus, but add to that the tortures, mob-violence, extortions and banishments to which the Christians subjected the Jews and one must marvel at the goodness of God that did not cut off the wild olive branches.

Paul says, "For *as ye [we] in time past were disobedient to God,* but now

An Ice Cream Vender, with the Traders. She Is Seated on the Curb and Has Her Sewing in Her Lap.

have obtained mercy by their disobedience, even so have these also now been disobedient, *that by the mercy shown to you they also may now obtain mercy.*" Having accepted the mercy of God and the salvation of Jesus Christ what is the Gentile Christian world of today doing for the Jew? What are you doing? Have you ever had any pain or sorrow of heart because the Jews are unsaved? Have you ever offered a prayer for Israel? Indeed, have you ever heard a prayer offered for them? Did even so much as one cent ever leave your purse that the Jews might be taught that Jesus Christ is their promised Messiah? Have you ever given one hour of your time for the teaching of Paul's brethren, the people "of whom is Christ as concerning the flesh," who "as touching the election are beloved for the Father's sake? For the gifts and calling of God are not repented of." The Jewish massacres in so-called Christian Russia are still fresh in our minds and fresher still in Jewish minds. The social persecution in America is more refined. It consists in a disparagement or severe letting alone of the Jew. So thoroughly is this fact recognized among American Jews that Rabbi Hirsch, leader of the most modern and Americanized Jewish congregation, last fall publicly stated that Christians ought not to open missions and try to convert the Jew. He said if Jesus Christ and the apostles were to come to earth today the synagogues are the only houses of worship in which they would be received. Christian churches would not welcome the Savior because he is a Jew. A Jewish lady in whose home we have had a class since last September, speaking of religion said: "I have no use for any religion. The Jews go to the synagogue and then lie and steal. The Christians hate the Jews and kill them. They say the Jews killed Christ. If they did can we help what the Jews did who lived two thousand years ago?" The same lady told of a friend who had seen killed his wife and six children. She said, "He can never get through talking about it." Little wonder the Jews are not converted with this kind of missionary effort. Right here is where our singular dress is a help. The Jew considers all Americans as Christians. Our singularity teaches that there is a difference among the supposed followers of Christ. It gives a new standard by which to measure Christ's followers—a life to which they may look for something better than is found in the ordinary American Christian.

As has been said there are eighty thousand Jews in Chicago. There is in the city one Hebrew mission. It is located in the heart of a Jewish colony and has been active for twenty years. It works among the men by having preaching service five nights in the week and Bible classes the other two evenings. The superintendent says that they have no trouble whatever in getting an audience at these every-night meetings. Visitors, women who speak German, call in the Jewish homes, tell the women of Jesus and open up Bible classes where possible. They have a weekly mothers' meeting for these women, besides the Bible instruction. Bible and industrial classes are open four days in the week for the children. There are in all twenty people working in connection with this mission. Besides this, Mr. Solon, a converted Jew, conducts a night school where English is taught and the Bible introduced as occasion offers. Members of our own church have done most of the teaching there for the past two years. In addition to this, last fall classes were opened by the students in enough homes to reach twenty men and women. We hope that our Brethren will soon have a Jewish mission in Chicago. We need some one to take up the work who is willing to stay by it—give their life as truly there as upon the foreign field. Pray ye therefore the Lord of the harvest that He

send forth laborers into the field.

Can the Jew be saved? The generally accepted opinion is that he cannot be reached. Mrs. Rounds, superintendent of Chicago's Hebrew mission, says, "There is no doubt about it. They can be reached." Paul says: "For there is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him: Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Will the church fail to send? Will the preacher and teacher fail to go? Paul goes on to say: "Did God cast off his people? God forbid. . . . God did not cast off his people whom he foreknew. Or know ye not what the scripture saith of Elijah? how he pleaded with God against Israel. . . . But what saith the answer of God unto him? I have left for myself seven thousand men who have not bowed the knee to Baal. *Even so then at this present time also there is a remnant according to the election of grace.*" (Rom. 11:1-5.) "And they also, if they continue not in their unbelief, shall be grafted in: *for God is able to graft them in again.* For if thou wast cut out of that which is by nature a wild olive tree; *how much more shall these, which are the natural branches, be grafted into their own olive tree?*" (Rom. 11:23-24.)

Read now the 126th Psalm. It was after having heard testimonials of joy from converted Jews that we named the first four verses of this psalm, "A description of a Jewish convert," and the last two verses, "A Jewish missonary's reward." He that goeth forth shall doubtless come again with joy bringing his sheaves with him.

Note.—The number of Jews in Chicago was taken from an old census. They are known to have been entering the city rapidly since then. The workers at the Hebrew Mission place the figures at 180,000—more than doubling our figures. The new census will without doubt show greatly increased numbers.

Bethany Bible School.

Jewish Manual Training School.

WHY DOES THE WOMAN WEEP?

J. M. Blough

LAST evening I was in one of the fishermen villages, where we have a school, and while sitting in front of our Christian teacher's house I heard a woman wailing in a house near by and I inquired, "Why is that woman crying?" And the answer came, "This morning a man from here went to a neighboring village and on the way back right out here in the field he fell dead. No one was with him but he must have died suddenly. He wasn't specially sick, but had a disease of the throat which must have choked him. He was buried out here in the field in the afternoon." Was he this woman's husband? "Well, no, and yes," and a smile, and this aroused my curiosity and now follows the story:

In this house lived three brothers. This woman, who was crying, married the oldest one and lived with him ten years and then became dissatisfied. Her sister, who had been married and lived in another town, died, so she ran off and lived with her brother-in-law in her sister's place. Her husband took the case to court and she had to return, but she refused to live with her husband, so to make peace they married her to the husband's brother next younger, as he had no wife either; so she lived again in the same house but with the second brother. This time she stayed only eight days and ran off again to her sister's husband, the widower. Being discouraged the husband appealed to the fishermen panch, i. e., arbitration committee of five, and upon the payment of Rs. 200 she was freed from her husband and married to her sister's husband. He of course paid this amount to get her.

With this third man she lived eleven years and had one son. Then the man died and she with her son came back to the old town and lived with her mother. In the meantime her first husband, with whom she had lived ten years, died, but the two younger brothers were still living, but neither had a wife. Eight months after the return of the woman to the town the youngest brother comes forward and marries this woman, and behold! for the third time she goes to live in the same house, but each time with a different brother. This last marriage happened five years ago. The second brother, with whom she lived but eight days, is the man who died yesterday so suddenly, and this was the cause of her weeping? Do you really think she was sorry or glad? Of course it was now not her husband who died, but her husband's older brother, so she was expected to weep and she did, but I doubt that it was on account of love.

This shows the low moral plane on which these people live and the little regard they have for the marriage relation. Surely they are in need of the Christian ideal set forth in the New Testament. Do you not think so?

Bulsar, March 9, 1910.

Be careful for nothing, prayerful for everything, thankful for anything.—Selected.

NOTES FROM VALI

E. H. Eby

THE days of waiting for the arrival of Bro. and Sister Lichty are over and we are now enjoying their presence and good cheer, for they have brought back with them the breath of hopefulness and courage, which is catching.

Before their arrival the native people prepared to welcome their pastor and his wife by composing a song appropriate to the occasion. It was evening when we reached Vali from the railway station, and all were hungry, so we sat down to a supper to which all did justice. Then at the call of the leader of the singers we went over into the church. There was a full attendance of the village people—the village head man and others not Christians, besides all our own people. The song of welcome was sung, we knelt to praise God for His mercies in bringing back to their people and their work those who had gone thru the thick of hard labor in starting a station at Vali, had gone home for a rest and now had returned for another term of service. We then listened to responses by both Bro. and Sister Lichty, in which they expressed their gratitude for having been permitted to return to their work. They assured us that all their renewed energy would be spent in the service of these people and of the Church. They were reminded and deeply impressed with the many contrasts between their first arrival at Vali, some seven years ago, and this, their second arrival. Then there was no house in which to live; now the bungalow is ready. Then they were unacquainted with the people; now they know all and are known of all. Then they were only beginners in the use of the language; now they understand and can express their thoughts and wishes in the native language. Then all was new and strange, now all is familiar save the new faces which have come to Vali in their absence.

Very touching, indeed, were some of the greetings exchanged between them and some of their former servants and friends. Not as an illustration of affectionate greeting, but of fidelity to trust I mention the instance of Ruplo, the old man into whose hands Bro. Lichty had entrusted the care of his cattle during his absence. His first words were: "Salam, Mamwa, the cows and buffaloes are all right."

Surprises come to all of us in some form or other. One came to us a week ago in the form of a heavy rain, which continued with intermissions through three days. It caught everybody in a state of unpreparedness. Houses were without roofs, grass was not in shelter and a dozen and one other things remained undone when everything was drenched. Then people began to go to work in earnest to get ready for rain. We are now having a few days of drying weather and a time to get ready for monsoons.

On account of the failure of the house owner from whom we had rented a house in Nandod, to get it ready for us we are compelled to defer our moving to Nandod until after the rainy season. We may still be addressed at Umalla.

OUR NEED--MEN, STRONG MEN

A. W. Ross

WHILE touring in South India we found that in many cases the missions are not able to use in the work of forwarding the Gospel the most brilliant and best educated men. The salaries demanded here are so high that it is only in special cases, such as educational institutions of high standard, that they can be used at all.

At one place we actually found the missionary president of a large mission college paying more to several of his teachers than he himself draws from the mission board for his own support. The difference is not on the basis of need, for the missionary has needs far more pressing and extensive than the native man has. Nor is it a question of education and ability, for the missionary is his superior. Not on the basis of his greater usefulness to humanity, for there is every reason to believe that if he were given charge of the institution it would soon go to the wall. But it is a case of self-denial for the cause of Christ on the part of the missionary, and of money value on the part of the teacher. The latter says, "My talent is worth so much to the government, so why is it not worth equally as much to the mission?" while the missionary counts himself not his own and is satisfied with a bare sustenance allowance.

But it is a pity that those churches which wish to go self-supporting are not able to call the best men because of high salary demanded. But such is the condition and one that has to be met with an eye single to the glory of God.

And the same is true often with the home churches. Some of our best-talented and ablest young men are not in a position to give their best to the service of the Master. Many are pushing out in business lines almost to the forsaking of the great high calling of preaching the Gospel.

Just stop and think for a moment! The work of the Church and the spreading of the Gospel is the grandest and the greatest work on earth. It is the work above all others that has the Divine stamp and seal on it. It is a work which demands the strongest and best men. It is the hardest work on earth; a work which can be satisfied only with the best that is in man and man can give. It requires the greatest faith, the greatest talent, the greatest power of endurance, the greatest patience—in fact, the best that is in man. There is no power in man too great and dignified not to be used in the work of spreading the Gospel. Being the greatest and noblest work it demands the greatest and noblest men.

It is a work which carries its heralds into the hardest and most remote places. It subjects them to the sneers and scoffs of the less religious or those filled with pride and self-righteousness. It subjects them to the trials of leaving "all" for the sake of the other fellow and in obedience to our Lord's last command. It subjects them to the gravest disappointments and calls for patience of even a stronger man than Job. It subjects them to temptations such as they never dreamed of. Ah, it is a work which needs the BEST that the Church can give.

The best for business, the best for one's own benefit, the best for our own selfish desires and tastes, the best in order that millions may be hoarded, the best

for EVERYTHING ELSE in the world but our treasury in heaven is at once selfish, ridiculous, preposterous, full of vanity and wholly out of sympathy with the Divine idea of creation and God's will to me.

Brethren, teachers, students and friends, the work of the Master of masters is no humbug, neither is it a toy for us to play with. It has Divine sanction. God has set His seal with the blood of His own dear Son. The purchased price of redemption has been paid. God has done His part. It now lies with us to do our part. He has commanded us to "Come and follow Him." "Come," leaving all our vices, all our sins and jealousies, our petty fancies and selfish hobbies, our desire for vain distinction, our craving for things comfortable and ease in Zion, a religion with all the thorns taken out, yes All to follow Him; "Take my yoke upon you and learn of me." Yes "Take"—the humble, meek spirit of the Master, the first prerequisite for every other preparation for service—gentleness, meekness, forgiveness, unbounding love for others, willingness to serve others, even the very lowest; the grace to be downed, to be cowered, to be sneered at, scoffed at and scorned. The patience and self-control to keep cool when other are warm; unbounding faith, a faith that never wavers though there might not be a seven thousand even to cheer us up; and "Go" where He leads, where He bids, though it be to the remotest corners of the earth or to the foulest dens of vice and sin, to the distant jungles, where the fever rages and the tiger groans. "Go" where sinners are, though it be to the place of greatest trials.

The need is great. As long as India's millions scorn our Christ the call must be answered. It must be answered with the best brains, the best thought, the best muscle and brawn that Christendom can give. Thousands of our bright young men and women are preparing themselves for life's work. Forget not thy "Creator in the days of thy youth" nor the great call He is giving you to the greatest business in the world,"—"your Father's business."

Do you hear the call? We need some of you who have linguistic and literary talent to write books, and tracts, to edit newspapers, to fire the Indian youths with greater enthusiasm for things that are noble. Away with the thought that the people over here are all weaklings and good for nothing! Away with our racial pride and self-centeredness! Daily we meet with bright young men, strong in possibilities if rightly directed. Then we need men who are evangelists of the first order. It has been said that the conversion of India is the most stupendous task the Church has to grapple with. We need evangelists who can preach Christ with exceptional power; men who can reach men, their sympathies and their thoughts, their powers, their very souls "for Christ's sake"; men who can not only meet every argument of the adversary but who can actually win him to the Lord.

Then we need men who are industrially inclined. A great mass of uncultured jungle people are at our very door. They know nothing of progress and of reform. They must be taught both the things of the hand as well as the things of the heart and head. Their industrial position must be raised, but it will take strong men to do it. Then we need men who are generals, men mighty in leadership, to guide the great work of the mission through the multitudes of superstitious ideas and evil practices. A native Church must not only be won to Christ, but it must be trained in the things pertaining to righteousness and be prepared to reach out into the regions beyond.

Will you hear the call? Young men and young women, heirs of the best that Christendom can give, are you going to turn your attention to the selfish ends or

will you answer, "Hear am I, Lord, send me"? I plead with you to take the matter to the Lord in humble prayer and be careful that you pray in real earnest about it, and be open to the leadings of the Lord. I am sure that if the Lord had His way about it many a young man now wrapped up in business would be out "about his Father's business."

Just let the Lord have His way about it and there will not be any mistakes. We too often advise with the Lord and then go and do as we please, or may be do not ask the Lord to tell us what to do for fear He will send us off to some remote corner or to the tiger jungle, where fever rages and our life will be endangered.

But trials and hardships should not daunt us. The true soldier pays little attention to such. If the Lord leads us into these places He is going to care for us, or in some way use us to His glory even though it may be through death. Open your heart to the Lord, tell Him all your selfish desires and ambitions and find out His will concerning them.

Hear the call! "Come"—leaving all; "Take"—the humble, meek spirit of service; "Go"—where He leads, where there is some one to be served, where there is some sinner to be saved, and you shall have "Lo, I am with you always, even unto the ends of the world."

Vyara, Surat, India, Feb. 21.

A BIT OF CHINESE CUSTOM

F. H. Crumpacker

THE Children of Israel were commanded by Moses to write certain things on the door posts and on their hearts.

The Chinese people have a custom of writing something on the door posts, and one could well wish that they would write the same sentiment on their hearts, for in the main the mottoes on the door posts are good and have a lot of good meaning. This is not always true, but it is the rule. When the nation is prospering and has had no heavy losses in the way of rulers these mottoes are put up at the beginning of the Chinese New Year each year. This year the new year for them comes on the 10th of February. However, the nation is still in mourning over the death of the Emperor and the Empress, and thus the people must put up with old mottoes for a time yet, twenty-seven months from the death of the Emperor. After that they can get a new lot of wise sayings written on the door posts.

You may wonder how this is done. Well, at the outmost large gate there is a proper saying which means to welcome all who enter. At the second gate there is also an appropriate bit of well-chosen rhyme or old saying. This may go on for three or four gates, for the wealthy have several gates ere one gets into the compound where the people live. Once into the living part of the court the mottoes are many. Above and on the sides of each door are these sayings. A special lot for the guest room. A special lot for the servants' quarters. A chosen lot for the kitchen. The storeroom has its labels. The room where the ancestors are worshiped is especially decorated. The sleeping rooms have the same attention as the rest, and if there is one room off from another that has no opening to the outside that room is labeled on the inside where they enter the room. Why all of this? Well, it is a part of their

superstitious ideas much like the horseshoe hung in a certain way over the door. The Christians are not teaching them to stop the practice, but they furnish a better lot of mottoes—much scripture. Pray with us that these scripture mottoes may win many to the Lord.

THE FIELDS ARE WHITE ALREADY TO HARVEST

John Woodard

RECENTLY I had the privilege of listening to a speech by a man who had spent some time in Brazil. He told us about some of the things that were done under the name of the Christian religion, and how the educated people, who had been taught to believe in these things when they were young, turned against all religion and became infidels when they went to the colleges and universities. Then he told of an interview he had had with some of the leading men of Pernambuco. He called them together for the purpose of discussing methods for the improvement of the morals of that city. All agreed that something must be done. The low morals were causing physical degeneracy and, unless something could be done, they could see nothing ahead of the people of that city but extinction. Many schemes were brought forward but, as soon as one man presented a plan, another showed that it was of no value. Then an infidel arose and said that his plan would be to teach the life and teachings of Jesus; that he would send out teachers to teach the people, and that he would use the newspapers. The others agreed that his plan was a good one but they said that such an educational plan could not be carried out in that Jesuit country. Then the American asked them if they would meet at regular intervals to study the life and teachings of Christ and they all said they would.

Those Brazilians were not Christians. Many of them were infidels. But they agreed to make a systematic study of Christ's teachings because they saw no other way to prevent the decline of their nation. When infidels advocate the study of Christ's teachings it looks as if there ought to be a good chance for missionary work.

It would be hard to reach some of the people in Brazil and other Latin-American states because of the opposition of the Catholics. That was the only objection the men of Pernambuco could find with the infidel's plan. But would Catholic persecution be any worse than what the early Christians suffered? A great deal could be done by Christian teachers in the colleges and universities. In Brazil, at least, education is separate from religion. A Christian teacher would have a great opportunity. He would reach the educated people who will be the leaders of the nation. He would reach them at a time when they are breaking away from the old ideas and are open to new ideas.

These Latin republics lie at our very door. The language is easy compared with the languages of India and China. We must do something for these nations. They are at a critical period. They are losing faith in their religion and they have nothing to take its place. Educa-

(Continued on Page 271.)

The Little Missionary

AN ESKIMO BROTHER.

Dr. S. K. Hutton, in *Moravian Missions.*

If you were to go into an Eskimo hut or tent in the summer time, you would see strips and slabs of black, leathery-looking, dried meat lying in a corner or hanging from the roof.

I am bound to introduce the dried meat to your notice, because this little true story bears on the subject; in fact, I might have called it "A Piece of Dried Meat," if I had not thought that such a title would suggest dry reading.

When an Eskimo kills a seal or a reindeer, he chooses certain parts to be eaten fresh—and he probably takes a bit to the missionary. Other parts of the meat he hands over to his wife to be dried. She cuts the flesh into strips and slabs of the right thickness, and hangs them on a pole out of doors. There they remain, exposed to the weather, sometimes washed by the rain, blown about by the wind, scorched by the sun, but steadily drying in the clear, dry air. The dogs sit below, watching, but the Eskimo housewife is clever enough to outwit them. No dog can climb a pole, so up the meat goes on the end of an oar or a tent-pole, and the dogs' mouths water in vain. As time passes the meat shrivels and blackens, looking anything but appetizing to the unaccustomed, until at last the housewife takes the pole down and pronounces the leathery stuff "good nipko," and forthwith it is added to the dinner menu. It lies in the corner or hangs from nails in the rafters of the roof, and there you would see it if you went into the hut. It keeps good for several months, and the Eskimos find it a very nourishing food. It needs no cooking, it is always ready for the table; it is as hard as good boot leather, but the Eskimos chew it with gusto—their teeth are made for the purpose. I cannot tell you what it tastes like; I got a bit once, and chewed and gnawed, but the nipko got the better of me; it was still hard and tough when my teeth were sore, and I hadn't got any taste out of it. The Eskimos laughed at me. "Splendid, this," they said, and bit fresh pieces for themselves.

An Eskimo Snow House.

The People Concerned.

Now, for the purpose of our story, I have introduced you to the dried meat. Let us turn to the people concerned. These are an old Eskimo couple called Kornelius and Maria. The manner of their wedding was rather comical; this is the way it came

about. Kornelius was a widower; he was an old man, living alone in his tiny hut; he wanted a wife for company, and to see to all those little things which fall within the province of an Eskimo wife—drying the meat, sewing the boots, cleaning the house, mending the clothes—in fact, the old man needed a wife to look after him. There were quite a number of widows in Okak at that time, and Kornelius proposed to them all in turn. They all said no. No, they thought, he is an old man; he cannot hunt or earn much of a living; we are better off as we are. Finally, Kornelius bethought himself of Maria; she was in some ways a queer old soul, and was lame as well, but she would be company in the house, so he would ask Maria. On the day of the proposal Maria was working in the hospital woodroom—we used to employ her as a charity; she helped in the piling of the winter stock of wood; she could not do much, but she felt that she was earning something, and that was a satisfaction to her. The first news I had of the coming wedding was from Maria herself. She burst into the consulting-room, with face aglow: "Doctor," she said, "the old man has fallen in love with me."

The Marriage Turns Out Well.

Do you want a sequel? Well, the marriage turned out quite a happy one. Maria was a cripple, but she was up to all the tricks of Eskimo cookery—if drying the meat comes under that heading—and so she used to make "nipko" for her husband and herself. He, poor old man, was too feeble to go to the hunt any more, so he relied on a sort of coöperative system, which is quite a popular Eskimo custom. He had a seal net, but he was too feeble to attend to it; he therefore lent his net to a younger man, and the two of them shared the seals which the net caught. The young man took a proportion as payment for his trouble, and handed the rest over as "hire" for the net.

Sometimes you find a man tending another man's net without pay; doing it just as an act of brotherly kindness. There was a cripple man in Okak who made quite a living at the trout fishing. He, poor fellow, was bedridden, but his friends looked after the net and set the fish apart as his catch. It is one of the ways in which the Eskimo shows the charitable spirit that is in him.

Kornelius.

Kornelius was a worthy old man, and a real Eskimo in his habits and ways of thinking. He had a horror of photographic cameras; he seemed to think that the taking of his portrait meant the taking of something out of him. However, he must have changed his belief on that point, for he came of his own accord one day to have his picture taken.

In order to be really introduced to Kornelius you must come into his house. It is only a little hut, built of wood and sods, and you must stoop very low to get through the porch and doorway. There are usually a couple of dogs outside the door. The old man lends them to one of his neighbors, and receives as payment a share of the firewood which his dogs have helped to fetch. Once inside the hut you must get used to the gloom, for the window is not made of glass, but of a membrane taken from the inside of the seal. It flaps to and fro in its frame, and a good deal of air gets in, but you cannot see through it, and the sunshine only filters into the room very dimly.

Kornelius is most likely sitting on a box against the wall, smoking his pipe, while Maria is crouching over the stove, stirring a pot of simmering sealmeat. The air of the house is steamy and heavy and warm, and you recognize the cookery as the cause of the tremendous fishy smell. In one corner there is a big homemade bedstead of rough boards, spread with reindeer skins and a patchwork

counterpane; in another there is a tiny table, strewn with cups and spoons and knives and fishing tackle. A few cheap ornaments rear their heads among the litter, and a loudly ticking clock stands boldly in the midst. There are several well-thumbed books; if you pick them up you will see that they are different parts of the Bible, for the long Eskimo words make the Eskimo Bible a bulky book.

Maria and Her Cooking Stove Fill a Third Corner.

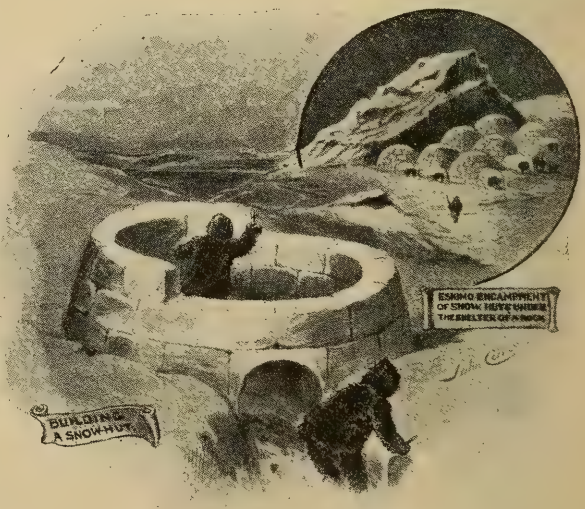
And, sure enough, in the fourth corner there is a little pile of nets—nets to mend, no doubt—and above them hang the black slabs of dried meat. That is the dried meat that figures in this little story; so, having introduced you to Kornelius and his wife and home, and to the "nipko," let us plunge into the real tale.

It is just over a year since old Kornelius died. He knew that he was on his deathbed; his Eskimo instinct told him so, and the Eskimo instinct is rarely at fault. He was at peace with his fellow-men; he had made provision for his wife; he was at peace with his Maker; in fact, he was, as he told himself, just waiting to be called home to his Father's house. He lay on his bed, almost helpless; and as he lay he could all the time see the nipko. And there came an inspiration to old Kornelius.

"Maria," he said, in his deliberate Eskimo way, "when I am gone you are to go and live in Joseph's house. He is a clever hunter, and you will always have plenty to eat. Joseph has promised to give you a home; you can help his wife with the work. You will be happy and comfortable there. I am looking at the nipko over there in the corner. We do not need it. I shall not be here very long now, and my teeth are too

weak to bite it. It is very good nipko, and you have dried it very well. Let us give it to somebody who needs it. There is that poor boy who broke his leg: he would be glad to have it; it would make his bones strong again. I should like to give it to him, because his name is Kornelius, too. Take it to him, and say that it is a present from his namesake."

Maria obediently filled her hood with the dried meat, and took it to the hospital



on the sea front, where young Kornelius lay.

"This," she said, "is a present from old Kornelius, your namesake."

How that boy's eyes glistened! Here was a real treat! Day by day he lived on that splendid Eskimo food, gaining strength fast, for maybe the Lord, who blessed the loaves and fishes long ago, had blessed the old man's kindly gift.

Young Kornelius at His Meals.

I have watched young Kornelius at his meals. He used to cut strips from the black and leathery stuff with a well-worn pocketknife, and chew them with immense satisfaction. Sometimes, between the bites, he would dip the strips in a cup of cod-liver oil which he kept by his bedside. That made the meat taste specially good: it gave it a proper Eskimo flavor. It pleased young Kornelius' palate, and his face wrinkled with pleasure. His hollow cheeks began to fill out; his spirits rose as his health came back; he sang as he lay all alone.

Yes, old Kornelius, I believe that your gift was reckoned to you as given to the Master Himself; He was hungry, and you gave Him meat, for inasmuch as you did it to one of the least, you did it to the Lord.

I used to wonder how those old Bible stories appealed to the Eskimos; how the parable of the vine and the branches could be real to a people who had never seen a fruit tree; or the picture of the Good Shepherd to a people who had never seen a sheep, and to whom every animal, except the half-savage dog, was a thing to be hunted and killed. I cannot tell how, but I know that the Spirit of God speaks through the printed page and through the story told; I know that the Good Shepherd has revealed Himself in Labrador, and that there are Eskimo Christians, branches of the Vine, and bearing fruit; I know that the simple story of the love of God in Christ has raised a nation from savagery and degradation to liberty and light.

And that is why I have told you the story of this dear old Eskimo brother and his gift of dried beef.

HOLD THE ROPES.

"Down amid the depths of heathen darkness,
There are heroes true and brave,
Shrinking not from death or toil or danger,
They have gone to help and save.
But we hear them crying, 'Do not leave us,
'Mid these dreadful depths to drown,
Let us feel your arms of prayer around us;
Hold the ropes as we go down!'

"So beneath the dark and mighty ocean,
Divers plunge for treasures rare;
But thro' hands that hold the ropes above them
Still they breathe the upper air.
Seeking precious pearls of richer value,
Braver hearts have dared to go;
But our faithful hands every moment,
Hold the ropes that reach below.

"Who can understand the dreadful darkness,
Of those realms of sin and death?
E'en the very air is scorched and tainted
With the Dragon's putrid breath.
But across the widest, wildest billows,
Love can reach to distant lands,
And beneath the deepest, darkest surges,
Prayer can hold a brother's hands.

"Think you, was it only for your brother
Jesus spake this last command,
Is there naught for you to do or suffer,
For those lost and Christless lands?
If you cannot go yourself to save them,
There are those that you can send,
And with loving hands stretched out to help them
Hold the ropes as they descend.

"Let us hold the ropes with hands more loyal,
Let us pray with faith more strong,
Let the love that never fails uphold them,
Through their night so dark and long.
Let us lay our treasures on the altar,
Let us give our children, too;
There's a part for each in this great conflict,
And the Lord hath need of you."

—Selected by Ethel Fitsimons, College Corner, Ohio.

FROM THE FIRING LINE

Incidents Are Solicited for This Department

OBJECTIONS OVERCOME.

A revival meeting had been in progress for a week. Sinners were turning to God and the church was rejoicing. The Holy Spirit was convicting a young woman whose father was strongly opposed to her uniting with the church. Her mother was dead and she was her father's housekeeper. She expressed her wish to unite with the church. The pastor, with the evangelist, visited the father. They reasoned with him and plead with him, but he was obdurate. His final statement was, if she was baptized she should never darken his door again. She was shown the scriptures, encouraged, prayed for and shown her duty. She concluded to be baptized. After her baptism she went home, entered the house, went about her duties, and the father said never a word. Thus trusting the Lord and serving him brought her peace and salvation.

Illinois. S. S. B.

ONE THING NEEDFUL.

A man who professed morality said his life reminded him of the cow who gave a good pailful of milk and then turned and kicked it all over, for he did some good things and then overturned it all with his after-life. We remarked he needed Christ to keep him from spoiling his life. E. F.

Maryland.

STILL UNANSWERED.

Some twenty-five or thirty years ago, my older brother and I were going into an adjoining county, some forty or fifty miles, to hold some meetings. On our way the writer preached a sermon in a town where an isolated sister lived, from the words, "It is the man of God who was disobedient unto the Word of the Lord" (see 1 Kings 13:26). After the close of our meeting, as we were standing on the sidewalk, a man tackled me, objecting to the discourse, saying, "I saw what you were driving at." I remarked, "That's just what I wanted you to see." Then he referred to the ordinance of feet-washing. However, I had said nothing concerning it. Then he went on to show the fallacy of it, and continued several minutes. When done I remarked, "Are you done?" The answer was, "Yes." "Now," said I, "we have heard your way about it. Now we will see what Christ says." Then I quoted several verses from John 13. "Now," said I, "this is Christ's way, but different from your way. Now whom shall we obey, you or Christ?" Quite a number had been attracted, and they laughed at him. But he never answered my question. Z. A.

West Virginia.

It cannot be that I was made so that my thirst should run to the river, and my curiosity to the book, and my friendship to my friend, and yet that my soul should hold back and hesitate when it is offered the chance to go to God.—Phillips Brooks.

EDITORIAL COMMENT

¶ Sometimes it is difficult to arrive at the proper solution of a vexing problem. Nothing so strange about that, for some problems are difficult to solve and some questions are without definite answer. During the Conference we heard the statement from the elder of a wealthy congregation, "Well, your humble servant preached a sermon on giving last Sunday and then took up the offering and gave most of the offering himself." Rather sad, is it not? And many in the congregation are wealthy, too.

¶ But that leads us to wonder, "What is wrong with the congregation?" Trouble in the church? No trouble, everything peaceable. Church in debt? It does not owe a dollar. Supporting a pastor? Nothing given towards pastoral support. Perhaps recovering from a heavy drain in another direction? No such sapping of resources. Then where does the difficulty lie? Prosperity begets forgetfulness. "Everything that heart can wish for and money in the bank" sometimes brings on that semi-indifferent, semi-comatose condition that blinds the eye to the needs of the world, and, blinded, stops the ear to the plaintive cry of God's benighted peoples. That might be the solution.

¶ And then our mind, recoiling from such a solution, cannot refrain from wondering, "Or what is wrong with the elder himself?" Maybe he is somewhat to blame. Lack of preaching? No, very helpful sermons. A very commendable example in giving, for in this offering he gave liberally. A very industrious man, else the number of irons he has in the fire would burn. But possibly, probably, his time is so taken in looking after the various secular interests in which he is engaged that there is not proper time left for his holy office. Possibly that intense, industrious application to the affairs of this world is not the sort of example that will lead to fullest sacrifice on the part of the membership. A flock of sheep are perfectly content to give their wool, their year's product, for the use of the shepherd, but in turn they expect their shepherd to contribute of his life in their leading. They are perfectly content to follow him over stony ground, but they travel on, relying upon his leadership to find green pastures. Possibly, probably, it is the life that this flock wishes contributed to lead them on and on and on, and not the bulk of the dollars and cents. Brother, was it you? Congregation, was it you? Or do we miss the solution?

¶ Now is the time of year for reaping and garnering in. A joyful time for all. The fruits! The golden grain! The results of your summer's toil! The climax of your industrious endeavors! The reward! You have planted, you have watered, you have cared for, but God has given the increase. Now what? Praise, yes, joyful praise, but "Bring ye the whole tithe into the storehouse, that there may be meat in mine house."

¶ Elder Galen B. Royer and wife landed at Liverpool on July 2. In a letter written just previous to landing, Brother Royer says, "Tomorrow, soon

after noon, we leave the boat and we both confess that the trip has been so pleasant that we are loath to depart." The many prayers offered in their behalf for a safe landing have thus been answered. We are pleased to give the VISITOR readers in this issue, the first of Brother Royer's articles on the subject, "The Light Shineth."

¶ The list of VISITOR subscriptions accompanying the Conference offering and since received totals more than 3,000. This is over 1,000 in excess of last year and the largest number received at a Conference collection in several years. We should like very much to have the VISITOR enter every home in the Brotherhood. We gladly welcome all new subscribers, and we shall try to do you good.

¶ On the cover of this issue is presented the picture of a native of the Andes. A colporteur in that country was recently confronted by a middle-aged man with this question, "How is it that during all the years of my life I never before heard that Jesus spoke these precious words?" Our church as yet has no mission in that land. Consequently she cannot answer his question. Mr. Robert E. Speer, of the Presbyterian Board, has recently spent some months in South America, and his appeal both at the Rochester Convention and the Washington Sunday-school Convention reveals the famine of workers for Jesus Christ in that field. And they are our neighbors!

¶ We have a donation from the Christian Workers' "Sacrifice Mission Band," Oakley, Ill., and the name which has been adopted is highly gratifying. When our Christian Workers are willing to sacrifice for the sake of spreading the kingdom, the kingdom will spread. Gifts of all kinds given with a pure heart are appreciated before God's throne, but we wonder if those, given through sacrifice of personal desires, are not blessed by the Father in tenfold measure. We like the name of this band and we hope the spirit will spread to all our Christian Workers' societies. Such a name sounds as though they mean something.

¶ Brother George W. Hilton, wife and son, have been spending some time since Conference at the Battle Creek Sanitarium. Bro. George's health is much improved and he is yearning for the service of the Master. They are now at their home near Surrey, N. Dak.

¶ The World's Ecumenical Missionary Conference at Edinburgh is in the past. Its echoes have encircled the globe and its influence will be indelibly stamped on mission work. Possibly the convention was broader in its scope and has called forth greater preparation than any other convention of its kind ever held. And why not? for it is without doubt the biggest thing that has ever happened in the history of missions in the modern Christian Church. There were present 1,200 delegates, of whom 500 were American, 500 were British, and 200 representing the various nations of the world. No fewer than 164 missionary societies were represented. Some of the largest men of the world addressed the convention. It had the recognition of the world powers. It had the world at heart. It was truly world-wide in its scope. And the significance of such a movement in this day of aggressive Christianity can hardly be estimated.

¶ Ours is a missionary age. This great conference was testimony to that fact. Without a jar, perfectly smooth, we are told, everything moved off in Christian spirit. The "go ye" of the Lord has already assumed such grand proportions that world conventions of Christian leaders can be held, and have within their ranks representatives of a majority of the nations, peoples and tongues. Only interests centered, outside of self, in one great supreme God, could call forth such a gathering.

¶ We are giving herewith a list of the Conference Offerings for the last twenty-one years. This is done at the request of one of our city missionaries, and will be of use for reference.

1890	Pertle Springs, Mo., ...$	224.30
1891	Hagerstown, Md., ...	295.11
1892	Cedar Rapids, Iowa, ...	366.82
1893	Muncie, Indiana, ...	244.33
1894	Meyersdale, Pa., ...	260.88
1895	Decatur, Ill., ...	366.12
1896	Ottawa, Kans., ...	302.00
1897	Frederick, Md., ...	500.74
1898	Burlington Park, Ill., ...	1,400.01
1899	Roanoke, Va., ...	1,609.90
1900	No. Manchester, Ind., ...	1,868.00
1901	Lincoln, Nebr., ...	1,881.22
1902	Harrisburg, Pa., ...	1,732.66
1903	Bellefontaine, Ohio, ...	5,632.04
1904	Carthage, Mo., ...	5,677.19
1905	Bristol, Tenn., ...	7,750.61
1906	Springfield, Ill., ...	10,142.32
1907	Los Angeles, Cal., ...	8,366.31
1908	Des Moines. Iowa,*	17,921.72
1909	Harrisonburg, Va., ...	12,663.33
1910	Winona Lake, Ind., ...	16,482.95

*The collection for 1908, including $5,000 endowment, was $22,921.72, but endowment was not credited as Conference offering in the Visitor.

THE FIELDS ARE WHITE ALREADY TO HARVEST.

(Continued from Page 263.)

tion, unless it includes religious education, will only hasten the decay because it will hasten the breaking down without building up. It is unwise to take from a people even a poor religion unless we give them something better. The religion of the early Romans was not much compared with Christianity, but it was better than none. This may be seen in a comparison of the morals of the early Romans with the morals of later Rome, when they had lost faith in their religion. We don't think the religion of the Chinese amounts to very much, but yet it is better than none. China has adopted Western education. That means the destruction of their old religion. If the Christian people do not give them the Christian religion to take its place we will soon see a China with no religion. China must be given the Christian religion. The Latin-American republics must be given the Christian religion. In the Latin republics the people have to a large extent lost faith in their old religion. Infidelity and the accompanying disintegration of morals have already begun. China will soon be at the same stage. These countries, and other countries as well, need our help.

Mr. Lovell Murray, who is well posted regarding foreign conditions, says that Latin America, Japan, China, India, and Turkey are all in the midst of a critical period. They are all in a period of change and will be easily impressed. They are as "clay in the hands of the potter." After a time they will adopt a settled policy. Then it will be hard to make an impression upon them. The fields "are white already to harvest." The greatest work can be done in schools among the young. China wants teachers to teach the Western learning. This is a great opportunity for Christian men and women who intend to follow teaching. Then Christian schools should be established in these lands. We ought to establish schools in India, China, Japan, and in the Latin-American republics. Now is the time for action. Delay is dangerous. If we wait till all the South Americans become infidels it will be hard to work among them. We dare not wait. We need men and women to go to these countries and we need money to support those who go.

Lowry Hall, Columbia, Mo.

THE HOUR DRAWS NEAR.

By J. G. Whittier.

The hour draws near, howe'er delayed and late,
When at the Eternal Gate
We leave the words and works we call our own,
And lift void hands alone
For love to fill. Our nakedness of soul
Brings to that gate no toll;
Giftless we come to Him who all things gives,
And live because He lives.

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR THE VISITOR.*

	June 1909	June 1910	Apr.-June 1909	Apr.-June 1910	Inc.	Dec.
World-Wide	$434 26	$466 30	$14,146 75	$18,189 91	$4,043 16	
India	275 50	396 12	1,307 38	1,639 50	541 24	$208 68
Miscellaneous	13 50	54 11	234 63	122 97	6 50	118 16
	$723 26	$916 53	$15,688 76	$19,952 38	$4,264 06	

*The Annual Meeting collection is included in the totals.

We were unable to give proper credit in the report of the Conference offering to those who contributed to the India Native School Fund and which was credited to Levi Minnich in that report.

The following are the names of those who thus contributed:

Peter Forney, Glendale, Ariz., ...	$ 10 00
I. B. Trout, Lanark, Ill., ...	5 00
James M. Mohler, Leeton, Mo., ...	5 00
Melissa Barton, Pioneer, Ohio, ...	5 00
J. P. Holsinger, Mt. Morris, Ill., ...	5 00
Dr. A. S. Rosenberger, Covington, Ohio,	5 00
A Sister, Des Moines, Iowa, ...	5 00
R. J. Patterson, Sterling, Ohio, ...	5 00
D. S. Bowman, Larned, Kansas, ...	5 00
J. R. Spacht, Williamstown, Ohio, ...	5 00
Jacob Wine, Dexter, N. Mexico, ...	5 00
A. C. Kindig, Middlebury, Md., ...	5 00
J. S. Albright, Steamboat, Iowa, ...	5 00
J. D. Yoder, Conway, Kans., ...	5 00
Ray Helser, Thornville, Ohio, ...	5 00
F. Wilmer Wingot, Pennville, Ind., ..	5 00
C. C. Clark, Lawton, Okla., ...	10 00
W. H. Frye, Windber, Pa., ...	5 00
John A. Wertz, Johnstown, Pa., ...	5 00
J. S. Roller, Timberville, Va., ...	5 00
Thomas Allen, York, N. Dak., ...	5 00
D. R. Hardman, Montpelier, Ind., ...	5 00
W. I. Buckingham, Prairie City, Iowa,	5 00
Jesse C. Metz, New Paris, Ind., ...	5 00
S. Badger, Dallas Center, Iowa, ...	10 00
A. E. Zimmerman, Decatur, Iowa, ...	5 00
W. S. Reichard, Hagerstown, Md., ...	5 00
W. C. Winder, Waldo, Kans., ...	5 00
Eli Cassel, Norristown, Pa., ...	5 00
R. Trimmer, Goshen, Ind., ...	5 00
Margaret Rosenber, Covington, Ohio,	5 00
A sister, ...	1 00
A sister, ...	1 00
A sister, ...	1 00
Unknown, ...	10 01
Total, ...	$183 01

CORRECTIONS.

The $10 credited in the April Visitor to Mary Fisher, Northern Illinois, should have been credited to H. H. Keltner.

In the Annual Meeting collection the donation from Upper Stillwater congregation should be credited thus: Upper Stillwater S. S., $7; Upper Stillwater congregation, $11.25.

Bronson congregation, Michigan, belongs to the Northern District of Indiana instead of to Michigan as reported under the Annual Meeting offerings.

The total offering "Loose in the Hat" should be increased by $100, making Annual Meeting collection $16,482.95 and "loose in the hat" $2,829.06.

In the July Visitor the $5 credited under India Native Schools to "Mrs. Louisa" should be credited to Mrs. Louisa Isamen.

Amounts in World-wide Annual Meeting offering, $4 from Sister Egler, Northern Indiana, and $20 from "A Sister," Northern Illinois, should be credited to India native schools.

During the month of June the Brethren's General Mission Board sent out 45,231 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations for the month of June, 1910:

WORLD-WIDE.

Nebraska—$106.75.

Congregation.

Falls City, ...$ 6 75

Individual.

Levi Hoffert, ... 100 00

Pennsylvania—$79.64.

Eastern District, Congregation.

Coventry, ... 40 00

Individuals.

Geo. W. Henry, $5; G. G. Minnich, $1; Mrs. Annie E. Enders, $1; W. G. Nyce, 70 cents, ... 7 70

Southern District, Individual.

Louisa Burris, ...$ 2 00
Middle District, Congregations.
Roaring Spring, $5.09; Carson Valley, $2.65, ... 7 74
Individuals.
Phoebe Zook, $1; Levi E. Greenawalt, 50 cents, ... 1 50
Western District, Congregation.
Mt. Union, ... 14 70
Individuals.
David Holsopple, $5; Samuel W. Pearce (marriage notice), 50 cents; W. M. Howe (marriage notice), 50 cts., 6 00
North Dakota—79.00.
Congregation.
Snyder Lake, ... 10 00
Individual.
John I. Clark, ... 69 00
Indiana—$41.17.
Northern District, Individuals.
Elias Fashbaugh, $7.50; Geo. D. Zollers, $2; Mrs. Ben Kannel, $1; Sarah Bilby, $1; Solomon Kannel, $1, ... 12 50
Middle District, Congregation.
Mexico, ... 4 65
Sunday School.
Burnetts Creek, ... 7 92
Individuals.
A. D. Lail, ... 1 00
Southern District, Individuals.
"A brother," $7.10; "A sister," $5; Martha Barnhart, $3, ... 15 10
Ohio—$32.17.
Northeastern District, Congregation.
Ashland, ... 3 00
Individuals.
S. S. Feller, $5; Peter Neff, $2; Reuben Martin, $1; Maria Keister, $1, ... 9 00
Northwestern District, Sunday School.
North Poplar Ridge, ... 17 60
Individual.
Lydia Dickey (marriage notice),.. 50
Southern District, Congregation.
Charleston Mission, ... 1 07
Individual.
Ivan L. Erbaugh, ... 1 00
Kansas—$25.50.
Northeastern District, Individual.
"A sister," 1 50
Northwestern District, Sunday School.
Morning Star, ... 3 50
Individuals.
D. H. Gish and family, $20; I. S. Lerew (marriage notice), 50 cents, .. 20 50
Iowa—$23.50.
Northern District, Individual.
A. B. Zuck, ... 1 00
Middle District, Individuals.
Samuel Badger, $20; D. J. Berkey, $1; J. D. Haughtelin (marriage notice), 50 cents; J. Q. Goughnour (marriage notice), 50 cents; Dr. S. B. Miller, (marriage notice), 50 cents, ... 22 50
Oklahoma—$15.50.
Individuals.
C. C. Clark, $15; J. Appleman (marriage notice), 50 cents, ... 15 50
Maryland—$14.30.
Eastern District, Individuals.
W. E. Roop, $1; W. H. Swan, $1, .. 2 00
Middle District, Congregation.
Beaver Creek, ... 12 30
Virginia—$12.00.
First District, Individuals.
L. D. Caldwell, $1; Mrs. Bertha F. M. Thurmond, $1, ... 2 00
Second District, Congregation.
Barren Ridge, ... 4 00
Aid Society.
Mt. Vernon, ... 5 00
Individual.
J. E. Crickenberger, ... 1 00
Washington—$10.00.
Individual.
"A washwoman," 10 00
Illinois—$7.25.
Northern District, Individual.
H. H. Keltner, ... 3 25
Southern District, Congregation.
Oakley, ...$ 4 00
California—$6.22.
Southern District, Mission.
Redondo, ... 6 22
Canada—$5.00.
Individuals.
A Brother and Sister, ... 5 00
Kentucky—$4.30.
Congregation and Sunday School.
Covington—Ludlow, ... 4 30
Missouri—$3.00.
Northern District, Individual.
J. E. Crist, ... 1 00
Southern District, Individual.
Emma E. Wyland, ... 2 00
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00

Total for the month, ...$ 466 30
Previously reported, ... 1,830 77
Annual Meeting offering, ... 15,892 84

Total for year so far, ...$18,189 91

INDIA ORPHANAGE.

Pennsylvania—$40.00.
Eastern District, Sunday School.
Indian Creek, ...$ 16 00
Southern District, Individual.
Mrs. Mollie C. Fogelsanger, ... 20 00
Western District, Individuals.
W. H. Blough and wife, ... 4 00
Ohio—$40.00.
Northeastern District, Congregations.
Wooster, $25; Kent, $15, ... 40 00
Illinois—$20.00
Northern District, Individual.
M. W. Emmert, ... 20 00
Virginia—$20.00
First District, Individual.
Mrs. T. C. Denton, ... 20 00
Colorado—$24.62.
Western District, Congregation.
Fruita, ... 10 17
Sunday School.
Mt. Garfield, ... 5 35
Southeastern District, Sunday School.
Rocky Ford, ... 9 10
Indiana—$10.00.
Northern District, Sunday School.
Goshen City, ... 10 00
Kansas—$7.75.
Southwestern District, Sunday School.
Slate Creek, ... 7 75
Michigan—$5.00.
Aid Society.
Woodland Sisters, ... 5 00

Total for the month, ...$ 167 37
Previously reported, ... 744 08
Annual Meeting offering, ... 32 00

Total for year so far, ...$ 943 45

INDIA MISSION.

California—$100.00.
Southern District, Congregation.
Lordsburg, ...$ 100 00
Kansas—$20.00.
Northwestern, District, Individuals.
D. H. Gish and family, ... 20 00
Indiana—$9.33.
Northern District, Individual.
Mrs. Addie Olinger, ... 1 33
Middle District, Individuals.
"A brother," $6; Mr. and Mrs. J. E. Smith, $2, ... 8 00
Pennsylvania—$3.00.
Eastern District, Individual.
Miss Sara M. Degler, ... 3 00
Texas—$2.00.
Individual.
"Dublin Sister," 2 00

Total for the month, ...$ 134 33
Previously received, ... 131 66
Annual Meeting offering, ... 39 07

Total for year so far, ...$ 305 06

INDIA NATIVE SCHOOLS.

Kansas—$84.42.
Southwestern District, Congregation.
McPherson, ...$ 84 42
California—$10.00.
Southern District, Individual.
"A sister in Inglewood," 10 00

Total for the month, ...$ 94 42
Conference offering, ... 257 51

Total for year so far, ...$ 351 93

CHINA MISSION.

Kansas—$20.00.
Northwestern District, Individuals.
D. H. Gish and family, ...$ 20 00
Indiana——$19.16.
Middle District, Congregation.
Monticello, ... 19 16
Michigan—$5.95.
Sunday School.
Sugar Ridge Birthday Bank, ... 5 95
Iowa—$5.00.
Middle District, Individual.
Lydia Ornen, Coon River, ... 5 00
Ohio—$2.00.
Southern District, Individual.
Samuel Shellabarger, ... 2 00

Total for the month, ...$ 52 11
Previously reported, ... 28 91
Conference offering, ... 34 45

Total for year so far, ...$ 115 47

AFRICAN MISSION.

Ohio—$2.00.
Northeastern District, Individual.
Ida M. Helm, ...$ 2 00

Total for the month, ...$ 2 00

Total for year so far, ...$ 2 00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Following are the receipts of the Extension of Chicago for May and June 1910. See that your contribution is in the fund for which you intended it.

General Fund.

California—Mrs. J. F. Thomas, Inglewood, $5; Ida Metcalf, Chewelah, $1.20. Total, $6.20. **Alabama**—Unknown, 10 cents. **Illinois**—Arthur Sisler, Mt. Carroll, $2.40; Mary Gibson, Chicago, $1.50; Chalmer G. Shull, Virden, $1.20. Total, $5.10. **Indiana**—Roy M. Brant, Buck Creek, $1.20; Emery Miller, Huntington, $5; Frank Sherry, Hagerstown, $1.20; Mary Garber, Portland, $6; David Ruff, Lakeville, $2.25. Total, $15.65. **Iowa**—Prairie City, $10. **Kansas**—Julia Mohler, Quinter, $3.68. **Maryland**—Chas. D. Coffman, Fairplay, $5.50. **Nebraska**—Mary Fread, Litchfield, 50 cents. **North Dakota**—Johnnie Deal, Brumbaugh, $1. **Ohio**—John Guthrie, Ada, $1; Hazel Coppock, Chillicothe, $1. Total, $2. **Pennsylvania**—Indian Creek S. S., $5; G. W. Leathery, York, $10.50; A. H. Brubacher, Lebanon, $3; E. J. Eglan, Elk Lick, $1.50; Geo. M. Smith, Springhope, $1.20; L. B. Benner, Duncansville, $2.75; D. W. Hildebrand, York, $1.20; Harry Allison, Windber, $1.20. Total, $26.35. **Virginia**—C. M. Brown, Winchester, $1.20; Geo. W. Whitsel, Dovesville, $1.20; Edward Noll, Buena Vista, $1.20. Total, $3.60. **West Virginia**—Fred Bauer, Junction, $1.20. Total to General Fund for May and June, $80.88.

Building Fund.

California—Ina Marshburn, Orange, $15; D. D. Hufford, Macdoel, $10. Total, $25. **Illinois**—Cerro Gordo S. S., $24.27; Irvin J. Brubaker, Girard, $1; H. H. Vaniman, Girard, $1; John Arnold, Lintner, $10; Urias Blough, Ellisville, $10; J. F. Stutzman, Girard, $1; Walter Brubaker, Girard, $1. Total, $48.27. **Indiana**—Wm. and Elizabeth Borough, South Bend, $1; Michael Bowman, Topeka, $1; W. R. Miller's lectures, Argos, $90; Miller lectures, Flora, $94.07; W. L. Angle, Bringhurst, $5.60; Chas. Weybright and wife, Syracuse, $5; Mrs. S. S. Cripe, Goshen, $1; Miller lectures, Goshen, $62. Total, $259.67. **Iowa**—South Keokuk S. S., Ollie, $20.75; Samuel and Jane Badger, Dallas Center, $25; Mrs. Samuel Miller, Waterloo, $1. Total, $46.75. **Kansas**—S. Ira Arnold, McPherson, $1. **Nebraska**—Sister's Aid, Red Cloud, $5. **Maryland**—Long Meadow S. S., Hagerstown, $5.69. **North Dakota**—B. H. Frank, Williston, $1. **Ohio**—Mame Hoover, Alliance, $10; Henry Baker, Greenville, $2; Emery Wolf, Hartville, $19.05; John H. Rinehart, Union, $1; Levi Rinehart, Eaton, $7.02; A. H. Miller, Bradford, $1; E. S. Hostetler, Wooster, $2; N. W. Binkley, Arcanum, 50 cents; Elder and Mrs. David Berkebile, Delta, $5; John Flory, Union, $3; Jacob Miller and wife, Bradford, $1; A. S. Hataman, Wooster, $1; D. J. Culler, Weilersville, $1; D. G. Wenrick, Bradford, $1; W. R. Miller's lectures, Brookville, $74.23; A. L. Gnagey, West Milton, $1; Geo. W. Harnish, Defiance, $5; S. A. Blessing, West Milton, $1; Lena Shroyer, New Carlisle, $3.52. Total, $139.32. **Oklahoma**—A. W. Austin, Cushing, $1. **Oregon**—Nancy Bahr, Eugene, 10 cents. **Pennsylvania**—D. H. Baker, Hanover, 50 cents; Scalp Level S. S., $7.58; Mrs. Frank Fyock, Arcadia, $5.13; N. H. Blough, Davidsville, $5; E. J. Blough, Holsopple, $1. Total, $19.21. **Tennessee**—J. D. Arthur and family, Jonesboro, $1.55. **Virginia**—S. B. Rodabaugh, Harrisonburg, $1.20; J. T. Heslop, Fairfield, $2.35. Total, $3.55.

Ogden Mission Collections, Chicago, $16.34.

Total cash to Building fund for May and June, $573.45.

Total pledges to Building Fund for May and June, $470.50.

Building Fund, cash and pledges to date, $4,736.25.

Chas. Eisenbise, Treas.
1811 Clifton Park Ave., Chicago, July, 1910.

OUR MISSIONARY CREED.

Prepared by Miss Clara Berg.

(To be recited by ten children.)

1. I believe that God is our Father.

2. I believe that Jesus is our Savior.

3. I believe that Jesus is the Savior of the whole world.

4. I believe that the whole world ought to know Jesus.

5. I believe that the world will not know Jesus if Christians do not tell them.

6. I believe that I ought to help tell the world about Jesus.

7. I believe that I ought to pray for the whole world.

8. I believe I ought to give some of my money to help send the Gospel to the heathen.

9. I believe that all of the boys and girls in our church ought to love and pray and work for missions.

10. I believe that we ought to begin today to do more than we have ever done before for missions.

All say together:

For God is our Father, and bends from above,
To keep the round world in the smile of His love.

Two of Our Latest Books

The Life of Elder R. H. Miller

By Otho Winger.

One of the most prominent characters in the Church of the Brethren during the latter part of the nineteenth century, and one whose life figured most largely and effectively in the affairs of the Brotherhood, was Elder Robert H. Miller. The history of the church would indeed be seriously lacking in completeness were the part which his life helped to make omitted. The author of Elder Miller's life has done a worthy service in gathering into a volume, in such graphic detail, so much valuable information concerning our beloved brother's earthly career. In the years between his Early Life and Ministry and his Later Life and Death, Elder Miller was a power as a debater, an editor, an educator, a leader, and a preacher. Every brother and every sister ought to read the book.

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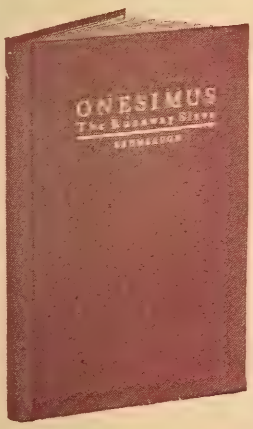

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Elgin, Illinois

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Full Report of the Annual Conference

HELD AT WINONA LAKE, INDIANA, 1910

The hearts of many have been made to rejoice because of what they saw and heard at the Winona Conference; and many more, having heard and read about the great meeting, are anxiously waiting for the FULL REPORT. This year's report is of unusual interest to the Brotherhood (1) because of the nature of the queries discussed and decisions made, and (2) because of the spirit in which the deliberations were conducted. Every speech was evidently born of the Spirit. The Christian courtesy and brotherly love that was manifest during the Conference made it exceedingly gratifying and soul-cheering. Every careful reader of the report will discover that the love for the church and loyalty to her distinctive doctrines and practices are not waning, but that convictions are deepening. Rarely, if ever before, were heard so many expressions of "faith unfeigned" in the fundamentals of the Church of the Brethren. They are according to the Gospel of our Lord and we will cling to them. It will do you good to read what the brethren said.

In addition to the complete report of the proceedings of the Conference proper, there are included the addresses delivered at the **Educational, Missionary, Sunday-school** and **Christian Workers' Meetings. These are exceptionally fine and full of helpful suggestions this year.**

The report is now ready for mailing.

PRICE PER COPY - - - - 25c

BRETHREN PUBLISHING HOUSE - ELGIN, ILL.

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XII SEPTEMBER, 1910 No. 9

Sister Galen B. Royer before the gate of Orphanage No. 3, Bristol, England.

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

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Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

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Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII September, 1910 Number 9

Life's Great Beginning

VACATION days are over. September, Nineteen Hundred Ten, is here. Our colleges have welcomed many hundreds of young men and women, who come thirsting for the living nectar, found at Learning's fount. Home ties have been broken, a vacant chair stands at the family board, a plate untouched. Ambition impels the separation, and love's sweet balm consoles the lonely mother heart. College, with its spacious halls, its intellectual atmosphere, opens a new existence to the student fresh from God's great out of doors. Friendships, unconsciously formed in these days, will become priceless possessions in future years. "College life is more than college learning."

¶ As the intellectual horizon begins to broaden, happy is that student if, at the same time, in proper relation, he begins to cultivate the activities of the soul. With this end in view we earnestly pray that the attention of each individual student will early be directed towards the "fields already ripe unto the harvest." We hope that mission study rallies may be held, and that the claims of Christ for active service in the foreign fields may early be presented in a powerful manner.

¶ The world's great missionary heroes, both of today and yesterday, were influenced in the choice of a career by reading biographies and missionary literature. Buchanan's "Star of the East" led Judson into benighted India. Gutzlaff's "Appeal in Behalf of China" awakened Livingstone for service in the Celestial kingdom, but the Opium War blocking the way, Moffat turned him to Africa. A missionary tract, loaned to Dr. Scudder by a lady patient, led him to Ceylon as the first medical missionary sent out from America. Edwards' "Life of David Brainerd" sent Martyn to India with a burning zeal, and sent Samuel Marsden to a great work among the Maoris of New Zealand. A weekly missionary magazine, borrowed from a friend, touched the heart of Robert Morrison in such a way as to prompt him to a life of service. Our Church, growing as she is, in knowledge, love and zeal, with expectant eyes today turns to her student body for the missionary leaders of tomorrow; leaders both for the home and foreign lands. We emphasize the fact, thrice doubly so, that missions have their claim on the student body of the Church of the Brethren. Therefore the need for study. The greatest enemies of missions today are prejudice and indifference, thriving at the breast of ignorance and rocked in the cradle of inactivity. —B—

WORLD WIDE

An enterprising Chinese company in Chengtu has opened up a "foreign" street in the city, upon which they have erected "foreign" buildings two stories in height. The buildings are lighted by electricity. The great arc light in the street attracts crowds night after night to see the light "light itself."—*Missionary Outlook.*

Because of the expressed intention of the Spanish Government to allow Protestant communities to display external signs on their places of worship, the Catholic clergy and prelates of that country are seeking to incite riots. This is only serving to completely sever the ties that have so long existed between the Church and State of that country.

A bill recently passed the Legislature of Alabama, setting aside one day of the school year to be known as Temperance Day. On this day all the schoolchildren will be in some manner instructed on matters of temperance.

The Government of Siam is trying to abolish gambling houses in Siam, and to bring about reforms in this direction. In that country Sunday is now the day of rest for soldiers in place of the Buddhist Holy Day.

Korea's great religious campaign for a "million souls for Christ" is on. In five churches in Pyeng Yang 1,600 expressed a desire to "do the doctrine." Christianity is rapidly advancing in that once unpromising land.

Home missions are a burning necessity. They will save the nation, and nothing else can. This country must be leavened with the Gospel of Jesus Christ, or it will go the way of all other Godless nations. Schools will not save us, railroads will not, money will not, war will not, but the Gospel preached and taught, will.—*Rev. M. Greene, D. D.*

A new tunnel under the Andes Mountains was recently opened in South America. This tunnel connects Argentine Republic with Chile and shortens the distance between them by ten days. South America is the land of the future, the most sparsely inhabited country of the globe.

There are persistent rumors that the cruel scenes of the Congo, where King Leopold, of Belgium, exploited the rubber country and so outrageously treated the natives, are being repeated in the same fashion in the forests of the Amazon. So black the picture in Africa, blacker still will it appear if found to exist so near to our own land.

Those who have been rejoicing because of the action of China in stamping out the opium traffic will regret to learn that already the country is being menaced by a new danger. This time foreign countries are to blame for it, for the country threatens to be flooded with the deadly cigarette. China has shown wonderful diligence in putting an end to the opium traffic, whole provincial districts are without an acre of poppy being grown, and yet the cigarette will work great havoc unless she exercises diligence in that regard. Surely Satan is resourceful and persistent.

During the last decade the proportion of membership in the Sunday schools of India has increased from one to every 1,864 of population to one for every 453. With increased zeal for the Master arising from the encouragement that this news brings, the percentage will be wonderfully reduced during the next ten years.

The China Inland Mission last year baptized and received into the Church 2,885 converts. So far this is their largest record for converts in the history of their work.

America's fair share in the evangelization of the world would be about 560,000,000 people of the non-Christian world. This will require a great increase in our contributions, both of men and means.

It has now been seventy-five years since the American Board Mission opened work among the Zulus of Africa. This mission has recently become self-supporting, another unanswerable argument to those that think there will be a constant drain on the mother mission to support the heathen. This mission has twenty-four organized churches, sixty out-stations and 200 other preaching places.

The infidel lecturer, Drews, recently caused a sensation in Germany by statements that Jesus was a myth and that no such person ever lived. Great mass meetings were held in which a repudiation of Drews was the central theme. Emperor William thus instructed his ministers who were to address the meetings: "Tell them that the words of Jesus prove his life. His words live in our hearts today as in the simple fishermen's hearts who heard them." The Emperor himself recently addressed an audience on a religious subject, with the apparent intention of rebuking some of the higher critics, so numerous about the Geman universities. In these acts the true greatness of Germany's ruler is revealed.

One hundred years ago the total contributions of all missionary societies in the world amounted to $75,000. Last year it amounted to $24,613,000, besides $2,726,000 contributed by converts from heathenism.

The increase for last year in the income of the Missionary Society of the Methodist Church of Canada, from regular sources, was $57,000. This surely is gratifying and demonstrates that their people are realizing their missionary responsibility as never before. Missionary societies as a rule this year are rejoicing because of an increase in their missionary offerings.

The Methodist Church of Canada is called upon to mourn the loss of its able leader, Dr. Alexander Sutherland, general secretary of the General Board of Missions. For thirty-five years Dr. Sutherland was the leader in the missionary work of their church, and his loss is keenly felt.

One mode of salutation among the Lengua Indians of South America when two meet, is "Thliyipnak," which means "You;" to this the other replies "Koo," which means "I." This is one time where the American is outstripped in brevity.

So far as we are able to tell, the first collection in the United States for foreign missions was taken in the North church, Newburyport, Mass., in 1810. Besides gold, silver and copper the offering contained several jackknives. These came from sailors, who had but little else

to give. There was also found in the collection a gold ring, wrapped in an envelope on which were written the following lines:

"I give, but oh, my gift's so small,
'Tis like not giving you at all;
In future if by God I'm blest,
I'll pay him tenfold interest."

This offering was the beginning of great things, for foreign missions have spread round the world.

Not unlike this offering is one recorded in the Little Missionary and not long ago taken up in Africa, which consisted of "A small pile of copper coins, a cap, a hymn book, a pocketknife, two ivory bracelets, two young fowls, fourteen eggs, five or six baskets and some unhusked corn."

In Japan more than 200,000 copies of the Bible are sold yearly. The teaching of Jesus Christ is carrying forward an irresistible, silent revolution. In the present legislature there are fourteen Christians and many conversions among the more prominent men in Japan.

The Supreme Court of Mississippi has handed down a decision holding that no liquor of any kind containing the least per cent of alcohol can be sold.

A soldier stationed with his regiment near a plantation in the British West Indies before the slaves were emancipated offered to teach a slave to read, on condition that he should teach a second and a third, and so on. This he faithfully carried out, though severely flogged by the master of the plantation. Being sent to another plantation, he repeated the same there, and when at last liberty was proclaimed throughout the island, and the Bible Society offered a New Testament to every negro who could read, it was found that the number taught through this one man's instrumentality was no less than six hundred. The winning one method is sure to bring results. —*Missionary Outlook.*

The report of the London Association of Friends shows that the British Friends, number 21,716, contributed over £25,000 last year for foreign missions and are represented in the field abroad by 105 missionaries, including missionaries' wives.

Mrs. Mary H. Hunt once said, "Fasten the drink habit on the boy and you will have mortgaged his future earning capacity to the brewer and the distiller."

Missionaries Crumpacker and Hilton, Spying Out the Land in China.

A NOTE FROM THE GODS

F. H. Crumpacker

IN a room not far from here are three idols. They have to the Chinese a very sacred value. They are known as the god of wealth, the god of medicine, and the god of increase. The increase of the latter is thot by the Chinaman to be a kind of increase much like the Savior's increase of wine at the feast of Cana.

A Chinaman explained these to me and then he said, "Is it good or not?" That is, will they do or not? His was a real question. He wanted to know if these would do. I need not say it afforded me a good opportunity to preach a while. The longer we stayed the more interested this man became, and still others came to listen.

Well, the god of wealth is the one that most of the Chinese, as well as Americans, are interested in. To this god they come often and burn their incense and leave an offering. The offering consists in paper money that has been bought. What I mean by paper money is that the money is made of paper and has no exchange value at all. The money is made in the shape of a shoe of silver. This is much like the children at home make paper boats, only the top is covered in addition, so that it looks like it was solid, and the paper is the color of silver. These offerings are left before the gods in order to keep them in a good humor, so that the one who leaves the gift will be well pleasing in the estimation of the god.

Then here is the god of "get well," or medicine. Of these gods there are many and they differ, too. This particular one is not the one they come to and really have a prayer before, and then get some medicine from the priest in attendance. He is a faith healer. He does not need to have medicine. The sick comes before him and makes the proper number of obedient bows, and then he goes away feeling that the god will heal him. Well, as a matter of fact, many of these fellows get well and as a result they return and leave an offering of red paper with a testimonial on it, or some more of the paper money. One is reminded of the testimonials that accompany patent medicines. Well, to me one has about as much real reason as the other.

But back to the other god. Here we have the most peculiar of any that I have seen yet. He seems to be a kind of a creator. If the wine is short he makes more. If the food is scarce he makes more. You will note I am only quoting the ideas of these people. This god furnishes them with clothes when the old ones are worn out. The method I was not able to make out; just that he furnished them. When the crops are good this god gets piles of paper money placed before him. When there is a drought the people pay him as long as they can, for they fear he has been offended in some way and is angry.

Dear reader, would you feel just a bit faint at heart if you stood and listened to such an explanation, and then the person asked you "Will it serve the purpose?" Well, I at once told them that I could make one of those images, and left them at that without ridiculing their god, but pointed them to the real God

and Savior, Jesus Christ. They are always ready to say, "Well, your plan is a better one than ours." I can't tell how much heart is in such an answer, for they are the most polite people in the world, so far as I know, and that is a part of their politeness. Still, one can think that as they look at the works of man and then go to the works of God they can see a difference. In this same temple is the god of increase to the family. If a mother thinks her family not large enough, or thinks the gods have not given her boys enough, she comes here and kisses the god and prays and leaves an offering of paper money. All to a piece of moulded dirt! So one could go on thru the list of gods, but sufficient for this. I feel like saying, "Let us go hence" and help them.

WHEN WILL THEY KNOW?

Emma Horning

See yon grey head lowly bowing
To his gods of wood and stone;
See the incense slowly rising
To appease their mighty wrath.
Hear him plead for many blessings
Which his hungry soul doth crave.
Day by day his pleadings cease not
But no blessings are secured,
For his gods are dull of hearing
And their hearts are cold as stone.
Must his soul forever starve?
Will he ne'er find rest and peace?
Ah, no, never will he find it
Bowing down before these gods.
Years may roll and ages follow,
But the unrest ne'er will cease.
Buddha, Brahma nor Confucius
Ne'er can still the soul's unrest.
Deep may be the psychic research,
Grand may be the moral code,
But the soul is yet unmoved
For the motive pure is not.

Their poor gods have earthly passions,
Human forms and limitations
Suited to their earthly minds,
Like the classic Greeks of old.

Ah, sad it is so many millions
Do not know their Master true—
Cannot grasp the grand unseen
Of the spirit soul within.
They ne'er have known transforming love,
Which only makes life worth the while.
Ah, when will they this true God know
Whom we adore and love to praise?
Our God is far beyond compare
With any earthly comprehension.
What temple worthy of His presence,
What world alone can claim His essence?
Not one, not one, we cry, is worthy,
Infinity alone contains
His gracious, glorious omnipresence.
All our vast amount of knowledge
Is a spark from His great store.
He has all the depths of wisdom
Bound in His omniscient mind.
All His attributes are boundless,
He is all our grand ideals
Carried to the perfect state.

But what were all this grand perfection
If men could not with Him commune?
This the highest, holiest blessing
Given unto men below,
That we can with Him unite
Heart with heart and hand in hand,
Day by day with Him communing,
Learning all His holy purpose
For our lives each day and hour.
As constantly we view His glory
So our earthly minds will change
Till His glorious Self will show
Reflected in our words and deeds.

O Holy Father, do Thou teach us
How to tell to these, Thy children,—
Children of the darkest night,—
Thy great love for all mankind.
Teach us how to tell the peace
Which doth in our bosoms dwell.
May we ever reflect Thy life
As we serve Thy children here,
May we be the glorious light
Of Thy Self in this dark land.

Tai Yuen Fu, Shansi, China.

THE CHINA FIELD

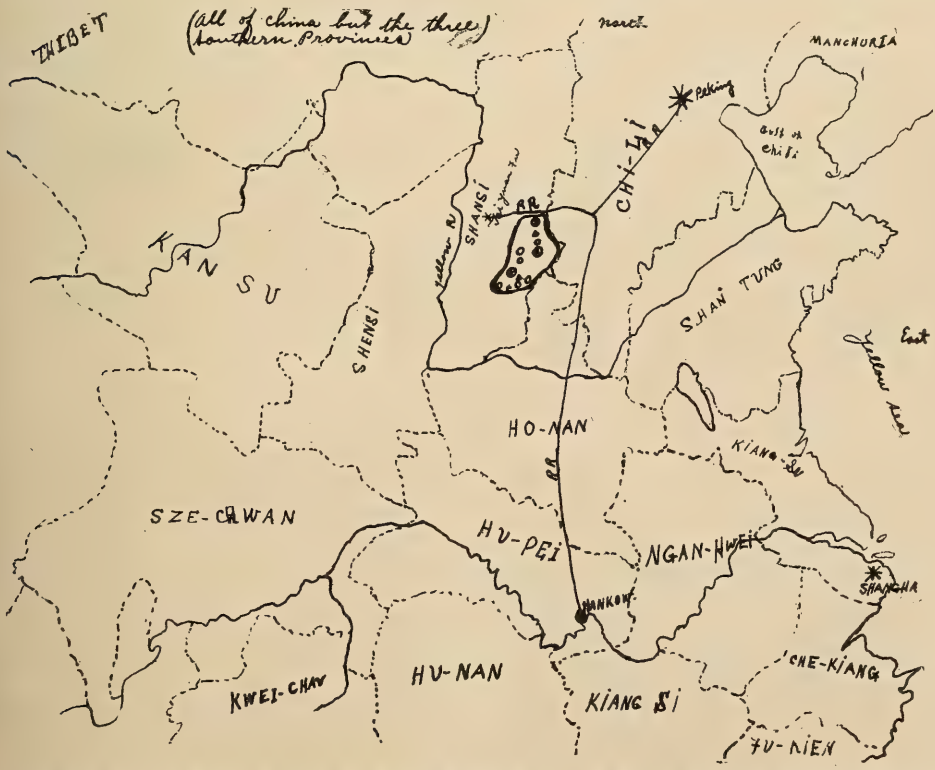
F. H. Crumpacker

THIS article is meant to go with the map. The map covers the most of China and the enclosed portion east of Tai Yuan Fu is meant to show our territory with reference to the rest of China. By a study of these you can see where we are and where the mission is located. The large map shows one how we can get out to the coast town of Shanghi and Tientsin.

Our territory is not a large one, geographically, but the people are here and in the large per cent of cases have never seen a preacher, either native or foreign.

In the very north of our territory we have begun work. This place is called Ping Ting Chou. This is a town of scholars; in a sense a very hard class to reach but, on the other hand, a very important class to reach. If the Lord could get the scholars of this place converted He would have a good start towards the speedy evangelization of China.

About half way from the north to



A map of the larger portion of China, showing in the small enclosed portion west of Tai Yuan Fu, the territory allotted to our missionaries. This territory is about 100 miles long from north to south and 70 miles from east to west. The northernmost town in this district is Ping Ting Chou, and in this city our missionaries have located. This territory has within its borders several large towns and hundreds of villages.

south is the town of Liao Chou. Here Brother and Sister Hilton had hoped to move about the time we came to our location. For some reason not known to us they were taken from the field.

The China Inland Mission is on the south of us, and where the curve is in the southern border of our territory they have an out-station with an opium refuge. Much of this territory may be occupied by them if Brethren are not sent to man it. May the Lord decide who shall have it.

All of our territory is mountainous, save a bit in the south which is on the edge of quite a plain. Here the people are more densely settled, but on the whole no more promising than the mountainous people. We could place twenty-five workers in the field at once and only partly occupy it. In easy reach of each worker would be thousands of people who know nothing of the Christ.

To the west of our field are the Baptists of England and the Congregationalists of America. The latter society has done much in helping us to locate where we are. The Baptists did much for us in helping us to get a place to live and teachers and servants and in general to get a start in China.

This territory in a way at one time was a part of the above-named societies, but for lack of men they could not occupy and so we are hopeful to give the Gospel to a people that for a long time have been neglected, largely because they were hard to reach, on account of the mountainous country.

All the places marked on the map but two have been visited by either Brother Hilton and the writer or by one of us. We know what these places look like from the outside, but know but little of the real attitude of the people, only such as one can see by traveling on the road. Much of this territory is rich in coal and iron, and some of China's old workers are predicting that not many years will pass till there will be a great increase in the population. These mines should be developed and it takes people to develop them. If we can keep the Gospel in pace with the other developments we have done fast work in China.

There are not many large towns in our field, but to us that seems a real advantage, for the people of China are much like they are at home, in that what one family knows in a small town the rest of the village will soon know. It takes a little more traveling and privation to get to these villages, but when a village is visited and a few Gospels and tracts are left, there is most surely to be accomplished something that counts. Many of China's most earnest Christians have been reached in this way, and what has been done we hope may be done again. Who will the Lord send to harvest these villages?

A Chinese Farmer, with Ox and Plow.

CHINA LEGENDS

Emma Horning

*These legends illustrate China's love of stories, and her ancient history abounds in myths of all kinds. Usually each pagoda, temple, mountain and river has its interesting history, dating back to its mythological era. The great age of the nation makes her especially adapted to the growth of such myths.

These have been gathered from reading and conversation.

This Chiu Si Temple I have visited several times. The spring is unusually beautiful and pours out many barrels of water each minute.

Chiu Si Temple Legend.

MANY years ago a young woman lived on this hill. She was a most dutiful daughter-in-law, doing everything she knew to please her mother-in-law. Every day she walked ten li to a spring to get the best water in the district for her mother-in-law. One day she met a stranger who was so pleased with her conduct that he gave her a whip, which, if turned round in the water jar three times, would cause it to fill with water and save her the long journey day by day. For many days she successfully followed the stranger's advice, but one morning when she was out her mother wanted water. A younger daughter said she knew how she got the water, so putting the whip in the jar she stirred it round several times most vigorously, but to her horror the jar not only became full to overflowing but a broad stream began to flow, which flooded the cottage and ran down the hill. The elder sister, returning at this moment, seated herself on the flood, was changed into a fairy and floated away. Afterwards the temple was built on the place and has never ceased to flow as a blessing to the whole neighborhood. This temple is about 18 miles from Tai Yuen Fu.

Sacrifice for Rain.

The magistrate of a certain city was greatly troubled because of the continued drought. In a dream it was revealed to him that if a certain monk was burned the rain would come. He did not know the monk, but saw him in his dream. In the morning he made inquiry and discovered a familiar hermit in the mountains who answered the description of the dream. At once he took the journey to the holy man, telling him of his dream and demanding of him if he were willing to sacrifice himself for the people. Without the least hesitation the hermit consented, and when he came to the city they piled wood around him and set it on fire. All the time the monk showed no fear, and his confidence was well founded, for scarcely was the fire lighted when the rain came down in torrents and put out the fire.

The Discontented Farmer.

A farmer was always complaining about the fitfulness of the rainfall. One day he was caught up in the clouds and told to manage it for himself. He gladly took the responsibility and floating over the country he sprinkled his neighbors' fields, but when he came to his own he gave them an extra supply. When he returned to earth he found his neighbors rejoicing, but to his sorrow he found his own fields were flooded.

Tai Yuen Fu, Shansi.

ANOTHER INDICATION OF CHINA'S AWAKENING

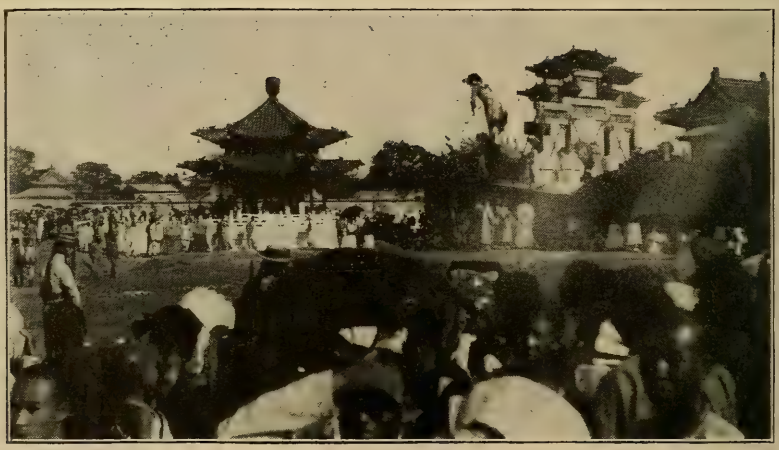
F. H. Crumpacker

Possibly all China is now rejoicing over the step that is being taken at the capital in relation to a new money system. The missionaries are certainly rejoicing. If the plan carries that is being instituted it will mean a real system in money for China.

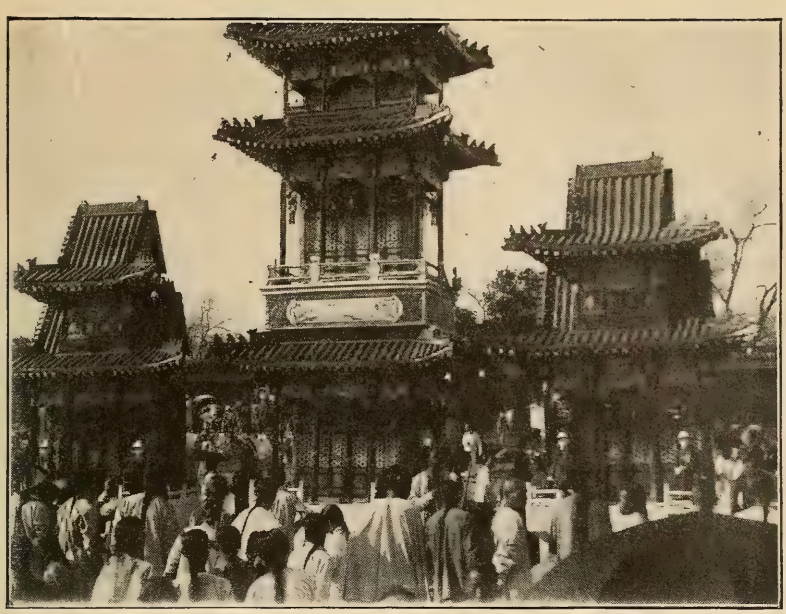
It seems that it is a real go. The committee having this in consultation have reported and memorialized the Government with a recommendation that seems to suit the Prince Regent, for he has issued a proclamation saying that this must go into effect as soon as the proper arrangements can be made. It will require a lot of minting, but with the silver already at hand they can get it done rather rapidly. Silver is to be the standard, temporarily, and the dollar is to be the unit.

This coin once made cannot increase or decrease in value. Besides the silver dollar there will be the fifty-cent piece, the twenty-five-cent piece, and the ten-cent piece. Then there will be a five-cent nickel, and copper pieces, four. The two-cent pieces, the one-cent pieces, the half-cent pieces, and the cash, or one-tenth of a copper cent.

To look at this from the inside it certainly looks good, for when once established much of the trouble of exchanging money will be done away with and one can be assured that he has what he bargained for. The new system just being established will give much room for counterfeiting and such like, for many of the interior people are too ignorant to handle much money, but with this the Lord has provided for them. This is His method. They are very poor and will not need to handle much of the money. They will still deal in the copper cash, and this they all know. Let us all pray that China may continue to come to the front and finally have the marks of progress written everywhere. This will include a progress in Christianity and we pray that the sign will be written in their hearts.



Temples to Be Burned for the Empress Dowager.



Will the Empress Need These on Her Journey?

CEREMONIES FOR THE DEAD

Anna Newland Crumpacker

These ceremonies are many and varied in China. The elaborateness of these depend in no small degree upon the wealth of those for whom the ceremonies are held. Sometimes, however, a home is left quite destitute after all the funeral expenses have been paid. The bodies are usually kept for some length of time. This varies from about a week to several years. In the latter case the body is placed in a room quite to itself. One of the parents is often kept this way, waiting for the other one to die, and both are buried at once.

The caskets are often several inches thick. The thickness of the casket also denotes filial piety. Often children buy the casket for the parent while he is still living, and he shows it with pride to visitors who may come.

Burning for the dead is no small part of the expense. The things burned are often of paper, and consist of donkeys, carts, money, houses and other things which may be needed on the journey to the other world or after being there.

The pictures show some structures which were burned for the late Empress Dowager. These were built and burned as a part of the funeral ceremonies. The cost was tls. 18,000, or about $12,600. One is made to wish that professing Christians were as earnest in their preparation for the spirit world and would as anxiously spare no sacrifice of means or time in securing for all God's children an eternal fellowship with their Creator.

Pictures donated by Dr. Paula Maier.

CHINA'S FAMILY

F. H. Crumpacker

AN attempt is made by most families to have a large number of children, but the death rate among children, and especially the infants, is something awful. Not much is thot of a child's death, and under a certain age no burial is given them.

Today my heart sickened at a sight pitiful indeed. At a temple just outside the city about a mile and on a nice elevation we are staying thru the hot season, which lasts about a month. I mean this month is the unbearable season. This temple has quite a reputation. In this is the god to which the people appeal for children. Today a man came to thank the god for the safe arrival of a new baby at his house. When he had done his prayers and left the offering we inquired of the temple keeper and others who were there as to this custom. We found out that where there is such a desire the father comes to the god and makes entreaty. He then takes away a little rag baby about three inches long. If a male child is wanted he takes the boy; if the girl is desired he takes the girl. This must be worn by the mother thru the year, much as some home folks wear a string with a bead on it for rheumatism. When the child arrives then some one must hurry away to tell the god and give thanks. He also must return twelve of these rag babies. The temple keeper has these on hand all the time—a lot of them.

Here is the way he thanks the god. He first burns a bit of incense. Then he places some food before the god. Afterward he goes in the yard and fires a few large firecrackers. Then he beats the large temple bell. Now the god is awake. He returns now and makes the proper *ke tou,* which is a kind of bowing before the god. Some knock their heads on the floor till one would think it would pain them. He then leaves a bit of paper money before the god and goes on his way.

Reader, what does this mean to you? One can laugh at it while the man is at it, but when he stops to consider, his heart is turned in sympathy. Here is an attempt at thanking some one for the arrival of a child. The awful thing is they DON'T KNOW HOW. Bowing down to a clay model made by man!

The temple keeper stood by and laughed at this man while he was doing his prayers, and yet the old temple keeper is a heathen who does the same kind of bowing down. At New Year's time he makes sacrifice to the kitchen god, which in his case is a paper god near his stove. This man is too poor to have any other god—I mean heathen god.

After a while I asked him if he thot the man had done a true thing today or a false one. He was not slow in saying that it was false, and I think he knew it was false, but he has centuries of the same kind of false blood in him. How get rid of it?

He says he wants to know our God and our Christ, and we hope he will know them. He attends our morning worship each day and is learning how to say amen. The field is too large. The people are too many and the task is too large for the supply of workers on the field. What is to be done? Some say they don't want to hear of Christ and others listen gladly. They worship they know not what. Pray for heathen China.

A CHINESE BIBLE CLASS

Emma Horning

HERE is a class of ordinary Chinese women as you find them in all the villages. During the winter I was invited to visit this class where a friend was conducting a two weeks' Bible class. It was one of my most interesting experiences thus far. We ate real Chinese-prepared food and managed to get it to our mouths with chopsticks.

You will notice they all wear heavy pants and jackets. They have no woolen clothes here, so they wad their clothes heavily with cotton batting, as we do our comforts at home, and they usually wear but these two garments besides shoes and stockings. Those who can afford it wear fur-lined clothes, the fur towards the body. The outside usually is silk.

You will notice that all but one have their feet unbound. Only two are baptized Christians, but last year, when the class was held at the village, the rest became so interested that they wished to unbind their feet and enter the church as soon as they knew enough of the doctrine. Only two can read the Bible now, but the others are struggling hard. It means hard work on many lines for them to become Christians.

The one who yet has small feet says she is too old to unbind them. It is very painful even for young women to get their feet back to the proper shape, and for weeks they can scarcely walk, so one can imagine an old person's almost past changing.

China's Mothers.

Each woman makes her own shoes and stockings. The stockings are always made of two thicknesses of white cotton goods, very neatly made. The shoes are often a wonder of beautiful embroidery, but others are simply plain black cloth. The sides are sometimes wood and some-

One of China's New Roads.

times heavy paper and cloth. They wear out several pairs a year and it takes no little time to make each one. They probably take more pride with their feet dress than any other part of their clothing.

Their hair is always beautifully smooth; not a hair is allowed to stray from its accustomed place. Much oil is used in this process. Many interesting kinds of hairpins are used in putting up the hair. The last article of headdress is a veil tied smoothly around the head, as you see. This is their headdress for indoors and outdoors. Some have much more elaborate headdress but this is the common rule.

All women wear earrings as one of the means of distinguishing them from men. Some are so large that you often see the flesh pulled out, but when they become Christians they are very small or discarded.

The tall one in the back row you see does not have the pleasant face that the rest have. She is just breaking off the opium habit and is having a great struggle. This opium is a terrible curse to these poor women, who usually begin to take it to relieve some painful disease. As they have no doctors to relieve their pain one can scarcely blame them for taking this as a medicine to relieve it, but the result in the end usually proves worse than the disease itself.

Pray for the women of China!

Tai Yuen Fu, Shansi, China.

WORK

Mrs. E. B. Browning.

What are we set on earth for? Say, to toil,
Nor seek to leave thy tending of the vines
For all the heat o' the day, till it declines
And Death's mild curfew shall from toil assoil.
God did anoint thee with his odorous oil,
To wrestle, not to reign; and he assigns
All thy tears over, like pure crystallines,
For younger fellow-workers of the soil
To wear for amulets. So others shall
Take patience, labor, to their heart and hand
From thy hand, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.
The least flower with a brimming cup may stand,
And share its dewdrop with another near.

—Selected by Anna Lesh.

THE LIGHT SHINETH

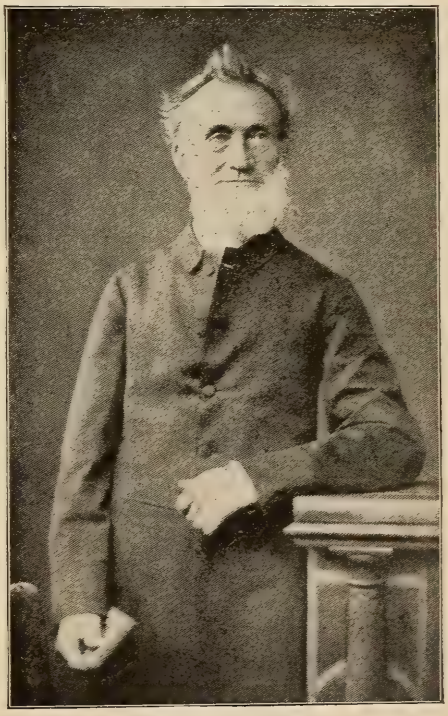
BY THE EDITOR

GEORGE MUELLER'S ORPHANAGES

IF the reader is interested in humanitarian work at all, and he chances to be in London, it will pay him well to take a day and run across southern England to Bristol and visit one of the largest monuments to answered prayer that he will likely find in the world. The ride is worth while, as one speeds along on one of England's fast expresses, a train that makes no stop between London and Bristol, a seaport on the western shore. The country is beautiful beyond description. The rolling lands one sees after leaving London and the hilly heath and down which come into view as he approaches Bristol afford much interest to the passenger as he sits comfortably in his second-class apartment.

About seventy-five years ago George Mueller, a young minister, became deeply wrought upon because of the extreme destitution of many of England's orphan children. He was young, with no means, and yet the Lord laid it heavily upon his heart that something should be done for these neglected ones. The more he prayed over it the more the conviction grew. At last he set about answering his prayers by providing in a small way food and clothing for a few of them. Then he sought shelter for them. The work grew and a rented house in Bristol was soon too small for them.

By this time it had become a fixed rule in Mueller's life to make every step of his work in the orphanage a matter of prayer to and guidance by the Lord. Under direct leading he was prompted to purchase the present site of the orphanage, a few miles out from Bristol, on the semi-hillside of a large knoll called Ashley Downs. There he began to lay large plans for caring for orphans. None but a man of faith like Mueller's would have bought so large a tract when so little was needed, or to have planned the buildings as they were needed, on so large a scale as did he.



George Mueller.

Thursday, the day Sister Royer and myself visited the institution, "Cottage No. 3" is open to visitors. In this building are the administration offices. At the door one is met by an orphan girl who shows visitors to the reception room

on the second floor. As the visitor approaches the buildings he is at once impressed with their plainness, and no sooner does he enter one of them than extreme plainness, yet strength and endurance, is manifest on every hand. Mueller's idea was that the Lord's money should not be wasted in any ornamentation, and that the work should be durable for all time. Every provision is made against fire, the ceilings are from fifteen to eighteen feet high and in some rooms higher, the stairways are constructed entirely of cement and iron, and so, throughout the entire construction, plainness and durability are more marked than in any other building we ever visited.

The reception room is full of interest. There hangs a very modest picture of "George Mueller; Born Sept. 27, 1805; Died March 10, 1898." Here is Mueller's library, containing perhaps 1,500 books. Some one once said, "Tell me what books you read and I will tell you what kind of a man you are." But how about the man who has few or no books? The books in Mueller's library certainly tell what kind of a man he had been. There were well-selected commentaries on the Bible, on the lives of men who have done great things for God and the Church, many, many devotional books, some books on travel in every country of the globe, a few books on science as relates to health and child training, and that was all. I hunted for just one novel,—even for "Pilgrim's Progress" or "Prince of the House of David," those splendid works of fiction that have helped the world so much. They may have been there, but I found them not. It was a great lesson to me. The money spent in fiction today—oh, what would it do if spent for devotional books and then read as eagerly as the fiction!

The guide has come and we join a party of perhaps a dozen or more to see orphan girls. Their sleeping rooms are large and airy, two in a bed and each room accommodating from thirty to ninety, for in "No. 3" some 450 girls are provided. The walls are all white-washed, the sun shines in during the day in great streams and the air is pure. The fact that the death rate last year was only a little over four out of the thousand indicates greatest care from a health standpoint. Two classes of 144 each were seen going through their regular physical exercises. All dressed alike in good, warm clothing, made perfectly plain, the hair parted in the middle, combed back, a black band to hold it in place as it falls loosely down upon the shoulders, the rosy cheek and the smile that most of them wore, was a picture never to be forgot-

ten. With plenty of good food, a warm home, a good bed, literary and religious instructions every day until old enough to go out into the world for themselves, with splendid habits formed and high ideals fixed,—oh, no one can contrast this good with what might have been if these thousands of orphans had not been thus cared for by a heart of faith. Did I say thousands? Since April, 1836, to May 26, 1910, 13,229 orphans have been received into this home. The girls remain until sixteen or seventeen, when a good situation in some private Christian home is secured and they are to remain there for twelve months in return for the outfit of clothing, etc., the institution gives them. Boys are apprenticed at fourteen. They have free choice of trades to be learned. All over Europe and the United States, and indeed in almost every land under the sun, are Mueller's orphans to be found, men and women of sterling worth, who sing the praises of the institution because of what it has done for them.

usual way. His real ideal is best set forth in the following words:

It is quite true that my heart was affected by the deplorable physical condition in which I saw destitute orphans before I began to care for them; but a higher motive by far actuated me than merely seeking to benefit their health. For more than sixty years we have constantly sought the physical well-being of the orphans, and thousands of them have been benefited, even as regards their health. The lives of many hundreds have been saved (humanly speaking) through their having been received under our care; and their health has been established, by the blessing of God, through wholesome food, proper clothing, thorough cleanliness, regular habits, and a healthy dwelling-place. The low death-rate at the orphan houses, year after year, is in itself a proof how the children are cared for physically.

It is further true, that I had a desire to benefit the orphans by seeking to educate them; but I aimed at far more than this. For sixty-one years we have sought to develop and to cultivate their mental powers, and to what extent we have succeeded will be seen by this, that, though the girls are more especially trained for domestic service, and the boys for trades, very many of the girls, by reason of their good education, have become housekeepers and bookkeepers in establishments, and very many are filling

David says, "A Father of the fatherless, and a Judge of the widows, is God in His holy habitation" (Psa. 68:5). This Mr. Mueller relied upon in an unplaces of great responsibility; many also are now teachers. As regards the boys, many of them have now a business of their own, or are managers of businesses; some are partners in large houses of business,

others are clerks in offices, a considerable number have become teachers, and very many are engaged in preaching the Gospel, some are missionaries, or labor otherwise in the Church of God, by seeking to spread the truth.

Further, when I began the orphan work, I aimed at the salvation of the children. To make them see their lost and ruined condition by nature thru instructing them in the Word of God, and to lead them to put their trust in the Lord Jesus Christ for salvation, was my aim; and God has given us the joy of seeing thousands of them brought to believe in Him, so that few institutions, perhaps, have been more abundantly blessed in this respect than the Orphan Houses on Ashley Down.

Yet even this was not the primary object I had in view; but in carrying on this work, simply through the instrumentality of prayer and faith, without applying to any human being for help, my great desire was that it might be seen that now, in the nineteenth century, God is still the living God, and that now, as well as thousands of years ago, He listens to the prayers of His children, and helps those who trust in Him. In all the forty-two countries, through which I traveled during the past twenty-one years of my missionary service, numberless instances came before me of the benefit which this Orphan Institution has been in this respect, not only in making men of the world see the reality of the things of God, and converting them, but especially by leading the children of God more abundantly to give themselves to prayer, and strengthen their faith. Far beyond what I first expected to accomplish the Lord has been pleased to give to me. But what I have seen, as the fruit of my labor in this way, may not be the thousandth part of what I shall see when the Lord Jesus comes again; as day by day, for sixty-one years, I have earnestly labored, in believing prayer, that God would be pleased most abundantly to bless this service in the way I have stated.

Besides the orphanage at Ashley Down, assistance in day schools, Bible circulation, tract distribution and missions have been a marked feature of Mueller's life. The circulation of the Bible entire or in parts has reached since 1834 as follows: Three hundred and thirty thousand four hundred and fifty-seven Bibles, 1,567,028 New Testaments, 22,200 copies of Psalms, and 256,895 other portions of the Bible.

The total income for the *fiscal year* ending May 26, 1910, is £28,953 5 15½, or about $144,765. The total income for the different phases of the institution's endeavor *from the beginning* is as follows:

For orphans, including five buildings, ..	£1,300,732	6s	11d
Free distribution of autobiography, ...	275	6	10–½
Bible distribution, tracts and missions,	434,281	17	1–¾
Sale of literature, etc., ...	85,387	6	5–½
Total, ...	£1,820,675	17	4–¾

or over $9,000,000. This great sum one poor man with his helpers has been permitted to receive "without any one hav-

ing been personally applied to for anything" and distribute for the good of thousands of the world's unfortunate ones.

Though the helpers are paid a stipulated salary, Mueller never allowed one for himself, but depended entirely on the Lord supplying all his need. At his death Dr. Wright was asked to accept the headship on the terms. At his death Dr. Bergin, now at the head of the institution, accepted the position on the conditions.

As we entered the ground a grey-bearded gentleman passed us. We stopped him and asked him about the place. "Yes, I have been here over thirty-five years. I have attended the funeral of Mr. Mueller, his wife, Mr. Wright, and all the other leaders who have helped to found this institution." To our further questions he answered, "Yes, I am a teacher. You go up to gate No. 3 and you will be gladly received." And so we were. Going from one classroom to another I walked beside the teacher, a bent over, aged lady. "How long have you been here?" With a sweet tenderness that showed she loved children dearly and had helped many thousands of girls she said, "I have been teaching here for forty-three years."

"Cast thy burden upon the Lord, and He shall sustain thee." Psa. 55:22. How true this has been in this work!

Child of My love, lean hard,
And let Me feel the pressure of thy care.

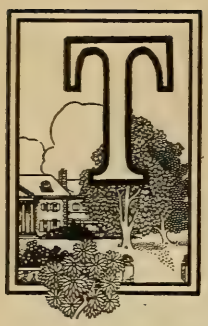
I know thy burden, child, I shaped it;
Poised it in Mine own hand; made no proportion
In its weight to thine unaided strength:
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be Mine, not hers:
So shall I keep My child within the circling arms
Of Mine own love. Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come;
Thou art not near enough: I would embrace thy care
So I might feel My child reposing on My breast.
Thou lovest Me? I know it. Doubt not then:
But loving Me, lean hard."

Nothing that man does is perfect, and there have been and are today critics of Mueller's work. Why, it is hard to say. This account is but a very brief and ex-

(Continued on Page 297.)

The Effective Volunteer Band

Lulu Hildebrand



THE Student Volunteer Band is the generator of missionary influence in the college, and because of its important position it should be the most efficient student organization in the college. Its chief activities are its weekly meetings, deputation work, and the engendering of missionary enthusiasm among the students.

The hour, each week, that the members of the band spend together is a time of inspiration. Students are busy people and volunteers are the busiest of students, so this meeting held for the renewing of life purposes, and for the receiving of broader visions of the great work of evangelizing the world, should be a period of deep consecration and intense concentration.

The effective Volunteer Band does definite, concise work. It never allows the business part of its sessions to drag. If the executive officer is unduly slow and negligent in his methods he may spoil the atmosphere of a whole meeting. Each moment should be well utilized, and the president owes it to the band to systematize his part of the work, and the band owes it to him to coöperate with him in a way that will produce the maximum results in the minimum number of minutes.

One of the best sources of inspiration for these meetings is the reading of letters from missionaries who are in active service. These missives are a live wire connection between the band and the field. Biographies of the heroes of missions are also inspiring. Both of these sources give the student a saner and a more practical view of the work. He catches a vision of both its joys and its sorrows, both its triumphs and its difficulties. But the best part of the whole session is the ten, fifteen or twenty minutes spent in the circle of prayer. Each member in the circle ought to strive to make his part of the service brief and definite, but very rich.

The deputation work of the band is an opportunity for each member to develop latent talents. Furthermore, these programs, held in schoolhouses and churches within access of the college, develop a healthy interest for Christ's cause in many communities. To the missionary-to-be there is nothing quite so enlivening as the telling of the facts of missions to audiences that have never heard them before. The volunteer, himself, is often quite surprised at his own increased enthusiasm.

The Student Volunteer Band should strive to furnish its college with the best leaders for the mission classes. The educational institution has a right to look to the band for specialists along this particular line. Besides the direction of classes, a band can conduct a system of passing around pamphlets and books on missionary themes. Many a student has been led to seriously consider the missionary call thru the reading of such pamphlets as "What Constitutes a Missionary Call," and "The Supreme Decision." And some have actually made the decision to go out to the field because of having read such literature.

The effective Volunteer Band gains its new members by keeping the prayer list. The prayer list should contain the names of those students who are considering, or who ought to be considering,

the call of the foreign field. Such students should be prayed for and talked with systematically. In much the same manner the band should work for the salvation of the unsaved in the school.

Definite plans made in a prayerful, consecrated spirit is one of the surest ways of doing effective band work. The efficient farmer plans much of his farming for years ahead. It seems to me that the band should forecast its future and determine what tasks it should accomplish during the school year. There is no reason why a definite policy for the year's work could not be made out. And after having made its plans each member should "put his shoulder to the wheel" and execute them. Inasmuch as the "highest mental power, intellectual attainment, personal culture and refinement, executive ability, organizing and administrative capacity, fertility in resources and expedients and eloquence will find ample scope in mission fields," each volunteer should receive the greatest practical benefit from his membership in the band and by so doing he will increase the efficiency of the Student Volunteer Band with which he is connected.

Mound City, Mo.

Why They Don't Volunteer

I. S. Long

THE editorial in the June VISITOR, first page, it seems to me is a happy and true statement of facts, from the missionaries' standpoint. And it would be difficult for a missionary to state it better than the Editor has done.

As I read the young brother's objections to going, and his "three provisions if the cause of missions is to be advanced by worthy men of the future," I could not help feeling that he is like the young unmarried preacher preaching on "The Training of Children."

I hope that what I may have to write will not in any way spoil what the Editor has so well written already. There are people who desire apostolic life and blessing who are unwilling to pay the price for it. A very intelligent young brother said to a returned missionary, "Suppose, Bro. ——, I sign the pledge and then later don't go?" The missionary said in reply, "If you don't mean to go by all means don't sign the pledge."

There are men,—they are few we hope,—who have such tremendously high opinions of their ability that they are honest in feeling it unwise to waste *their* talents on the desert air of a benighted country of the East. Of course they feel missionaries are buried in heathen darkness, away from the applause of the world; but these fellows don't know what a blissful burial the missionaries experience, that's sure. And these men forget that Paul, one of the brainiest men of his day, one of the greatest philosophers of all time, one of the spiritual giants of sacred story, was yet an humble missionary to foreign parts. In later years hear him speak out of the depths of his soul: "To me who am less than the least of all saints is *this grace* given that I should preach among the Gentiles the unsearchable riches of His grace." To him, witnessing for Jesus where no other had ever gone to tell the wondrous message

of glad tidings, was the highest privilege given to mortal man; and he counted all things but loss, even dung, for the excellency of the knowledge of Christ Jesus, his Lord, for whom he suffered untold persecution that others might enter with him into the "joys of salvation."

And, shudder as you think of it, how foolish Jesus was to leave the courts of glory to waste His love and talents on this sin-stained earth of ours! And when He might have been King of Judea, nay, of the whole Grecian-Roman world, perhaps, He thrust it from Him, choosing rather the path of Calvary. John 6:15 and 12:20. Nay more, "Who being in the form of God, thought it not robbery to be equal with God," yet He humbled Himself, came to earth, to Gethsemane, to the cross, for you, for me. No, no one knows too much to come to the mission field. This work demands the best the Church has; and happily some of the best minds of Church history have been foreign missionaries.

Respecting missionaries' support, the education of missionaries' children, superannuated missionaries, your missionaries are not a whit uneasy, not a bit afraid of the Church's desire to do as well and better for us than *we* are able to do for the Church. To doubt the Church is to doubt God, it seems to me. If we don't have full faith in *men,* at least let us trust *Him fully,* for He has said, "I will in no wise fail thee, neither will I in any wise forsake thee." E. R. V. The missionaries on the field receive with profound gratitude the support sent for them, and they trust the dear old Church that sent them forth, and they praise with full hearts our precious Lord for allowing them to give their lives in "sinful India." Not to be pitied, but to be envied; not to be forgotten, but to be prayed for daily, until He comes in the clouds—this is the way your missionaries feel. "Wherefore, sirs, be of good cheer: *for I believe God,* that it shall be even as it was told me."

The young man feels the lack of biblical education. That is a good feeling to have, verily. We shall always be hungering and thirsting for more of God and His truth. Filled today, we hunger for more tomorrow. As we study the Word we keep on being filled, and in this way we keep on growing in grace. But if the little we do know of the Word properly grips us we can't help being volunteers in heart; for we are not *our own,* we have been bought with a price.

A second reason for not volunteering for the foreign field is no fault of any individual, singly; but the fault is mine, yours, brother, that of the whole Church. At a stroke our Father in heaven might force all nations into a sort of obedience to His will; but that is not God's way. In Matt. 9:36-38 Jesus shows us clearly that God has limited Himself to the measure of the Church's praying. In other words, the number of laborers thrust into the harvest and the measure of success of those thrust forth is exactly commensurate with the earnest, faithful prayers of the Church. God could do it alone, but He will not. He *depends on you and me.* That is His plan. Again, from among those who earnestly pray the Lord to thrust forth laborers He selects and sends forth men to do His work and will among the heathen. If the Antioch church could spare Paul and Barnabas from their midst how is it that a few *men* could not be spared out of the 35,000 who were present at Winona Lake? Does this not puzzle you?

Concerning prayer, it is not that any or all of us premeditatedly neglect this important ministry, but in spite of ourselves, in spite of our knowledge of duty and this wondrous privilege of converse with the Father of our spirits, we allow other duties to crowd out this service. Oh, hereafter shall we not pray more, shall we not put first things first, shall we not pray laborers into the vineyard?

As for Bible study, frankly, to this day our one grief is that we know so little of

the Book. How we long to have more time for its study! How we long to sit at the feet of those who are able to expound it better than ourselves! To know the Book is to know the mind of the Master. To know His mind is not only eternal life, but it is to *love*. To love is to obey. To obey is to go to "the uttermost parts of the earth." To carry out the Great Commission means the salvation of the world, means "glory to God in the highest, peace on earth, good will to men," means the earth filled with the knowledge of the glory of the Lord even as the waters cover the sea. So may we sing and do as we sing:

"Waft, waft ye winds His story,
And you ye waters roll;
Till like a sea of glory,
It spreads from pole to pole."

The Light Shineth

(Continued from Page 293.)

ceedingly imperfect survey of only a part of what the institution has and is doing. But there is reason to believe that there is no organization viewed from the standpoint of faith in God, guidance by Him, dependence upon Him alone, and economy of disposition of means given, living so thoroughly the simple life as the Mueller homes at Ashley Down, England. The home in its plainness and simplicity could it be viewed by all those who profess to live and lead a simple life in Christ Jesus, would be a most wonderful object lesson as well as a gentle rebuke for unneeded expenditure in our homes and lives.

The Lord's Commission

"Go ye into all the world, and preach the Gospel to every creature." Mark 16: 15.

Oh, could our eyes survey it,
The vineyard stretching far,
Parts with bright rays of promise,
Parts dark as midnight are,

The sight must raise within us
Alternate hope and fear,
And surely drive our spirits
To God in earnest prayer.

"Go ye,"—the words would fasten
Upon our very souls;
"Go spread the joyful tidings,
Far as the ocean rolls."

The tidings of salvation,
Of Jesus' dying love,
Alone can scatter darkness,
And soul enlightening prove.

Behold! Where faith has triumphed!
Behold! Where light has shone!
What numbers hail the Savior,
What peace and joy are known!

Spread, spread the light of glory,
And naught its spread shall stay,
Till regions long in darkness,
Behold the light of day.

The Lord is coming quickly,
To number up His jewels,
Haste! that He them may gather
From lands where death now rules!

—Albert Midlane.

The Little Missionary

A PLEA.

In some lands across the waters
  Human souls in darkness grope;
Starving for the bread of heaven,
  Crying, dying, without hope.

Beckoning hands seem reaching toward us,
  Pleading eyes seem turned this way,
To the land of light and knowledge,
  For this light and knowledge pray.

Go unto them, says the Master;
  Bring them to the light of day,
Point them to the living fountain,
  Teach them how to love and pray.

Will we hear the great command?
  Go or send we each may do;
If we cannot leave the home land
  We can help some other to.

We can give our dimes and dollars,
  And thus help the work along;
By our prayers and by our counsel
  We can make some other strong.

Let us then awake to duty,
  Hasten, heed the dismal cry;
Can we turn a deaf ear to it?
  Come and help us ere we die!

GOD'S OWN.

What if your own were starving,
Fainting with famine pain,
  And you should know
  Where golden grow
Rich fruit and ripened grain;
  Would you hear the wail
  As a thrice-told tale
And turn to your feast again?

What if your own were thirsting
And never a drop could gain,
  And you could tell
  Where a sparkling well
Poured forth melodious rain;
  Would you turn aside
  While they gasped and died,
And leave them to their pain?

What if your own were poisoned
Far in a hostile land,
  And the only key
  To set them free
Was held in your command;
  Would you breathe free air,
  While they stifled there,
And wait and hold your hand?

Yet what else are you doing,
Dear ones by Christ made free,
  If we will not tell
  What we know so well
To those across the sea;—
  Who have never heard
  One tender word
Of the Lamb of Calvary?

"They are not your own," you answer;
"They are neither kith nor kin."
  They are God's own:—
  His love alone
Can save them from their sin.
  They are Christ's own;
  He left His throne,
  And died their souls to win.

—Genevieve Oviatt.

A BIT OF EBONY.

At the great missionary exhibit in London, we saw an interesting bit of Africa in the person of a little fellow dressed in a pink cotton garment, resembling a sleeveless shirt. He stood by a low table selling postal cards. No photograph could represent the bright ebony face and the flashing white teeth of this small native of Nigeria, who looked about nine, but was really fifteen years old. He besought us to buy "post cards, seben for sixpence," Of course, we bought and could not resist the temptation to put an extra sixpence in the little black hand for himself. Quick as a flash he dropped it, too, in the box. "Oh, no! You did not understand. That was for you." "Yes! yes! I know," with a decided little nod of the woolly head and a bright smile. "You gib me; I gib God. God gib me ebything. He gib me

ple-e-nty," swelling out his little figure to show how liberally the Lord had dealt with him, and went gaily on selling post cards. This small African in his one garment was about the only perfectly satisfied person I ever met.—*Everyland.*

SHE DIED OF A ROPE.

Egerton R. Young, long-time missionary among the North American Indians, says: "I once went to a village where lives a great chief, named Mookoowoosoo. Just outside his village we came to a pile of blackened ashes, and I said, 'What is that?' 'That is where I burned my mother to ashes.' 'Of what disease did your mother die?' He said, 'She died of a rope.' 'What do you mean?' 'Why,' he said, 'she got so she could not snare rabbits and catch fish, and I was not going to be bothered with the old thing, and one day I put a rope around her neck and then burned her to death, so her ghost wouldn't come to haunt me.' He boasted that he killed his own mother!

"But look at the contrast: My wife and I went among that people and we worked there several years. We preached the blesed Gospel of the Son of God, and I went out a year ago to visit all these tribes, and traveled several thousand miles, holding meetings from tribe to tribe. . . . Look into one of those Indian churches. It is made of logs, a great, big, roomy Indian church, with one aisle down the middle. Let us stand in the desk on Sunday morning as the congregation gathers. Look! the chapel doors are thrown open. Ah! there is a sight that brings a lump to my throat and tears to my eyes.

"Two great Indians, men twenty-eight or thirty years of age, with their hands have made a chair, and over their two hands and shoulders there is a blanket thrown, and seated on that chair with her arms around their stalwart necks, the poor old invalid mother is being carried to the house of God by her own sons.

"Another brother goes ahead down the aisle. We have no backs to our plain seats, so he folds up a blanket very nicely, and puts it down as a soft cushion, and the other sons come along and mother is seated upon it, and one of the big fellows sits down beside her and puts his strong arm around her, and she lays her head against his manly breast. Ah! there comes a dimness in my eyes and a lump in my throat as I see that, and I thank God for the change. The mother burned to death is paganism; the mother carried by her sons to the house of God is Christianity."—*Miss. Rev. World.*

A Boy with a Threshing "Outfit" in China.

FROM THE FIRING LINE

Incidents of Missionary Experience Are Solicited

ALL WORKS OUT FOR GOOD.

One time at a revival meeting a man said he would like to attend services but was driving a colt. He said he could not go in to services as it would not stand tied. I told him all things work together for good to them that loved God, and his colt would stand all right. He came, and after the meeting closed I went and asked him to be a Christian. He said, "You asked me a fair question, and I must say yes." I. B. W.

Indiana.

NOT A NEW OCCURRENCE.

While on a visit to a certain church to dedicate it, in a sermon I talked on secret societies. After I left a man said, "If that man would have preached that sermon some places he would not have gone away from there alive," to which a brother replied: "That would not be surprising, as they did the same with his Master." The man said no more.

Maryland. E. T. F.

DYING, BUT NOT DEAD.

A few years ago, while living in the West I was called to Dayton, Mo., to hold a series of meetings. While in the town Bro. C. Heridor and I were called to the bedside to pray for a man that had been on the bed over a year. His wife was a member of the Campbellite church, but he had never made any profession. When we arrived he cried out, "I am dying, oh, I am dying, and I am lost, I am lost!" I sprang to the foot of his bed and commenced to preach the saving Gospel, faith, repentance, and baptism. As soon as I began to talk he quit wailing and fastened his eyes upon me, and when I had explained duty he cried out, "I want to be baptized, but can't get to the stream." I said, "You don't have to go there." He said, "Oh, if there is any other way I want it." At that his wife cried out, "Praise God, this is what I have been praying for. Bless God for this meeting." I called for calmness, as he was very weak. Then I stepped out of the door and said to men at work in a shop, "I want a tank of water, as this poor man wants to be baptized before he dies. Who will bring it?" One man said, "I will." It was soon brought and the top removed. Hot irons and stones were thrown in to take the chill off (as it was in winter), and I went to his bed and took him in my arms and carried him out to the tank and baptized him. After this I again carried him back to his bed and made him comfortable, and he was happy.

The next morning I returned, according to promise, to teach him more of duty, only to find him sitting up in bed, eating heartily, and he praised God when I came. I told him of feet-washing, the supper and communion, and anointing with oil. He said, "I want to do it all," so we arranged for a feast, after which we anointed him, and as I went to bid him good-bye for the last time in this life he said: "Oh, I am safe, I am not afraid to die now. I am ready to go when the Lord calls me," and strange to say, he lived about a year and got able to move to another town in the time, and though I saw him no more, yet I learned that he died in faithfulness, and his voice still rings, "I am dying and lost," but afterward, "I am saved." Praise God.

Iowa. T. A. R.

EDITORIAL COMMENT

¶ We are giving in this issue a number of articles from China. Just now our mission in that land is in its infancy and the workers are few. This does not detract from their articles in the least and we appreciate the fact that they are willing to thus give us news fresh from the field of action. We know not the greatness of the harvest that will be reaped in future years as a result of the planting which is being done by God's willing workers in that land.

¶On Monday night, August 1, Anna Kathryn Emmert came to live with Brother and Sister Jesse B. Emmert. She is intending to accompany them to India this fall and they welcome the dear little treasure into their household. May she live to be a useful woman is our prayer.

¶ Elder H. E. Light, of Mountville, Pa., recently heard a Macedonian call from Concord, Canada. He heeded the call and writes us that on July 24 he baptized a wife and son at that place. Good seed, in fertile soil, brings forth fruit, some thirty, some fifty and some one hundredfold.

¶ Brother and Sister Royer have spent a very pleasant time among our Swedish brethren, and in September will begin their journey southward into France. There they plan to spend some time. Theirs is being a most delightful sojourn and the visit is much appreciated by European members of the household of faith.

¶ A brother sending in a donation for missions says his insurance policy is expiring. He is insuring again, but this time with the Lord and so sends in the premium. What blessed security he enjoys! How well shall he be kept! He is secure in the Lord, under the shadow of the Almighty, and at once his money begins its usefulness in the conversion of the world.

¶ Some one has said that too many of us are afraid to cast our bread upon the waters lest it shall not return to us in a few days a well-buttered and full-grown sandwich. Homely in philosophy, but very general in application. A resourceful editor has recently figured out what the widow's two mites would amount to at this time if they had been drawing six per cent interest from the time they were cast into the treasury until now. You can name the figure, but this is the result of his computation, $150,000,000,000,000,000,000,000,000,000,000,000,000,000.00. No wonder Christ blessed the widow's mite. No amount given to the Lord is refused, and tenfold blessings return to us.

¶ What about mission study in your congregation for this coming fall and winter? Is your band of young people to live through another winter, dear brethren, with her long evenings, without as much as giving a portion of the time to a systematic study of the mission fields of the world? This may be early to speak of such a study, but remember, —do not forget it,—that beginning early your class will count as two,—one for the good you receive and the other as an ex-

ample to prompt your neighboring congregation. From whom shall we hear first? Will it be you, or you, or you?

¶ The four Christian Workers' Societies of Chicago, Naperville, Batavia, and Elgin have decided to support Brother and Sister A. Raymond Cottrell in their preparation, at Battle Creek, for the mission field. This is done in accordance with the decision passed at out late Annual Meeting regarding helping worthy young people to prepare for the foreign work. These societies are not wealthy, but are doing what they can. They plan to do the supporting principally by systematic weekly giving.

¶ And in connection with the above we wonder how many of our readers know exactly what it would require to give support to a worker in school preparation. Suppose your society or group of societies numbers 200 members. Suppose they give three cents per week for the support of a missionary in preparation. You have thus gathered at the end of the year $312. No one has felt the burden. Everyone is astonished at the ease with which it is collected. Many of the members would laugh at the small amount asked for. Why is not more of this work done? Because it is a new work among us. We believe that the next five years will see a mighty impetus given this kind of support.

¶ Sister Ida C. Shumaker, who goes out to India this fall, writes that at the present time she is very busy. She is visiting the sixty-six Sunday schools of her home District, Western Pennsylvania, and writes that she is enjoying the work very much. Thus far she has visited forty-one schools.

¶ Before another issue of the VISITOR comes from the press, Sister Minerva Metzger will be upon the broad deep, with her face set westward for the Celestial Empire. She plans to sail from Seattle on September 19. Many prayers will be offered for our sister as she bears the glad news to that land, and as she brings encouragement and joy to the little party who so anxiously await her coming.

¶ A missionary in China writes to an exchange in these words: "I have entered upon my 78th year and know that my work on earth cannot last much longer. My only desire and prayer is that I may,

> "'My labors with my charge lay down,
> And cease at once to work and live.'"

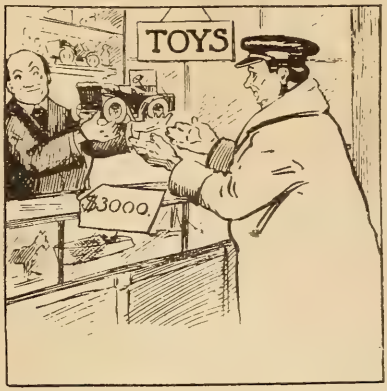
There is something refreshing in this. An earthly life, a heavenly ambition; counting not to have apprehended, ever pressing onward; praying not for easy tasks, but craving stronger powers. Our Church has many of these heroes of a thousand battles, and noble is the service they have rendered. In young life they labored, it was their duty; in middle life they grappled the problems of their generation, they had trained for it; as old age comes upon them they toil on and on and on, unmindful of the years. Threescore and ten are theirs, and comrades one by one have gone. They labor on. They stand supreme. Approaching life's sunset, where heaven stoops in a blaze of glory to kiss the horizon, their radiance is more beautiful. Whatever clouds there may have been, now only add a lustrous beauty to the scene. Thank God for the man who can turn a deaf ear to old age and be a living, active witness at threescore years and ten!

¶ In a recent issue of the *Medical Missionary,* published at Battle Creek, Mich., we learn that there are at present about 414 medical missionaries at work in foreign lands with the Canadian and United States Boards. This would of course be a considerable number if together, but when scattered as they are to the various heathen nations and to the islands of the sea the number is as a grain of mustard seed. The dearth of

Is it Fair to a Lost World?

The Christian man (?) who is a moderate smoker buys three five-cent cigars a day, which amounts to $54.75 during the year, and gives the matter but a passing thought.

Is it Honesty toward Christ?



The prosperous Christian business man is not loth to buy a $3,000 automobile as a toy for his recreation and a swift means of reaching his office. (One Buffalo gentleman was so impressed by a recent convention that he cancelled his order for a $5,000 automobile and gave the money to missions. Why not?)

The prosperous Christian farmer invests in a new $400 horse and buggy for his convenience and pleasure and does not begrudge the money spent.

Thousands of the same men drop only a few silver coins into the pierced hand of the Saviour, to aid in the task for which he died, and yet they claim loyalty to him!—*Foreign Christian Missionary Society.*

physicians in heathen lands is thus revealed. As a Church we have a doctor in neither India nor China. A few are in preparation. Why are there not more? The biographies of medical missionaries bristle with arguments and incidents proving the value of the medical man in opening paths where the regular missionary fails. The silent pleading of the suffering heathen is well-nigh irresistible. The call is unanswered. Young men and women of the Church of the Brethren with good education and perfect health will settle down to a life of ease, with an influence measured by the encircling horizon, while as doctor or as nurse in a foreign land they could shed an influence felt round the world and to the throne of heaven. Again we say, why are not more of our young men preparing for medical missionaries?

(Continued on Page 306.)

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR JULY, 1910.

	July 1909	July 1910	Apr.-July 1909	Apr.-July 1910	Inc.	Dec.
World-Wide, ...	$385 60	$325 31	$14,532 35	$18,491 22	$3,958 87	
India, ...	319 26	429 85	1,626 64	2,131 80	505 16	
Miscellaneous, ...	68 18	29 50	302 81	152 47		$150 34
	$774 04	$784 66	$16,461 80	$20,775 49	$4,313 69	

CORRECTIONS.

The $13 credited to Timberville congregation, Virginia, in the Annual Meeting report, should have been credited to Linville Creek congregation.

Macoupin Creek congregation, Southern Illinois, should have been credited in Annual Meeting Offering with $33 instead of $3.30. This will reduce "loose in hat" proportionately.

Elgin congregation, Illinois, should have been credited with $73 in Annual Meeting report. This will reduce the "loose in hat" amount proportionately.

During the month of July the General Mission Board sent out 103,806 pages of tracts.

The Brethren's General Mission Board acknowledges the receipt of the following donations for the month of July, 1910:

WORLD-WIDE.

Pennsylvania—$75.29.

Southern District, Individuals.
G. B. and Nancy Stouffer, $31; A brother and sister, $3.75; Solomon Strauser, $3; Verna A. Bashore, $2, $ 39 75

Middle District, Congregations.
Fairview, $5.25; Claar, $4.15, ... 9 40

Sunday Schools.
Clover Creek and Martinsburg, $16.14; Bellwood, $2, ... 18 14

Individual.
Esther Lingenfelter, ... 1 00

Western District, Congregation.
Husband House—Middle Creek. .. 5 50

Individuals.
Geo. Cunningham, $1; Wm. Howe (marriage notice), 50 cents, ... 1 50

Indiana—$52.30.

Northern District, Congregations.
Pleasant Valley, $37; Walnut, $9.30, 46 30

Individuals.
Eliz. Ebie, $5; H. W. Krieghbaum (marriage notices), $1, ... 6 00

Missouri—$46.71.

Northern District, Sunday Schools.
Wakenda, $19; Rockingham, $16.56 $ 35 56

Individual.
Mrs. E. Reddick, ... 3 00

Middle District, Individuals.
Riley Stump and wife, $7; S. E. Weaver, 65 cents; Mary M. Cox, 50 cents, ... 8 15

California—$35.18.

Northern District, Individual.
D. S. Musselman, ... 3 00

Southern District, Congregation.
Pomona, ... 28 33

Mission Points and Fast Money, per
Mrs. J. Z. Gilbert, ... 3 85

Iowa—$34.45.

Northern District, Congregation.
Greene, ... 5 00

Middle District, Individuals.
J. B. and Minnie Spurgeon, ... 20 00

Southern District, Congregation.
North English, ... 7 45

Individuals.
Mattie Summers, $1; Homer F. Caskey (marriage notice), 50 cents; J. H. Keller (marriage notice), 50 cents, ... 2 00

North Dakota—$29.63.

Sunday Schools.
Salem, $25; Prairie Home—Ray Congregation, $3.13, ... 28 13

Individuals.
Elmus Cocanower, $1; J. A. Brumbaugh (marriage notice), 50 cents, .. 1 50

Illinois—$13.50.

Northern District, Sunday School.
Pine Creek, ... 12 00

Individual.
Mrs. G. E. Whisler, ... 1 00

Southern District, Individual.
James M. Moore (marriage notice), 50

Washington—$10.00.

Individual.
"A Wash Woman," 10 00

Oklahoma—$7.54.
Congregation.
Washita, ... $ 5 39
Individuals.
A. Lincoln Boyd, $1.15; A Sister, Elgin, $1, ... 2 15
Maryland—$6.40.
Eastern District, Individual.
C. H. Roop, ... 5 00
Western District, Individuals.
Mrs. J. L. Vought and Family, $1; Ida M. Newhauser, 40 cents, ... 1 40
Colorado—$5.00.
Western District, Individual.
Receipt No. 13044, ... 5 00
Kansas—$4.81.
Northeastern District, Individuals.
D. W. Shidler, $3.81; O. F. Zappe, $1, ... 4 81
Nebraska—$2.00.
Individuals.
C. J. Fraser and wife, ... 2 00
Ohio—$1.50.
Southern District, Individual.
Wm. Klepinger (Deceased), ... 1 50
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00

Total for the month, ... $ 325 31
Previously reported, ... 18,165 91

Total for year so far, ... $18,491 22

INDIA ORPHANAGE.

Pennsylvania—$118.69.
Eastern District, Individual.
Elizabeth W. Keller, ... $ 20 00
Southern District, Sunday School.
York, ... 40 00
Shanks' Sisters' Sewing Circle, ... 10 00
Middle District, Christian Workers.
Altoona Flower and Mission Fund 20 00
Sunday School.
Lewistown, ... 20 00
Miss. and Temp. Assoc. New Enterprise, ... 8 69
California—$26.00.
Northern District, Individual.
Mrs. Anna Kline, ... 10 00
Southern District, Sunday School.
El Centro, ... 16 00
Maryland—$22.00.
Middle District, Congregation.
Pleasant View, ... 16 00
Sunday School.
Primary Class, Hagerstown, ... 5 00
Western District, Individuals.
Mrs. J. L. Vough and family, ... 1 00
Indiana.—$20.00.
Middle District, Sunday School.
Primary Department, N. Manchester, ... 10 00
Aid Society.
North Manchester, ... 10 00
Virginia—$20.00.
Second District, Aid Society.
Middle River, ... 20 00
Idaho—$20.00.
Sunday School.
Twin Falls, ... 20 00
Illinois—$19.60.
Northern District, Christian Workers.
Shannon, ... 9 60
Southern District, Sunday School.
Centennial, ... 5 00
Aid Society.
Centennial, ... 5 00
Ohio—$16.51.
Northeastern District, Individual.
An Individual, ... 15 00
Southern District, Sunday School.
New Carlisle, ... 1 51
Nebraska—$10.16.
Sunday School.
Bethel, ... 10 16
Michigan—$6.68.
Sunday School.
Sunfield, ... 5 00
West Thornapple Birthday Bank, .. 1 68
Washington—$5.00.
Sunday School.
Sunnyside, ... $ 5 00

Total for the month, ... $ 284 64
Previously reported, ... 943 45

Total for year so far, ... $ 1,228 09

INDIA MISSION.

Pennsylvania—$63.12.
Middle District, Congregation.
Woodbury, ... $ 43 39
Western District.
Purchase Line S. S. Convention, .. 19 73
Michigan—$23.19.
Sunday Schools.
Woodland, $20; West Thornapple, $3.19, ... 23 19
Maryland—$6.00.
Eastern District, Individual.
Susannah Hutchison, ... 5 00
Western District, Individuals.
Mrs. J. L. Vought and family, .. 1 00
Iowa—$2.75.
Middle District, Sunday School.
Beaver Union, ... 2 75
Washington—$2.00.
Individual.
Lloyd Rittenhouse, ... 2 00

Total for the month, ... $ 97 06
Previously reported, ... *305 07

Total for the year so far, ... $ 402 13
*A 1 cent error occurs in this footing in July and Aug. Visitor.

INDIA NATIVE SCHOOLS.

Ohio—$11.00.
Northwestern District, Individual.
Alice Miller, ... $ 6 00
Southern District, Aid Society.
Painter Creek, ... 5 00
District of Columbia—$10.00.
Washington City Miss. Society, .. 10 00
Iowa—$10.00.
Middle District, Sunday School.
Hannah C. Badger's S. S. Class, .. 5 00
Individual.
Hannah C. Badger, ... 5 00
Pennsylvania—$5.00.
Southern District, Individual.
Katie M. Roth, ... 5 00
Nebraska—$5.00.
Individual.
Susan Rothrock, ... 5 00
Indiana—$5.00.
Southern District, Individual.
Josephine Hanna, ... 5 00

Total for the month, ... $ 46 00
Previously received, ... 365 93

Total for year so far, ... $ 411 93

INDIA WIDOWS' HOME.

Oklahoma—$2.15.
Sunday School.
Class No. 4, Washita, ... $ 2 15

Total for the month, ... $ 2 15
Previously reported, ... 87 50

Total for year so far, ... $ 89 65

CHINA MISSION.

Idaho—$14.50.
Christian Workers.
Twin Falls, ... $ 14 50
Illinois—$7.00.
Southern District.
Christian Workers' Sacrifice Mission Band, Oakley, ... 7 00
Indiana—$5.00.
Middle District, Individual.
A Sister, Roann, ... 5 00
Maryland—$1.00.
Western District, Individuals.

Mrs. J. L. Vought and family, ...$	1 00
Total for the month, ...$	27 50
Previously reported, ...	115 47
Total for year so far, ...$	142 97

CHURCH EXTENSION.

Maryland—$1.00.
Western District, Individuals.

Mrs. J. L. Vought and family, ...$	1 00
Total for the month, ...$	1 00
Total for year so far, ...$	1 00

AFRICAN MISSION.

Ohio—$1.00.
Northeastern District, Individual.

A Sister, Ashland, ...$	1 00
Total for the month, ...$	1 00
Previously reported, ...	2 00
Total for year so far, ...$	3 00

DENVER MEETINGHOUSE.

Denver, Colo., Aug. 1, 1910. Amount of money received by the Church of the Brethren toward the completion of the Brethren's churchhouse in Denver, Colo., from April 1, to Aug. 1, 1910:

D. W. Snyder, Mexico, Ind., $1; W. E. Johnson, Denver, Colo., $1.05; Mr. and Mrs. W. W. Mishler, Nappanee, Ind., $4; Paul M. Mishler, Nappanee, Ind., 25 cents; F. E. Reynolds, Panora, Iowa, $3; Esther Macdonald, North Yakima, Wash., $10; F. D. Scribner, Denver. Colo., $14; Martha J. Pfouty, Linwood Md., $1. Total, $34.30.

H. F. Caylor, Secretary-Treasurer, Building and Fund Committee, 165 So. Clarkson, St., Denver, Colo.

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

The treasurer has received the following contributions for the Extension during the month of July:

Building Fund.

Colorado—R. J. Patterson and wife, Sterling, $100; Sterling S. S., $7.50. Total, $107.50. **Illinois**—Ogden Mission School, Chicago, $7.27. **Indiana**—Edward W. Ulery, Nappanee, $6.80; Bachelor Run. S. S., Bringhurst, $5.11. Total, $11.91. **Minnesota**—H. W. Yingst, Hancock, $10. **Ohio**—Adella J. Bricker, Alvordton, $1. **West Virginia**—S. M. Annon, Philippi, $1.

Total cash to Building Fund for July, $138.68.

Total pledges to Building Fund for July, $129.50.

Building Fund, cash and pledges to date, $5,004.43.

General Fund.

Illinois—Pine Creek S. S., $12; **Indiana**—B. J. Miller, Nappanee, $8.14; Emma Rupel, Walkerton, $1.50; Roy M. Brant, Buck Creek, $1. Total, $10.64. **Kansas**—Iva Myers, Paola, $1.20; Quinter S. S., $2.30; Fairview Mission School, Quinter, $3.31. Total, $6.81. **Maryland**—R. B. Murdock, Monrovia, $2.30; Carrie B. Moser, Thurmont, $1.20. Total, $3.50. **Missouri**—Vern C. Roop, Warrensburg, $1.20. **Ohio**—Proscela Weddle, Casstown, $1.20; Donnels Creek S. S., $5.78. Total, $6.98. **Pennsylvania**—W. E. Bittner, Rockwood, $1.20; C. H. Winters, Lebanon, $1.20. Total, $2.40. General Fund, total for July, $43.53.

Chas. W. Eisenbise, Treasurer.
1811 Clifton Park Ave., Chicago, Aug. 1.

EDITORIALS.

(Continued from Page 303.)

¶ We hope the MISSIONARY VISITOR will be found throughout the year in the reading room of each of our colleges. If it is not there let us know. We mean for it to be, and we gladly welcome all the student body into our army of readers.

¶ It will afford the VISITOR great pleasure if the chairman of mission study in each college appoints a secretary whose business it shall be to keep the VISITOR readers posted on their missionary doings.

¶ We have been requested by our missionaries in India to state that the "Report of Trip to South India," which appeared in the May issue of the VISITOR was written and sent in for publication by Brethren I. S. Long and A. W. Ross at the request of their fellow missionaries. We cheerfully make this explanation for our India brethren.

¶ With this month ends the summer vacation for our young people who will be in college. During the first days of September many will be leaving home for their first time. And parents will do well as they prepare to leave the old familiar roof to drop in occasional words regarding their spiritual life when inside the college walls; a few words regarding Bible study, encouragement to take up the study of some of the missionary questions of the day, impressing home to them the responsibility of Christian work that must be theirs in a few short years. Well and good, we might wait and speak of that in our next issue, but when such words of encouragement are put off till the last minute they often are forgotten and unsaid. The days are here when education must mean more than merely ability to amass wealth. The days are here when education means life, means ability to grapple with complex forces in labor, and with complex problems in the religious life. And happy is that father or mother who sends the child to college with a thirst for the things spiritual as well as with ambition for the things intellectual.

THE GREAT COMMISSION

A FINE picture, 18x24 inches, the principal part of it representing a baptismal scene. The applicant is kneeling in a stream of running water, the administrator standing beside him, ready to begin the sacred rite. On either side are men, women and children witnessing the performance. In each of the four corners of the main picture is a smaller one (7x3½) representing respectively the blood-stained cross, Mary Magdalene on her early run to the tomb, the women returning, each on their way to report to the disciples the empty tomb, and the door of the

tomb with the stone rolled away. At the top of the picture is represented a beautiful golden crown. The six-in-one picture is an interesting study. It portrays, graphically, the fulfillment of all righteousness in Christ's own baptism, the door by which man may enter the church, the way of the cross, and the crown as an emblem of the reward of the righteous. The picture is printed in colors, on heavy paper, and, if framed, will make an appropriate ornament for any Christian home. It will be a constant reminder of the Great Leader, of the sacrifice He made for our redemption, and a stimulus to right living.

Price, single picture, ... **50c**

Three pictures, ... **$1.00**

Brethren Publishing House

Elgin, Illinois

MISSIONARY SOCIETY,
BRIDGEWATER COLLEGE,
BRIDGEWATER, VA.

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AND
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If you are not at present a subscriber to the Inglenook you can have both for only $1.00—the Inglenook from now till Jan. 1, 1912, and the Cook Book as long as you live.

This is a rare offer. We make it at this time because we are anxious to increase the circulation of the Magazine and to get the Cook Book into as many homes as possible. Understand we are not prompted by any selfish motive in this. We want to help you and do you good. If you have not been reading the Inglenook you need only to do so for a while to be convinced of its merits. It speaks for itself. And the REVISED COOK BOOK—we feel sure you would not sell it for a dollar and do without it, after learning its value by familiarizing yourself with it. It is a great improvement over the old one, and that has been quite popular.

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Tell your neighbors and friends about it. Talk Inglenook and Cook Book. ($1.00)

The Cook Book will not be ready for mailing for several months, but you will be notified as soon as it is ready.

If you have not been taking the Inglenook and wish to sample it before subscribing for a year we will send it to you from now till Jan. 1, 1911, for 15 cents. Did you ever buy that much good, clean reading matter for so little money? Send us your trial subscription at once.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD · GO YE · I AM A WORKER

Vol. XII OCTOBER, 1910 No. 10

EMPEROR WILLIAM AND THE BIBLE

I LIKE reading the Bible often, the Bible which stands on the table at my bedside and in which I have underlined the most beautiful thoughts. I cannot understand why so many people occupy themselves so little with the Word of God. Who, on reading the Gospels and other passages, is not impressed by the simple, living, proven, and attested truth? How could Christ otherwise have set his stamp upon the world? In all my thoughts and actions I ask myself what the Bible says about the matter. For me it is a fountain from which I draw strength and light. In the hours of uncertainty and anxiety I turn to this great source of consolation. I am confident that many of those who have fallen away from God will return in our own time to a firm belief, that many will once more feel a longing for God. It is indeed the beauty and the blessing of the Christian Church that times of strong doubt awake an especial desire for the profession of faith and a joyous enthusiasm in belief. I cannot imagine a life which is inwardly estranged from God. We must all go through hours of Gethsemane—hours in which our pride is humbled. Humility is difficult for us; we wish to be our own master.

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD, ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

Address all communications to the

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Elgin, Illinois.

Subscription Terms

Fifty Cents per year, payable in advance.

The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII October, 1910 Number 10

WORLD WIDE

The Waldensian church, which has only sixteen churches in their native Piedmont Valley, where evangelistic truth has been kept alive for centuries, now has organized somewhere near two hundred churches and mission stations throughout Italy. In Rome they have a home for converted priests from the Catholic church. Fourteen priests and monks of the highest type joined them last year and sixteen more are under instruction.

African Sudan is the largest unevangelized district in the world today. Islam is fast pressing into this country and each year the task for Christendom in that land becomes more stupendous.

There are now thirteen Protestant churches in Rome, the seat of papal power.

The Moody Bible Institute of Chicago recently graduated a class of forty-five young men and women. Fifteen different States and countries were represented in the class. Sixteen of the young men will enter the ministry, while twelve of the class go to the foreign field.

The price of a Bible in the time of Edward I, who died in 1307, was $175. The price of a Bible in the time of Edward VII, who died in 1910, was 16 cents.

A Chinese prince in New York recently said: "What China most needs now is men—men who know how to do the things that need to be done."

Some months ago the prime minister of Egypt, regarded as a Christian, was shot and killed by a Moslem fanatic. The assassin was tried by a native court and condemned to death. The case, according to Mohammedan law was referred to the Grand Mufti, whose decision by Mohammedans is regarded as final. He refused to confirm the sentence for three reasons: First, Mohammed had said nothing in the Koran about the use of revolvers; second, the Premier was a Christian, and a Mohammedan can never be executed for killing a Christian; third, the complaint against the man was not made by relatives of the victim but by an outsider.

In a town of Japan, where only half a dozen Christians live the Buddhists tried to solicit funds to build a temple. But the people said, "We do not want Buddhism, we want Christianity." This is one of the hopeful signs of progress.

The Children's Home Societies, collectively, of the United States have cared for more than 28,000 homeless children in the last twenty-five years. They are now caring for more than 4,000 each year.

The China Inland Mission has refused to accept indemnity from the Chinese Government for the damage done their

premises at Changsha during the recent riots. By this course they no doubt will more quickly gain the good will of the Chinese themselves.

"The Gideons," the name of the Christian Commercial Travelers' Association of America have undertaken to place a Bible in each guest room of every hotel in America. So far about 30,000 "Gideon Bibles" have been placed or arranged for. This will bring the Bible close to a great army of readers and in the stillness of the night will bring home to many a reader the story that his mother taught him at her knee many years ago.

William Jennings Bryan, a delegate to the World Missionary Conference at Edinburgh, in the course of an address to that great body said: "You have heard much of the yellow peril, but I say that the yellow peril to be feared is the lust for gold."

A movement is on foot to establish a United Publishing House in Brazil. This is brought about through the scarcity of Christian literature in Portuguese and the great need of publications of an evangelistic character.

The father of a boy patient in the hospital at Jaffa came to the hospital not long ago with a very grievous complaint. "Before he went to the hospital," he said, "I could get him to steal anything I wanted, now he won't steal even a chicken or anything else. You have completely spoiled him," added the old man "and now he is of no use at all."

The following written on "The Lighter Side" appears in the *Church Missionary Gleaner:*

Scene: A well to do inn in a small town of South Central China. The son of the proprietor is relating his experiences—a man by the way more intelligent and widely informed than the average. "Some time ago a traveling photographer visited this place, so I had my photograph taken although it really cost a good deal, about forty cents you know. Well, after that I took sick; not an ordinary sickness but a strange, uncanny sickness. I went to various doctors, and all the medicine they prescribed did me no good. At last I suddenly remembered I had my picture taken. Yes, that was it undoubtedly. Something in that little box had bewitched me. No wonder all of our Chinese medicines were of no avail against that foreign-demon-magic-business. I therefore took the photograph, dipped it in water, and stuck it on my chest; and you see, I have been well ever since! Yes it most certainly was the photograph."

In Kongju, Korea, where the "foreign doctor," James D. Van Buskirk, M. D. is gaining a growing reputation and growing opportunities for usefulness through his medical services to the natives, his equipment for the work, as described by himself is as follows: "We have two small rooms, an eight by eight waiting room and an eight by twelve drug room, consulting room and dressing room all in one. In this room we have a desk, prescription case, three legged stool and a dry goods box to set water tanks on; our examination table, dressing table and operating table is on the floor. We have the help of two Koreans, my language teacher and a Korean 'boy'; these have never seen anything of real treatment of disease, so are not much help. In this place during our first month we saw 428 cases."—*World Wide Missions.*

Below we are printing some of the Echoes from Edinburgh as appeared in a recent issue of *Go Forward.*

China needs the pure Gospel, and not theories about it. We want the old fashioned Gospel from the old Book, preached in the old way.—*Rev. L. L. Lloyd, China.*

No one can follow Christ without following Him to the uttermost parts of the earth.—*Robert E. Speer.*

Christianity never enervates, but makes for strength and beauty and all noble development. Let one understand that his success is to be measured by his service, and life takes on a new meaning.—*William Jennings Bryan.*

One thing we have to fear in Korea is rationalistic thought from Europe and America. Some of them think they need philosophy when they need only fresh air.—*Hon. T. H. Yun.*

God does not give a dole for paupers but a dower for princes.—*Bishop Brent, Philippines.*

There is much more to unite us than to divide us—the Fatherhood of God, the brotherhood of man, the power of the Holy Ghost, the purity of the Christian life, and the splendor of the Christian hope.—*Dr. Denny, Glasgow University.*

THE LIGHT SHINETH

The Barnardo Homes of East London

By the Editor.

IN these days of increasing interest in social problems the title to an annual report, "Seventy Thousand Rescues," will at once arrest the attention of the reader. The real record for the Barnardo Homes in the slum district of East London for the forty-three years ending Dec. 31, 1909, is 70,436. To think that so large a number have been taken from the filth and mire of city slum life and, for the most part, transplanted successfully into pure and clean Christian home life all over the world, is one of the modern marvels in the realms of social reformation.

Near half a century ago a young, and poor medical student was studying in the London Hospital in Whitechapel Road to prepare himself to be a missionary to China. Naturally such a one would want to make good use of his opportunities among the "heathen" at home, and there were plenty of them. With the aid of several school friends he cleaned up, whitewashed and fixed up a donkey stable where he met the waifs of the street and taught them. Here Thomas John Barnardo was "faithful over in a very little" which came to his hand to do, and it was not long until God made him steward over much.

For one cold bitter night just at the close of the evening teaching, when the teacher was very weary and ready to go home there came in a little fellow, shoeless, hatless, shirtless, and with only a few rags to protect him from the biting cold. The lad wanted to stay all night, but at first the teacher did not credit his tale

of woe. "Got no mother; got no father; don't live nowhere; got no home," said the lonely lad as the teacher quizzed him closely. A thought flashed across Barnardo's mind. "Might it be possible that this boy's condition is a true one, not only of himself but many others?" To the inquiry whether other boys were thus without comfort came the quick reply, "Yes, lots of them. Come and see."

Waiting for Succour.

The alert, pattering, naked feet led Barnardo to a wilderness of old sheds, tumbledown outhouses and wreckage. On the top of one of these old buildings Barnardo saw eleven boys of all ages, from nine to nineteen, sleeping in all postures in the iron gutter of the roof of the building, clad in thin rags, exposed to the bitter cold of the night, "a spectacle to angels and to men, and enough to break any heart of love." To the lad's inquiry, "Shall I wake em up?" the sick-at-heart teacher said "No, no." The teacher of the waif had seen enough for one night. Though the lad assured him "there's lots more" the young student was overcome with all he had seen. But one thing was sure to him and it was that these unfortunate ones must be clothed and fed.

Means were limited. Barnardo was only an unknown student. He was daily doing all he could in his donkey stable, but his heart yearned to do much more and how could this be done? There was a missionary meeting held in Agricultural Hall. It was well under way, when there was a moment's delay to have the next speaker respond. He did not. Then Dr. Davidson called for Thomas John Barnardo to come forward and address the meeting. It was the student's first appearance in public and this on the spur of the moment. With trembling lips he told in childish simplicity what he knew of slum conditions and the great need in East London. At this meeting was the Earl of Shaftesbury. A week later Barnardo was invited to the home of the Earl with a number of distinguished guests. The student was the guest of honor. Of course they inquired more fully into his work. But the guests were strongly disposed to discredit his statements of children sleeping out in the cold. The Earl at last suggested to settle the question by going and seeing for themselves. At a midnight hour from one of the best homes of West London fine carriages carried away a party whom angels must have watched with eagerness. A policeman pointing to dark recesses said to the party, "Lots on 'em in there" and "they'll come out if you'll give them a copper." In Barnardo's own words afterwards, "A halfpenny a head was offered,

Dr. Barnardo.

and then from out of a great confused pile of old crates, boxes and empty barrels seventy-three boys crawled . . . I pray God that I may never again behold such a sight."

The Earl's heart was greatly touched and he declared these lads must have something warm to eat yet that night. And while they were being fed in a nearby restaurant, the Earl himself stood in the midst of them, with tears in his eyes, meditating on what should be done with this condition of his own city. Twice was the restaurant filled before those awakened could be fed. The Earl paid the bill and the party went home with a new vision of opportunity and a sense of duty never before felt.

Thus were the Barnardo Homes begun. Who was Dr. Barnardo? Birthplace, Ireland; parentage, German and English; training, sturdy intense belief in the Bible and that children should be led to Christ before they wandered into the far fields of sin. He accepted Christ in his youth with that earnestness that made him a missionary at heart. While in preparation for the mission field, in the medical school, he tendered his services to relief work during a cholera plague in East London. Here he saw some of the awful conditions of slum life. The rest of his life work is the story of his labors in

Applicants of One Day.

A Group of Needy Ones Can Be Gathered at Any Moment.

what are known the world over as the Barnardo Homes.

He never lost his love for mission work in China and later in life said he saw God's wisdom in not sending him to that land for it had been his privilege to see a number of the waifs he rescued accept mission work in that field and so he was there in manifold hands.

The keynote to the doctor's life was his wonderful passion for children. This explains every phase of his wonderful service. The aim of the Homes has ever been from the beginning "to provide a home, and afford a start in life to destitute, orphan, waif, stray, maimed, and sick children, who otherwise have no helper. How wonderfully has he founded his labors! In the ministry to friendless and neglected childhood "the kingdom of God comes" as in no other avenue. All Christianity centers in the Christ life. One time Jesus took a little child and set it in the midst of the disciples. Thus the child became with its tender Savior the center of the Christian world. But Jesus was not satisfied with this distinction for them. He took the child in His arms, He held it in His bosom. Oh, the wonderful love Jesus had for the children. The Heavenly One is hid in the innocent life of every child. But this is not all. Jesus taught that "Whoso shall receive one such little child in my name, receiveth me." Reader, has it ever occurred to you that when you befriend a little child, you have befriended the Savior in this world? And is it too much to say that ministry to children is the shortest way the Christian has to God? the nearest contact he has with his heavenly Father? Child life is the mercy seat of Christ's ministry on earth and well blessed is that one who comes to these innocent little ones and offers them a full tribute of service from an overflowing heart.

MINERVA METZGER

TO Indiana the Church of the Brethren owes many debts of gratitude. Within her borders are found one eighth of the entire membership of the dear old Church. From the ranks of these come many of our strongest men and women, some of our most consecrated workers, both at home and in foreign lands.

Amid the woods and the fields and the hills and the valleys, not far from the village of Mulberry, Indiana, on November 12, 1876, came Miss Minerva Metzger to bring sunshine into the home and hearts of her parents. We know not what may have been the hopes and desires of the parents for their darling child but time alone was to solve the mystery and afford the solution of all that such a life enclosed.

Like most of our missionaries Miss Minerva was born on the farm. Her early life was not without its joys and its sorrows and its poetry and its prose, as the lives of all children, but our records do not disclose any of the events that thrilled her youthful days. Country life and country school days, with the duties of the home and joys of the Sunday-school, made her life a busy one. Our farmer girls enjoy the health and the rugged life of childhood in a way that fits them for life's greatest tasks and ambition's sternest demands.

Miss Metzger has spent much life in

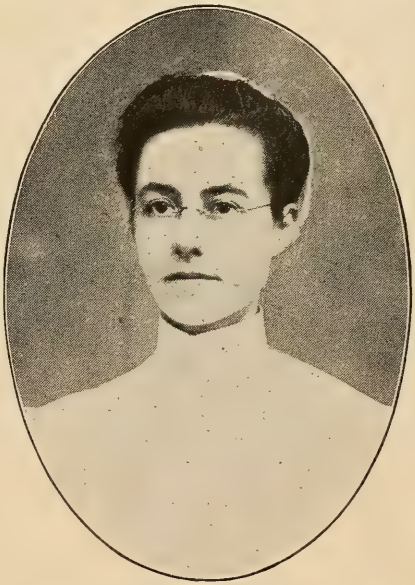
the schoolroom, either as a student or teacher. At the age of seventeen the home circle was broken by her going to Mt. Morris College. She remained at this institution a while and enjoyed the work immensely. Then teaching occupied her attention for a few years, but again we find her at Mt. Morris completing the Academic Course in June 1902. After this she taught some years in the intermediate grades of the Mulberry School, teaching German at the same time in the High School. But if she was to be a teacher she desired a more thorough training. Ambition it may seem, but the Dear Father, in this case, prompted her to enter into a thorough course at the Indiana State University. German was her special study, and she completed the Liberal Arts Course in June, 1909, receiving the A. B. degree. Her college days were glad days, but teaching in the homeland was not to be her life work.

As has been so often the case with others, the labors of pioneer missionaries as well as the present needs of the heathen made such an impression upon her life during her University days, that she could not resist the pleading. The call for help, sent out from heathendom, which comes to the door of every college man and woman, was heard by Sister Metzger, and having heard, her resolution was to answer the voice.

And then the places where such calls are heard and promises made! In Miss Minerva's own words she relates: "It was one Saturday forenoon in May, in the stacks in the library that I promised God to answer His call and work for Him in some foreign land, as soon as my school days were done. He so beautifully and wonderfully led me on in my schooling and now I am on my way to China. Wish, dear reader, the joy were yours too. What made me stop and think, was a scripture verse sent to me by a College friend. It was engraved on a pin. It was this: 'I am come that they might have life and that they might have it more abundantly.' John 10: 10."

Having definitely decided upon a life in China, she entered Bethany Bible School, Chicago, during the Spring of 1909 and also spent the year of 1909-10 there. In this school she took Bible work that she might more ably proclaim the glad news of salvation.

In religious work Miss Metzger was always active. She heard the Savior's voice at the age of thirteen and united with the church. Since that time she has



been a Sunday-school teacher a great deal. At Indiana State University, during her last year, she was Chairman of the Missionary Committee of the Young Women's Christian Association. She and her Committee endeavored to solicit every girl in school to join a Mission Study Class, also to arrange for their monthly missionary meetings. At Bethany she was especially interested in the Chinese and was a teacher in the Chinese mission of that institution. Last spring Sister Metzger was accepted by the General Board for work in China and immediately began making preparations to sail this fall.

Thus is the history of her preparation. Her life's work is now before her. As these lines are read she is out amid the surging billows of the broad Pacific, alone with the Father, sailing westward onward westward towards the strongholds of heathendom. And fancy if you please, the glad expectant hearts of our three missionaries as they wait in that land for her coming. Reader, would not supremest joy be yours, were you on the same vessel with a like mission? Together let us pray that her life may be long, and her efforts availing and her days happy in her chosen field.

"I am come that they might have life, and that they might have it more abundantly." B.

THE MOTHER OF A MISSIONARY

"Whosoever he be of you that renounceth not all that he hath, he cannot be My disciple."—Luke 14: 33.

"Tell me of Jack," I said. Then I was dismayed at my temerity. It was a subject locked up in the heart of my revered friend, this noble-looking woman with so much spiritual past written on her face. I was about to apologize, but she turned to me and said, "I didn't think I should ever speak of it, but perhaps I ought. The story of an old woman's heart may help you, my dear.

"He was my only one, and delicate in childhood. My early married life is all bound up with his care: and he was so affectionate, so honest. His ordination was a natural step, and I rejoiced most of all, perhaps, because I said I should now keep him near me as long as I lived. I dreamt of rectories and deaneries and what not. Then came the day when, after influenza in his parish, he came to spend a quiet week. Sunday was fine—excuse these details, they are not trivial to me—he almost stayed at home from church, but at length determined to come, as he said, to keep me company. That sermon: a young missionary preached, but not for any mission, just deep into principles, and evidently he had proved what he said. I happened to turn to Jack, and there was a look on his face. I did not analyze it, but a pang went through me: it left me bewildered. I said nothing, nor did Jack. I almost longed for him to return to his parish and immerse himself in his work. He said nothing in his letters for some weeks, and slowly the band round my heart relaxed. Then one day I carelessly opened his letter. It came at an unusual time. This is how it began: 'Darling, —This will reach you in the afternoon; not at breakfast time. I am to be a missionary. I know it: there is no help for it: it is what we know as "a call." I don't know that it is my wish, but a trumpet has sounded for me: that is all I can say.' I needn't repeat the rest, nor need I dwell upon the succeeding weeks. You have never seen me in a rage? No? Perhaps you smile at my saying I was like a wild beast; but I was. And Jack never lost patience; sometimes I almost drove him out of the house, but his eyes never lost their steadiness. My husband was very silent. I believe he felt it quite as much as I did, but, man like, he faced it more quietly. I used to say to him 'You are not a mother.' He only became kinder. I think he knew that Jack's going was inevitable. I wrote to the preacher the sort of letter a lioness would write who had been robbed of her cub,

and his answer was gentle but firm. So those weeks passed, and I could take little interest in my boy's preparations, so hot did the fire burn. These things are the stripes I have borne countless times since then. There was a 'dismissal,' but I couldn't go, not even to the ship to see him off. One day my husband took up a letter at breakfast and looked at me. I seized it and ran out of the room, and he, poor man, had to wait till his return from the office in the evening before he had a glimpse of it, but he said nothing. Jack wrote very happily, and he had splendid friends out there, but my fierce love grudged him to them."

She was silent for awhile, then she continued:

"The telegram: it said he had been ill a few days, and I knew it was to prepare me for death. The next day the second message, 'Jack entered into rest.' Don't ask me, my dear, what happened during the next weeks for I do not know. I was ill—they tell me my brain had been affected. But I pass over the days of dull numbness. The young missionary wrote to me; many wrote, and there was of course a great difference between the letters; a few arrested me. So it went on till the day of what I call my conversion. It was on New Year's Eve at 9 P. M. at late evensong. '*Unto him that loveth us*'—that was the subject. Something broke in me and I remembered Him who gave all for man: the old words had new meaning. Tears came in floods—summer rains—and for the first time; for I had not cried at all yet, except in rage. I heard a still small voice. Up till now it had been storm and hail and ice. I repented me in dust and ashes. I tried to touch the hem of His garment, and wondered whether I might. I saw myself all that no doubt others had seen in me all along. Yes, it was my conversion, and at 6 A. M. on New Year's morning, on the Feast of the Circumcision, at the altar I gave up my Jack, of my own will, to Him who had given him to me for twenty-six years, as an instalment. I had not lost him. My husband said nothing, but he understood. That night I saw my Jack. Yes; I daresay I should have seen him before had I not, like a cuttle-fish, darkened all the waters round me. He came to me in my dreams, looking like a radiant soldier, and smiled. There was a glory on his face as though he had met the Lord; and I knew that I had been a foolish and short-sighted woman. I saw that there was a greater love than mine, for me, for Jack, for the great world, for every race. My repentance has, of course, been life-long. Times out of number I have thought of my errors, of my having refused my lad for the greatest warfare of all. I have been shamed by mothers who gladly saw their sons depart to the army and navy and civil service and trade. My Jack I grudged to his Savior."

"Have you helped others?"

"Several times they have sent for me. On the last occasion it was a case as bad as my own. The storm raged just as with me, and I could only sit beside that mother for an hour. I never spoke a word, but only looked my sympathy. I believe it had an effect."

"Can you be glad that all happened as it did?"

"Of course that is a hard question; but I almost think I am. I am closer to my Jack now than ever I was of old. And as my time of departure comes I love to think that my only son will be with Him to welcome a foolish, visionless mother. Yes; I am glad my treasure is above. I am glad Jack fell in the forefront of the battle, and perhaps He who took my boy will let me be near him in the land of meetings. My experience is far from novel yet it may help some one in a younger generation. And now leave me, my dear."

I did, and blessed God.—*M., in the "Mission Field."*

THE ALTAR WITHOUT A SACRIFICE

J. M. Blough

I LOOKED and, behold, on a hillside four altars were set, and in the midst of them was one like unto the Son of man, sad yet beautiful, with a kindly expression on His face. I was greatly pleased at the sight, for it was so novel, so attractive. I looked upon the altars in wonder, for as the fire burned the smoke curled upwards into the heavens. But one altar was bare, no fire, no sacrifice, and I wondered still more. It was farthest from me—farthest up the hill. And again my eyes were drawn to the sweet, gentle face of Him who formed the center of the scene. This time His eyes were on me and seemed to beckon me to His side. I could not resist, and to His side I hastened. I fell to worship at His feet and besought Him to tell me the meaning of the altars. He put His hand upon my head and bade me rise. "Son," He said, "come, stand by me on this knoll and I will show thee in order the meaning of the altars." Unhesitatingly I obeyed.

(Altar No. 1.) "See the first altar which is nearest the foot of the hill. It is the Altar of Praise and Prayer. Upon it are poured the sacrifices of the lips of thy people. The fire on this altar burns continually day and night. See the multitude coming! All the praises and prayers offered by true hearts in My name make up the bright cloud-column which searches upward into the sky. The vain and half-hearted prayers are burnt up as dross and remain as ashes upon the altar.

See how it flashes up! Just now some humble soul is pouring upon the altar a flood of praise from the depths of his heart. And see the brightness of the cloud! Upon the praises of such is my Father glorified, but very few, indeed, sacrifice so bountifully." Then I asked, "Lord, is this fire always so bright?" And He answered, "No, only at times, and sometimes it grows quite dim. When thy people grow lukewarm and become too much engrossed in worldly things they forget this altar and the fire goes

down." (See Heb. 13:15; Rev. 5:8; 8:3, 4.)

(Altar No. 2.) "Now look at the altar next above it. Oh, I wish thou couldst have seen that altar two years ago. Its flames flashed higher than ever before, giving a bright lustre to the smoke far up into the heavens. It was indeed a glorious sight. This is the Altar of Free-will Offerings. But it is not so burdened now. Thy people are too anxious for the things of the world and busied in laying up treasures on earth. True, this altar is not idle, for many earthly treasures are here transformed into the gold and silver of heaven. Oh, would that thy people would trust me with their wealth and not spend it on their fancies and luxuries. Son, this altar will hold all the wealth of the world and turn it into an odor of a sweet smell in a moment, but it does not receive it, hence the fire cannot transform it. It is hoarded in the banks of earth. On this altar the possessions of thy people must be changed into heavenly cash if they would gain admittance up yonder. Do thy people not desire treasures in heaven?" (See Philpp. 4:18.)

(Altar No. 3.) "See the fire of the third altar. It burns much more regularly and evenly than that of the first two. It is not so large, but it is so pleasant to look upon. Just watch that nice, tender flame, and such a beautiful tower of smoke! This is the Altar of Loving Service. And I would have thee note the character of those who bring the sacrifices. See them! What a humble, unassuming company! And dost thou see the drops of blood that at times trickle down the altar? These are the signs of real sacrifice in service. These kind deeds by the humble, unselfish among thy people are the sacrifices with which God is well pleased. Son, blessed is he who loveth his neighbor as himself; though he give him but a cup of cold water in my name he shall not lose his reward. It is not the high and noble, but the lowly and unknown among thy people who frequent this altar the most and keep the fire up so regularly. These kind and loving deeds bring joy into many a life as well as insure a great reward in heaven." (See Heb. 13:16.)

(Altar No. 4.) "Son, now wilt thou go?" "Lord, how can I go? Tell me, do tell me yet about that last altar, the one without a sacrifice. Tell me and I shall gladly go." "Son," . . . He hesitated. I looked up into His face, and lo, tears were streaming down His cheeks and His face had become strangely sad, much sadder than when first I saw Him. I, too, was seized with a strange feeling of sadness. Had I inquired too far into the secrets of God? I waited . . . . "Son. . . . that altar has been bare for two years, t-w-o l-o-n-g y-e-a-r-s . . . thy people seem to have forgotten it. May be it is too far up the hill. Ah, the road leading up is rather hard and steep. See, without help one could scarcely ascend. My eyes often rest on this altar and all else turns into sorrow when I must see it bare. I have waited long, very long, but not a single sacrifice. The sacrifices of the other altars are truly acceptable, but I long for the sacrifices of this one. Oh, I forgot to say, this is the Altar of *Self*-Sacrifice, the altar of burnt-offering, the altar of blood—not the blood of goats and bullocks, but human blood, the blood of thy people. Many who come to the other altars determine to offer on this one too, but they do not. Down at the first altar many make me a promise, and some push on to the second and offer their gifts, and some even on to the third and offer their deeds, but when they come to the steep bank they grow weary and turn back. Oh, they fail so often! They count the way too hard, and themselves too precious, and their blood too excellent to be spilled upon this altar. And so it remains bare. But this altar must be sat-

isfied. The world will never come to God unless this altar is drenched in blood. O son, what are thy people doing? How long will they continue to give me only their goods and not themselves? Without them I am helpless in saving the world, and my death on Calvary is fruitless. Do they know that millions in all lands are dying without a knowledge of salvation? And do they know that I am depending on them to carry my Gospel to them? Oh, this bare altar! How long, yet how long?" (See Rom. 12:1.)

Just then we saw two women push on past the third altar as if determined to climb the steep bank. And we watched. On they went. The hill became steeper and steeper. One hesitated, but pushed on again. Unseen hands seemed to bear them up, *up,* UP . . . and on to the altar, that last high altar, and there they stood fearless. And from heaven fell the fire, and such a *fire* . . . the flames lit up the very gates of heaven, and the faces of the sacrificed were transfigured by the very presence of God. And I looked again into my Lord's face and it was radiant with joy. The sadness was all gone. "Son," He said, "for this I have been waiting. Oh, what joy! Go quickly, tell thy people what thou sawest. Tell them of the human sacrifices. But tell them too that this is not enough, not enough . . . the altar is still thirsty. Blessed are these courageous women indeed. But where are the sons and daughters who years ago were consecrated to me by their parents? Where are the young men of thy people, the choice men, the best of my flock? Go, ask them why they have broken their promise. Go, ask them why they do not love me any more. Go! Go!!" And shall the altar ever be without a sacrifice again?

A HOME BY THE SEA

OUR drive had been most beautiful for nearly an hour on September 2 when we turned in from the main road and wound round thru the fields to a "home by the sea." Before we alighted from the wagon our eyes were fixed upon the beauty about us,— the old, old home on the hillside and the sea stretched out towards the west before us. It was the North Sea, it looked homeward, it was most beautiful.

Here in these waters during the past quarter of a century from time to time did the Brethren come to baptize their members. Here they sang the songs of Zion while making preparations for their homeward journey again.

Would you go in? "Please, please" in the Danish is heard and we wind around the straw thatched roof of an old, old home. We were not sure of the faces we were to meet, for we meet so many. But as we went in thru an entrance not over five feet high we met one of the sweetest old mother faces one ever sees anywhere in life. "Welcome, welcome" are the words that greet us as we enter. And we took seats about the table as appointed for us.

But look about. Fifty years ago this old couple came here and built this home by the sea and in it they have lived, ever since. Its appointments indicate its age, its finish of the simplest possible kind. Yes, the ceiling was low for one six feet tall, but that mattered not,—the smile of that mother face would make one forget other things. The conventional Denmark hospitality comes forth in a few cookies and something to drink. We chat. There hang on the rafter of the ceiling two old fashioned guns. In the adjoining room are the workshop and the beds. To the left is the kitchen with few conveniences. A few pictures were hanging on the wall, dimmed with the years they have been there. Among them is the family picture. "Yes, we had three children. They all have families of their own."

Soon a regular dinner was served, bread and an omelet, and no apologies whatever. Then came the "desert" and the sister said she had not learned the new dishes and so would give us milk and cooked meal. We ate and were glad. We chatted about the church and other affairs of interest.

The time was drawing nigh for our departure for we had five other visits to make yet that day. The old sister went to a small pile of dingy books, drew out an old Testament and gave it to one to read. John 17 was read, and tears flowed freely as that high priestly prayer was being meditated upon. We knelt and such fervency is not often heard in the home anywhere. How the old mother herself did pour out her heart for all of Israel! How she forgot her own needs, if she really knew of a need in her humble life, as she pled for others. As we arose from our knees I beheld the dingy picture of the head of Christ wearing a crown of thorns, so famous over the world, hanging on the wall, and I felt that He had not worn it in vain for this blessed hour. Then we sang, two voices in Danish and two in English, the same words, the same tune. A holy mingling of separate languages.

I picked up the Testament to look through its aged pages. The back was

loose and some of the leaves had worn off from the binding but not a page was lost. Printed in 1858. On its front cover was the record, "Baptized July 26 and October, 1886." This is the record of the new birth of these dear old people.

Who are they? Brother and Sister Lars Christian Anderson, among the first if not the first members baptized near Hordum, Denmark. Here they are waiting on this shore for the blessed call to the golden shore, and "rejoicing that others are taking our places." "God bless you, good-bye," and we walked out through the thickly grown up garden, past the bees, so busily making honey for the old ones, to the wagon and were away. Sister Royer said that hour was worth the price of the whole trip. And if the church at home could get glimpses of some of the moments of faith, of joy in Christ, of cheer and helpfulness which our unworthy effort brings to these people in the name of the church at home and in the greater Name of our Christ who said "Go" there would be great joy at home that they have thus been administered unto.

THE PILGRIMS, GALEN AND ANNA.

JEWS IN CHINA

Anna Newland-Crumpacker

THERE are many striking resemblances between some of the Chinese religious ceremonies and those of the ancient Jews. So striking are these that one cannot help but be made to feel that there has been no small amount of intercourse between these peoples at an early date. The lover of history could find much enjoyable and profitable study in tracing out and hunting up some of these ancient records. Not least among these is this weather-worn "stone of witness" shown in the cut. It is located at K'ai Feng Fu, Chihli. Beside the stone stands one of the few survivors of this ancient, prosperous colony of Chinese Jews. This monument has attracted world-wide interest. The interpretation of the inscription, as given by "S. C. M. Barley Cake," is as follows:

A Jewish Tablet in China.

"With respect to the religion of Israel, we find that our first ancestor was Adam. The founder of the religion was Abraham; then came Moses, who established the law and handed down the sacred writ-

ings. During the dynasty of Han (B. C. 206-A. D. 264) this religion entered China. In the second year of Hsiao Tsung of the Sung dynasty (A. D. 1164) a synagogue was erected in K'ai Feng Fu. Those who attempt to represent God by images or pictures do but vainly occupy themselves with empty forms. Those who honor and obey the Sacred Writings know the origin of all things; and eternal reason and the Sacred Writings usually sustain each other in testifying whence men derived their being. All those who profess this religion aim at the practice of goodness and avoid the commission of vice."

Ping Ting Chou, Shan Si.

SOME REAL OBJECTIONS TO GOING

A. W. Ross

Under the above caption the Editor of the VISITOR has tried to answer some of the reasons given for not entering the foreign mission service of the Church. He has answered the objections well and to the point and one has to wonder how objecting ones can stand back after reading them. But perhaps it may be helpful to some for some one who has been on the field to give his view of the matter.

We leave the objections of school debt and better preparation with this passing remark, that men with determination have even overcome school debts, and others with little preparation have at times been among the most successful of missionaries. The more important question is, "Is the Lord calling you?" If He is you may rest assured that the subject of preparation and even of school debts are not mountain barriers in His sight.

But the paramount issue in the mind of the objector seems to be of a triple nature, namely, that the missionaries need better financial support; that better facilities should be made for the education of the missionaries' children, and that some arrangement should be made for the care of disabled and superannuated missionaries.

The Editor has answered well for the Board. Let me say in addition that after several years of labor in India at the direction of the Board, and knowing well the nature of the business passing between the Board and the missionaries, the Board is ever considerate of our wants and needs and we could not wish for more manly directors in the Lord's work than we have had.

While at times we have felt hampered because of increasing prices, yet we hesitated to ask for increased allowance, feeling keenly that there might be those not acquainted with conditions and the needs of the work who would think that we were asking for more than is necessary and that we desire to live in ease. Several letters passed between individual missionaries and Board members during the last several years regarding this matter, and the reply was that if we have a real need the only way to get it is to take action regularly. This we hesitated to do for a long time, but circumstances became pressing, especially for some in the more out-of-the-way-places, and so at our December Field Committee Meeting we passed a minute asking the Board for an increase of allowance. It is due the Board to say that, knowing well the

many-sided labors of the missionary and the numerous drains upon his financial resources other than for his daily rations and clothing, the Board has anticipated our needs and given us more than we felt we could conscientiously ask for, though not more than we need.

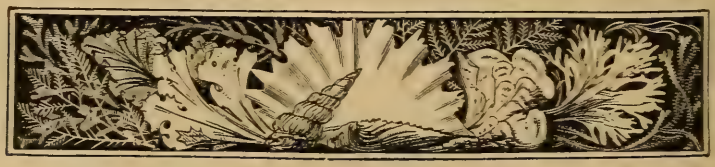
The Board is ready to stand by us. It appreciates our labors and the honest effort we are making to be economical and to use the Lord's money to the interest of the cause. In sickness necessitating a greater financial outlay than our allowance, the Board has stood by us. Missionaries should expect their living and necessary expenses in connection with the work. This the Board promised to give us and has ever been faithful in fulfilling it. What more should we want?

But then the question will still arise in the minds of some, "After all is the increased allowance sufficient?" "Yes," for those who believe in living a plain, simple, unostentatious life, and "no" for those who want plenty of gold and silver and bric-a-brac of every sort and go in society circles. The missionary needs sufficient allowance so that he can live comfortably but moderately, dress plainly, but in good clothes, and have at his command such resources as will enable him to meet the hundred and one unexpected calls upon his good nature and liberality. More than this he should not expect.

Regarding our children we have no complaints to make. The Board has shown itself ready to do its part. True, that with present support were we to send our children to some of the hill schools for their education the present allowance would not meet even the food bills; but we must remember that the Board very kindly offered to send us a teacher. Conditions changed which, together with some perplexing problems, made us send word to the Board to not send the sister in that capacity, since plans might not mature and she be disappointed.

The case of provision for superannuated or disabled workers is one of crossing the bridge before you get to it. I doubt if many people who entered the Civil War stopped to ask whether provision was made for them when disabled. No, they went to the battle, thinking only of winning the victory. The far-distant "bridges" gave them no concern. Neither does this question bother us. If we are worthy of the cause we represent we will be worthy of our support when we are too old and feeble to fight any longer.

Let no such questions of finance keep any one from the field. The Board is our friend and is as a worker together with us in the Lord's work. True, she stands as guardian of public funds and as such must be ready to say "no" when the occasion demands it, but in all its dealings it has been fair, always endeavoring to avoid appearing arbitrary. We have no complaints to make, but instead words of praise and appreciation for the worthy work it is doing.



LITTLE BY LITTLE

E. F. Sherfy

LITTLE by little the dropping of water wears away a stone. We can work wonders when we proceed according to the old Bible injunction, "line upon line, line upon line, here a little and there a little." We cannot wholesale things off as well in the spiritual realm as in the business world.

If this principle holds with regard to church work in general, I am sure it is decidedly true when we come to that line of work which we call "giving," or "honoring God with our substance."

As I look over the "Mirror and Reflector on Home Missions," in the April VISITOR, which I hope every member will read, and as I meditate on my past experience in giving, and realizing (as we all do) the need of a revival in giving among the churches (though compared with fifty years ago we are doing well), and as I think of Paul's instructions to the Corinthians (1 Cor. 16:2), I am forced to draw conclusions which may be new to my readers. But please do not condemn them without consideration unless they are unscriptural.

Since it is a psychological fact that we judge other people in the light of our past experience, the writer hopes he may be pardoned for referring to his own experience in giving.

I find that I give most when the calls (or I should say the opportunities) to give come oftenest; and I give least when no one else is giving and the needs are seldom presented. I have sometimes been surprised and ashamed of myself when I stop to think of how little I have given to missions, and the Lord's work generally, during the past twelve months. However, the above confession could not apply to every year of my Christian experience, because so much (perhaps too much) depends, as stated above, on the number of the calls to give.

I see by the reports for both the foreign and home work that there are churches, considered spiritual in other lines of work, that have not given a cent towards mission work of either class, as far as the reports show. I contend, everything else being normal, that the willingness we manifest in our giving to the Lord, as He has prospered us, is a good index to our spiritual condition. If that be true, must we arbitrarily say of these churches that give little or nothing toward the spreading of the Gospel, when we know they have it to give, that they are spiritually dead? For my part I cannot be so critical as to say that of them, knowing, as I do, that many spiritual members live among them. Yet we must face the question, if they are alive why do they not show their life in their works?

We cannot be too pessimistic and say that we, as a church, are well-nigh spiritually dead because we give so little of our great wealth to the cause of saving the world. Although on the other hand it is a miserable shame, a sad comment on our worthy profession, that we should give so little.

Where is the trouble? Primarily it must be that there is too much covetousness and too little consecration to the cause. But for all that, I have seen large

congregations completely stirred and roused to a sense of their duty to give, by a strong missionary sermon, and no opportunity to give was afforded; and the result was nothing given, when fifty dollars or more might have been raised.

Brethren, with all our preaching and writing and admonishing to give (which is all right and we need more of it), let us improve our methods.

Paul says, "Upon the first day of the week let each one of you lay by him in store as he may prosper that no collections be made when I come." This of course was for a particular contribution; but the method would be as wholesome today as then. Now by our present methods we appear to half-way believe in that plan and half-way we do not. We want the Sunday-school children to "lay by" on the first day of the week for Sunday-school supplies. But when it comes to the older ones, whom God has blessed with thousands, we set the plan of a Sunday morning offering aside. And why? For no gospel reason, I am sure. Perhaps since the "popular churches" have their Sunday morning offering in connection with the preaching service we are prejudiced against it. Now let us be consistent. If it is right for the children to "lay by in store" for Sunday-school supplies, why is it wrong, as we imply it is by our practice, that we older ones, who should set an example, should do the same?

Some one has said, "There are times when it is just as religious to pay as to pray." Another has said, "The way to spell personal consecration is p-u-r-s-e-and-a-l-l consecration." Jesus taught us that true giving brings down a blessing to the soul. Paul told us when to give—evidently when they were together in worship. Why, then, can we not make our giving a vital part, a sacred part, of our Sunday morning worship at the preaching hour? Why can we not reconsecrate our purses every Sunday morning as we do our hearts?

I am sure we should be giving vastly more by giving a nickel each once a week (some would give more) than by our present system, if we can call it a system. But that does not half tell it. We shall receive vastly more of spiritual blessing when we, in the true spirit, give from our hearts and purses a little every week than to give it all in a lump, which is so big we almost give it with a grudge.

What would you think of a man who, at the close of any year and the beginning of another, would take a day or two off and do up all his praying for the coming year, so as to be done with it? Are we much more consistent in our giving than that, if indeed we give at all, when we are solicited to pay up our year's dues?

The writer cannot hope that this article will revolutionize our methods of giving, but we may hope and pray that by making our giving a more vital and sacred part of our religious and spiritual experience, we may soon give to the Lord what belongs to Him and He will open the windows of heaven and, according to promise, pour down blessings which we can scarcely receive for their fulness. We may hope that our paying may become to us as religious as our praying, and that we may by little and by little give as the Lord has prospered us.

3435 Van Buren Street, Chicago, Ill.

The sacred Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—John Flavel.

TALKING AND DOING

Ida M. Helm

THIS is a time of conventions innumerable for the deepening of the spiritual life. In the great cities, in the hamlets, in the country churches conventions are being held. While listening to the enthusiastic speeches and seeing the zeal manifested one is made to think, "Surely the world will soon be converted to Christ." It is an easy thing to attend conventions, to make enthusiastic speeches and bring home glowing reports, but the kind of enthusiasm needed is the kind that moves to action every day during the whole year. If the enthusiasm manifested is worth anything at all it will bear being tested. It may be an easy thing to raise the hand as a volunteer for a missionary, but it is another thing to go out and seek for the lost.

It is possible that we may manifest an earnest mission spirit and give liberally of our money, then go home and rest easy, feeling that we have done our duty and forgetting that across the waters and in our own home land thousands upon thousands of our brothers and sisters are living without God in sin and deepest degradation. This actually giving up home associations and selfish aspirations and consecrating the life wholly to God is where the test comes—there's the rub. The cost is the real test; it costs something. Will we stand firm and unflinching after counting the cost and when the time of sacrifice comes, or will we back down and hide under some plausible excuse? It may be that there is a good reason, but it may be that there is a very poor excuse. An earnest missionary in mid-China says that "half of our fears and excuses are mere dressed-up ghosts." We like to keep them between us and the appeal that points in our direction; yet we try to think we are pleasing God; and we expect when the Lord returns He will greet us with the welcome plaudit, "Well done, good and faithful servant." He can not say it if we are hiding behind miserable excuses.

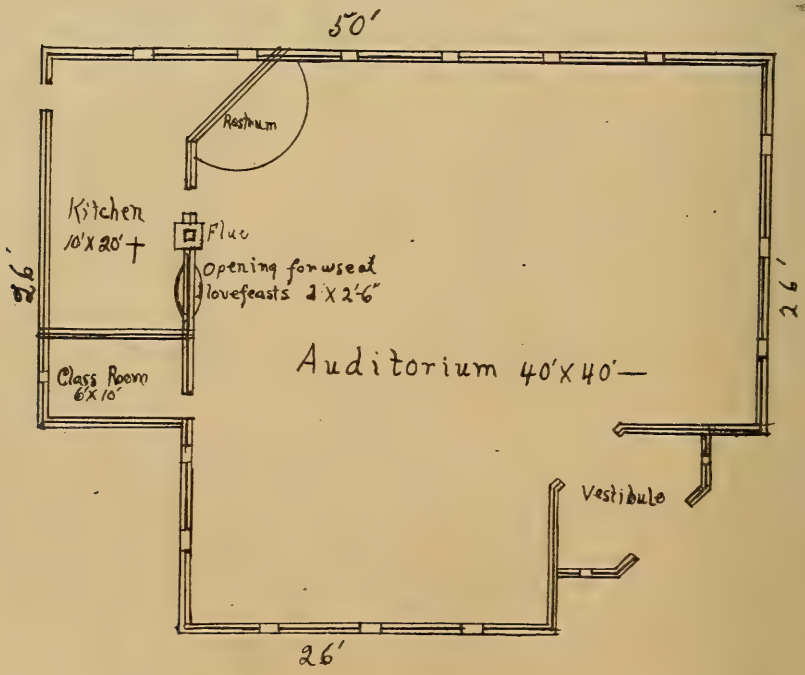
If we will only trust God and take the first step, whatever it may be, and do our very best from this position God will show us another step, and thus lead us on into the midst of the work He would have us to do. In His strength we will be enabled to surmount every seemingly impossible difficulty. I believe that every person willing to be led by God and doing all he can himself *will* be led by the Holy Spirit into the work appointed for him by God. No matter what difficulties may rise to block his way, though Satan and his hosts advance to block the way, they will be compelled by our Almighty Captain to beat a retreat and make way for one soldier led by Christ; but we must be willing to make the sacrifice, we must be willing to bear the cross.

The closest walk with God is the sweetest heaven that can be enjoyed on earth!—David Brainerd.

PLANS FOR CHURCHHOUSES

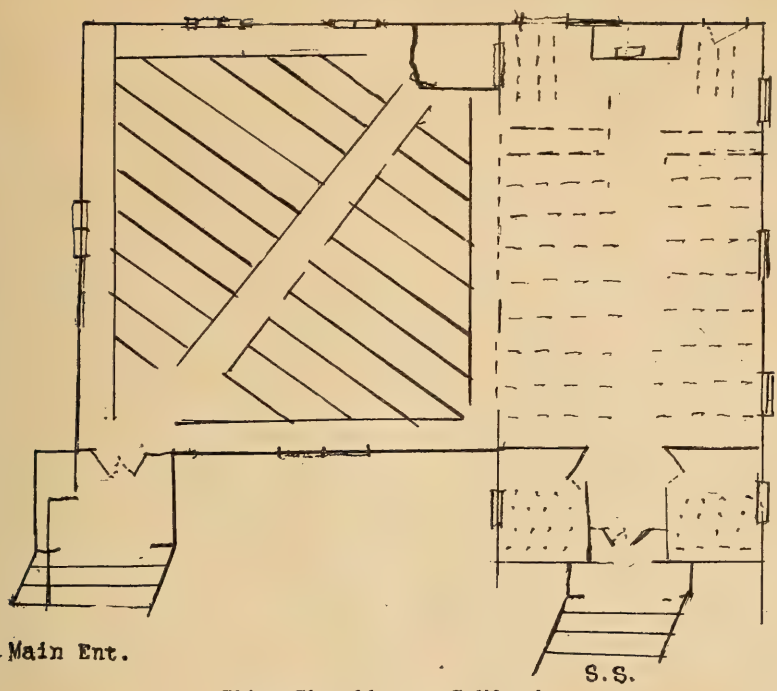
Oftentimes the Mission Rooms are addressed by those who contemplate the erection of new churchhouses, for suggestions or floor plans. The number of different shapes and styles of church buildings in the Brotherhood are becoming more numerous than in former years, when the church with one room and basement was the prevailing order. As the years go by and the different functions of the church attain prominence more attention is given to providing for these needs. As a result we are building churches, fitted for large congregations or small ones, and with special emphasis placed on adapting them for Sunday-school work.

It is impossible to present many plans in the space we have, but we are giving a few from different sections of the country, the houses having been built during the last couple of years. We present these with their explanations in the hope that they may be of service to some of our people who plan to build comfortable houses adapted to their various needs.



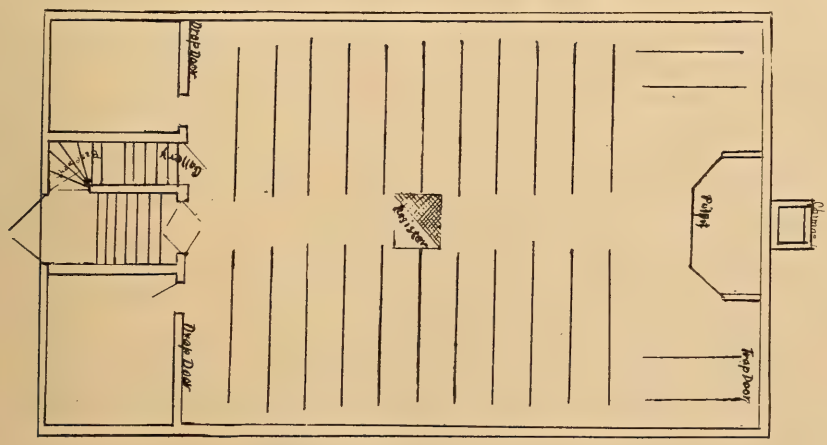
Prairie Lake Churchhouse, Oklahoma.

Structure built of lumber on concrete foundation. Dimensions given on drawing. Will comfortably seat about 300 persons. Is built so that different parts may be somewhat private for Sunday-school classes. Will cost not far from $2,000.



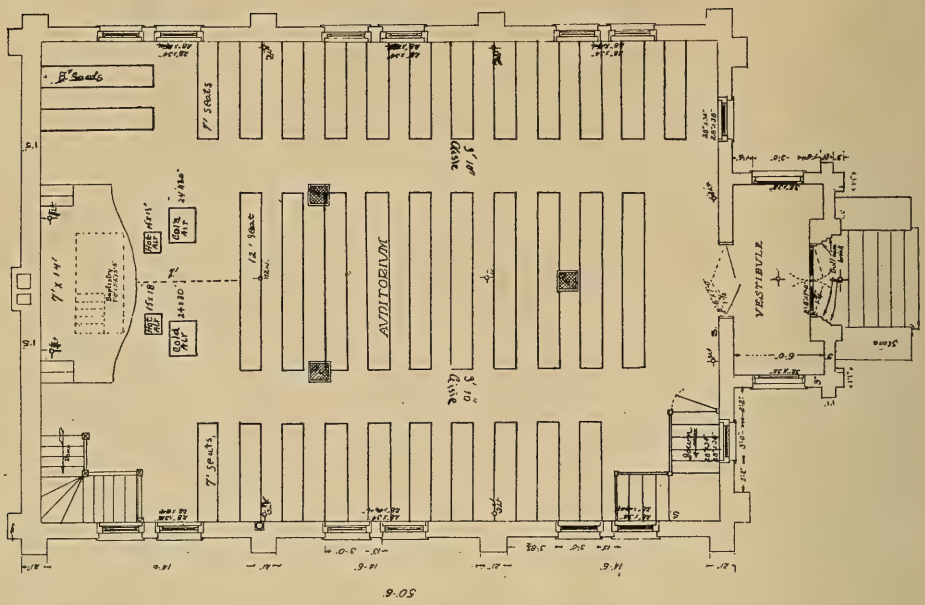
Chico Churchhouse, California.

Structure 60x36x16 feet. Frame building on concrete foundation. Will comfortably seat over 300. Main auditorium has double windows and to be finished with seats. Sunday-school rooms have single windows and seated with chairs. The two small rooms in rear of Sunday-school room are for the primary classes. Hanging curtains separate the main auditorium and Sunday-school room. These curtains may be easily drawn. Total cost will be about $4,000.



Onekama Churchhouse, Michigan.

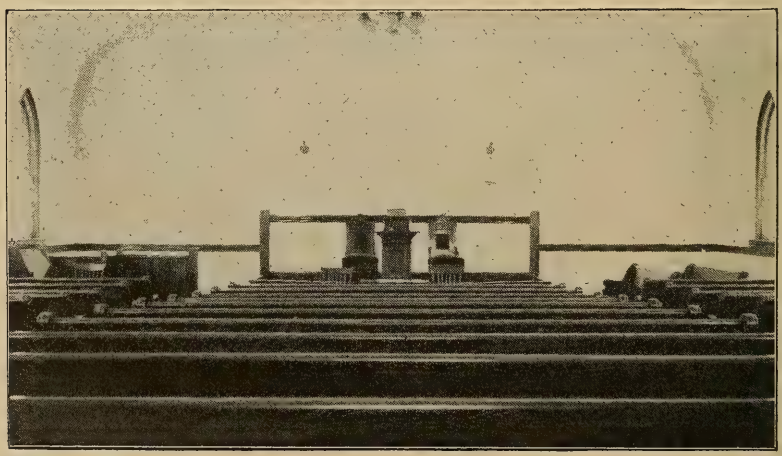
Structure 58x34x14 feet. Basement 58x34x7 feet. House will comfortably seat 200 in main room, 50 in gallery over rear of room and 50 in end rooms. One side of basement is partitioned into five class rooms. This thus affords nine class rooms—five in basement, main room, two end rooms and gallery. Cost will be about $2,700 for material and labor when completed. Structure has cone ceiling.



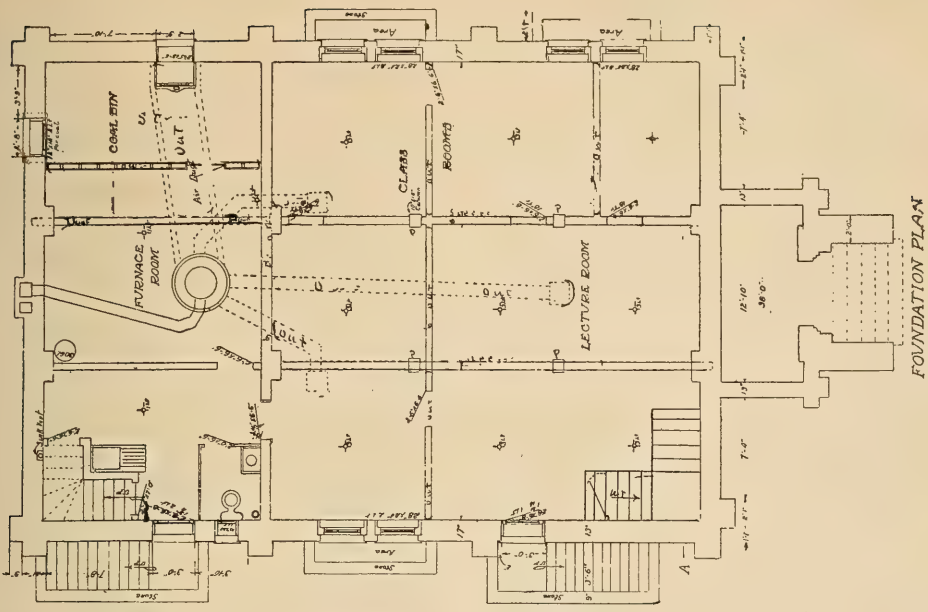
Denver Churchhouse, Colorado.

Auditorium.

Structure, built of brick. Dimensions on drawing. This church is built substantial and to meet the demands of a city congration. Has quite large seating capacity, space well utilized. Baptistry under pulpit and is heated by furnace.



Interior of Denver Church, Facing the Pulpit.



Basement Plan, Denver.

House was planned that basement might be used for living rooms, but is also planned that same may be used for Sunday-school work in case of need. A commodious substantial church, adapted to the needs of a city congregation.

Helen Hunt's Last Prayer

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day,
And left my work but just begun;

So clear I see that things I thought
Were right or harmless were a sin;
So clear I see that I have sought,
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save,
That I have slothful been, inert,
Deaf to the calls Thy leaders gave.

In some corner of Thy kingdom vast
The humblest place give me;
Set me the lowliest task Thou hast,
Let me, repentant, work for Thee!

—Helen Hunt Jackson.

The Little Missionary

A WORKER'S PRAYER.

Lord, speak to me that I may speak
  In living echoes of Thy tone.
As Thou hast sought, so let me seek
  Thy erring children, lost and lone.

O lead me, Lord, that I may lead
  The wandering and the wavering feet!
O feed me, Lord, that I may feed
  Thy hungering ones with manna sweet.

O strengthen me that, while I stand
  Firm on the rock and strong in Thee,
I may stretch out a loving hand
  To wrestle with the troubled sea.

O teach me, Lord, that I may teach
  The precious things Thou dost impart.
And wing my words that they may reach
  The hidden depth of many a heart.

—Frances R. Havergal.

A CHILD WIFE WHO WALKED 80 MILES.

M. Lissa Hastie.

A lovely Sabbath day had dawned and our hearts were filled with praise to God. How peaceful everything was, but alas! we knew that outside the precincts of the Mission Compound things were far different, for the people in this dark land of India know nothing of a sweet, holy Sabbath. It is the same as all other days to them; carpentering, field-work, buying and selling go on as usual. After asking the Lord to guide our steps and prepare our hearts, we went forth seeking opportunities to tell the story of His wondrous love, and scatter the seed, whithersoever He led.

We had just finished speaking to a crowd of basketmakers, when our attention was directed to a forlorn-looking little object, sitting on the roadside near one of the houses; a poor wee child who looked more animal-like than human. They said she had come from a long distance, and that she was friendless, and as their caste—that terrible Satan-forged barrier—forbade them taking her in or helping her, they said, "You take her."

We went up to the little one, but she was very frightened, and no amount of questioning could elicit any very lucid answers; so we left her eating most ravenously some nuts that had been thrown out to her, and asked a neighbor who had often been to our house to bring her to us later on.

The day was well advanced, and still she did not come, so we set off in search of her; but no trace could we find. Lifting up our hearts in prayer, we asked Him, to whom the little one was so dear, to enable us to find her. Just then a woman called to us and said, "The girl has gone to your house." We hastened home, and there, sure enough, we found her. First of all we gave her a good meal, a thing she had not had for many a day; then by dint of much coaxing and patience, bit by bit, we got her sad, sad history. She seemed as though she had been so beaten and badly used that she was knocked into a sort of semi-idiotic condition.

She belonged to the weaver caste and had been married when little more than a baby; her father and mother had died: and her brother, the only remaining relative, not wanting to be troubled with her, sent her miles and miles away to her husband's home; her mother-in-law had made it her chief business in life to beat the child, and finally her husband beat her and threw her out, telling her to go; he did not want her. Clothed with just a filthy rag, she had wandered on and on,

eating anything she could pick up, and sleeping in holes or under trees.

Nobody loved or cared for her, or wanted her, poor wee girlie! Her name was "Gold,"—the irony of it—gold, and yet thrown away! She had walked eighty miles when we found her, and her condition was beyond description.

Poor little mite! what a sad history for one who only appeared to be about ten years old; she had the face of a sorrowful old woman. We kept her for a night or two, and got her bathed and made a wee bit cleaner, and then we took her to Ramabai's Colony at Yukti, where she is quite at home and is learning daily of a Savior's love.—*The Illustrated Missionary News.*

AN EVENING SCENE.

A temple and in it an idol, blind, stone-blind—a river moving all aglitter in the setting sun, sacred yet lifeless—a peepul tree whose dancing leaves network the glowing sky, and yet unthinking—and all three are gods.

Look, a woman comes; her face is dull with agony and fear; hate—full is hers as she nears the dread image of stone, for smallpox Mata has stricken her son, her only son. God is love. Nay, nay, the only god she knows is this stone demon grudging her the one love of her life, yet she comes and gives her worship, and her motive is fear—hating fear.

And now a man walks past; his red turban with golden fringe, his robes of snowy white and ivory headed cane bespeak him a Hindu of wealth and education. He boasts of beliefs truly philosophic, yet it is the sunset hour, and though these things are absurd, still—well, custom is custom, he pauses at a palm branch booth, buys a leaf packet of rice, some flowers, and perchance a little milk, then steps with care down the muddy bank to the water edge. With rite and due ceremonial one by one the flower petals float down the stream, the milk is poured forth, the river appeased, a little washing of the hands and face, a small draught of the filthy water, and his sin is cleansed; he remains but to give an alms to the priest, receive a daub of red between the eyes, and all shall know that here is a Pharisee indeed, such as love to do their alms and prayers to be seen of men. God is—and the river perhaps is God. Who knows? Vague is his belief, but underneath it all is fear—superstitious fear.

Swiftly the night has fallen, only in the flame-lit streets may men be seen—the riverside is deserted, the sacred peepul leaves flutter darkly against the starry blue; the tree is avoided by the foot of man lest it evilly send some curse. It is but a tree, yet men fear it; by day they worship with bent head as they pass; by night 'tis shunned with hasty feet that stumble by the way.

Truly this people have gods many and they worship them in fear. That poor woman, the educated gentleman, men of the land one and all, they live in fear, and worship through fear.

Rivers, trees, animals, stones, the beauty of God's handiwork, the hideous device of man all are possessed of the evil one, and men move and live in terror of them. Yet some have said, Why trouble this people?

Is the day far distant when all men shall cease to fear, when the words we sing shall be true—

> Holy, holy, holy, Lord God Almighty,
> All Thy works shall praise Thy name
> in earth and sky and sea?

—*Rev. Martyn W. Beatty in Daybreak. Selected by Anna Lesh.*

FROM THE FIRING LINE

Incidents of Missionary Experience Are Solicited

GLEANINGS FROM THE FIRING LINE.

S. P. Berkbile.

"We are all busy, each one in his separate station. No one dare get sick now."

"We have a great work before us and the field seems ripe unto the harvest."

"Caste is being stirred up considerably, making it much harder for our people. When they came in there was little caste prejudice, but the high caste people, seeing what this movement would lead to, are stirring it up and it makes things much more interesting and makes some afraid. But I think in the end it will come out all right and the Lord's work will prosper greatly."

"We are encouraged in our work here. Slowly the people are learning that we are different from some others, that our religion is pure, after all, and that we are not all anxious to make debts we never expect to pay."

"We praise God for what He is doing among us and we believe out of the raw young boys, our present workers, He will make men after His own heart who will perform all of His will."

"Baptized the wife of one of my preachers, and the following Sunday a man and his wife here. They are good people, with a splendid influence."

"The people are now taking us into their homes. They come to us and eat with us now and then. Persecution has largely ceased. God is in it. He is the doer and the answerer of prayer and we praise Him."

"I baptized a splendid young Bhil two weeks ago. We could baptize many just now, but they have it circulated that we have money for them, so we are hesitating."

"On Monday we tried to get to the villages where our Christians live. Got into one and near the other. We came in in the evening, soaked and muddy but none the worse for the experience. Wife and baby were along."

"Big collection at A. M., but ONLY one missionary for India and one for China and NONE for Europe. That is too bad."

"I have noticed for some time there are plenty of volunteers but it seems so few actual recruits reach the fields. What is the matter? Volunteering becoming sort of a light matter to be passed over when the fever dies down or what? Looks a bit that way."

"We don't want an influx of a large number of workers, but about two men per year now, for some time, would put us in good shape."

"'Go ye therefore,' 'And lo I am with you.'"—*Jesus.*

I wish no created good, but to be one with Him and to be living for my Savior and Lord.—Henry Martyn.

EDITORIAL COMMENT

Denmark's Need.

Elder Galen B. Royer, writing from Denmark, says, "We must get a man to come to Denmark and that right early . . . Let a brother come to this country who not only can preach, but sing as well. Come here and sing and tell the simple story of Jesus to these people and many will accept the Lord and live." Thus is disclosed our need for workers in that land. Denmark's need is Sweden's need and their need is our responsibility. This opportunity it seems should be a good one for a young man who desires to multiply a life. With near two hundred members as a nucleus, with several organized churches, with several ministers already at work, and with many acquainted with our doctrines, this field should appeal with more than mere passing notice to some of our consecrated brethren.

Brother Feng.

It sounds well to receive letters from China in which are mentioned the labors of "Brother Feng." This Chinese brother is one of the first fruits of our China mission. Brother Crumpacker and his aid are preaching to the people of their home town and before many years elapse they hope to have a strong church in Ping Ting Chou.

$80.00 for Missions.

Not long since the Mission Rooms received a letter from a dear old colored brother in which was enclosed $80.00 for missions. This man appreciates what God does for him. His is an intense interest in the affairs of Christ's kingdom. His is an ambition to lay up treasure where moth and rust do not corrupt. Along with this desire to aid the missions of the church also comes an expression of joy that at Denver, Colorado our church is active in the salvation of his own race.

The Board's Next Meeting.

The next meeting of the General Mission Board has now been definitely called for Wednesday, December 21. Any business that is intended to be brought before the Board should be sent to this office in plenty of time before that date.

Resisting God.

On another page appears an article, "The Mother of a Missionary," that every mother in the Church of the Brethren should read. It is something awful to resist the call of God even when mother love binds to the object of her heart. May the day be hastened when parents rejoice because their children are called, and may they give all, all in their power to accelerate their going.

Anxiety for Souls.

David Brainerd used to say, "I care not where I go, nor what hardships I endure, if I can only see souls saved. All I think of by day, and dream of by night, is the conversion of men." He expressed this truth of his life, but he expressed it by his life. It is said that many nights he would spend the entire time in prayer and weeping over the condition of his Indian friends. Further it is related that after such seasons of communion, even old hardened Indian warriors would lay aside the tomahawk and with tears cours-

ing down their weather-beaten faces, come to the Savior, through the pleading of this godly man.

Habits.

There is always opposition to the earnest soul who endeavors to break fresh ground for the Master. This is a principle too often the rule to require demonstration. As habits furrow their well beaten paths through the brain of the individual so habits course their contented way through the organism of Christ's Church on earth. And as pain arises, mental headaches through desires to change the path of habits for the individual, so pain arises, heartache when the individual desires in some one of a dozen ways to change the well trod path of activities of the Church. As habits once fixed upon the individual, jealously guard their copyrights and corporate interests against encroachment by new habits even though they be of a wholesome nature so also oftentimes does the Church militant guard against new movements, new methods, and fresh impulses to move forward.

Two Ways.

There are two ways to administer the affairs and duties of any position and especially with respect to Christ's kingdom. One is to perform the routine duties that must necessarily be accomplished and confine the energies in great measure to those duties alone, while the other method is to relegate routine matters to a secondary place and make progress in original research, in study, in advance, in blazing new paths for the course of the Master, of primary importance.

The First.

In the first of these methods, routine matters are held as pre-eminent. The mind becomes a machine, labor becomes duty, tasks grow arduous. And being in the presence of such an one, when the subject is in motion, causes you to hear the clang and the clatter and metallic ring of the machinery. How unfortunate when tasks grow so monotonous. There is poetry and prose in everything. How truly disagreeable when only the prose is found. To say things move with ease is out of the question. So with the work of the Master, when only the machinery is to be run or can be run,—when the wheels are not allowed to be oiled with aggressive action. Without oil there is always friction. With activity there should be no friction.

The Second.

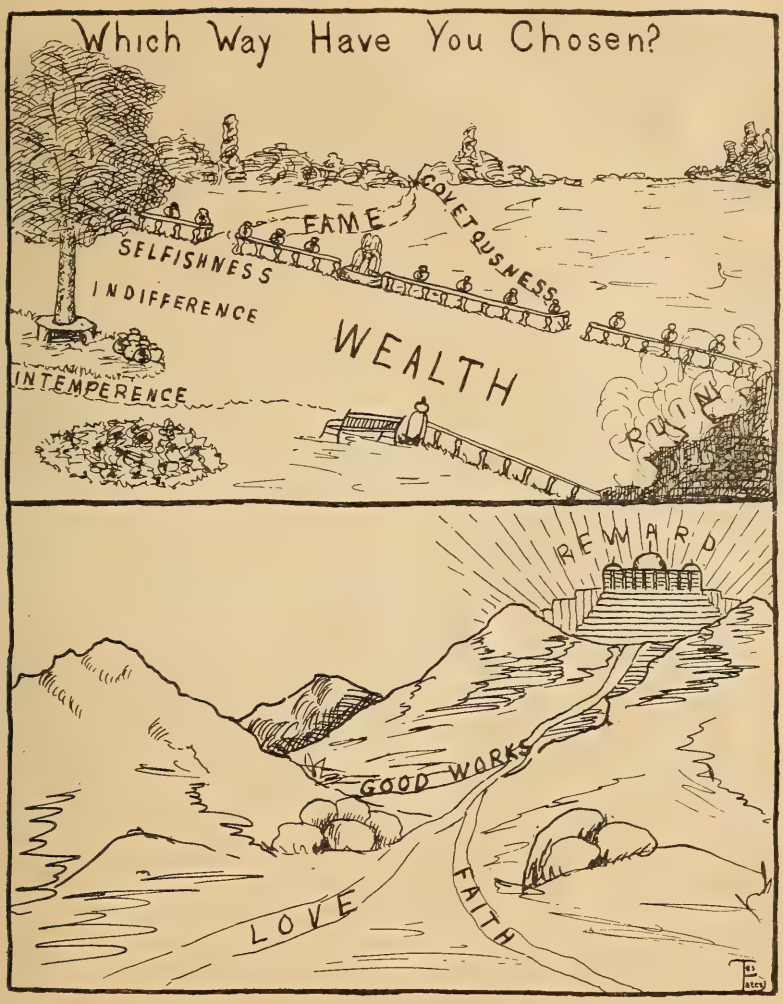
Then there is the other method, which opens its joyous doors to every one,—so we are led to believe. The business man says that our position is what we make it. The intellectualist says we are a thinking, intelligent creature just to the extent that we ourselves will so to be. In spiritual things the natural order holds good. But there we are not confined by the physical,—the intellectual is as cold and barren as a stone. The realm of spiritual activities is without breadth. This impels the ardent soul to accomplish new tasks for the Master, to do where others weary and despair, to accomplish while others are at ease in Zion.

This is the Place.

And now we are where we meant to land. God's work must go forward. In any congregation one or two or three can do a mighty work in leavening the whole lump with missionary ardor. This is clear. Christ's Church is a missionary Church. And where two or three are gathered together in His name, He is in the midst of them. However, here is the place where ambition welling in the individual heart, because of objections from habit's well-beaten paths, dwindles, pines and is lost to our missionary activities.

"Go Forward."

Dear earnest brother, which of these methods is of most importance? To



weary when objections arise? To become followers of Mammon instead of Fishers of Men? As birth of any movement brings pain so may forward activities bring the heartache; but press forward. Christ does not rejoice in the weariness of the traveler, He rejoices in his willingness to become weary and willingly supplies the energizing balm. When others are indifferent, when others antagonize, then is not the time to falter and weary and despair, where prudence and sincerity and faith and the still small voice whispers, forward. Therefore let us awaken to our duties. "Speak unto the children of Israel, that they go forward." Heed the call for workers, for consecration, for prayers, for money, for converts, for mission study classes for advance all along the line, for Christ the Savior of the World.

An Enjoyable Monsoon.

News comes from our missionaries in India that they have had a most enjoyable monsoon. At one time things seemed rather discouraging, but the rains have been abundant, the missionaries are

(Continued on Page 338.)

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR AUGUST, 1910.

	Aug. 1909	Aug. 1910	Apr.-Aug. 1909	Apr.-Aug. 1910	Inc.	Dec.
World-Wide, ...	$ 579 39	$ 793 59	$ 15,111 74	$ 19,284 81	$ 4,173 07	
India, ...	290 30	334 92	1,916 94	2,380 07	463 13	
Miscellaneous, ...	41 17	87 04	343 98	239 51	.....	$ 104 47
Totals, ...	$ 910 86	$ 1,215 55	$ 17,372 66	$ 21,904 39	$ 4,531 73	$ 104 47

During the month of August the General Mission Board sent out 72,686 pages of tracts.

The General Mission Board of the Church of the Brethren acknowledges the receipt of the following donations for the month of August, 1910:

WORLD-WIDE MISSIONS.

Indiana—$254.83.

Northern District, Congregations.
Walnut, $26.50; Pine Creek, $25.56; Cedar Creek, $24.33; Oak Grove-North Liberty, $24.; Tippecanoe, $15.57, ... $ 115 96
Sunday-school.
Tippecanoe, ... 2 52
Individual.
Levi Zumbrun, ... 12 00
Middle District, Congregations.
Spring Creek, $17.42; Monticello, $11.79; Kewanna, $10.64, ... 39 85
Individual.
T. J. Downey, ... 1 00
Southern District, Congregation.
Fairview, ... 23 00
Sunday-school.
Killcreek Union, ... 2 50
Individuals.
Richard Cunningham, $40; "A Brother," $18, ... 58 00

Idaho—$166.00.

Congregation.
Nampa, ... 16 00
Individual.
H. A. Kauffman, ... 150 00

California—$110.81.

Northern District, Individuals.
A Brother and Sister, ... 1 00
Southern District, Congregations.
Inglewood, $47; Santa Ana, $23.86 70 86
Sunday-school.
Redondo Mission, ... 17 45
Individuals.
Salome Yordy, $15; O. P. Yost and wife, $5; Wm. H. Wertenbaker (marriage notice), 50 cents; S. G. Lehmer (marriage notice), 50 cents; J. W. Cline (marriage notice), 50 cents, ... $ 21 50

Ohio—$75.74.

Northeastern District, Individual.
Mrs. Elizabeth Ihrig, ... 50 00
Northwestern District, Congregation.
Lick Creek, ... 3 00
Individuals.
David Byerly (marriage notice), 50 cents; Ephraim P. Yoder (marriage notice), 50 cents, ... 1 00
Southern District, Congregation.
Oakland, ... 21 00
Individuals.
Elsie Winget (marriage notice), 50 cents; Vera Halladay, 24 cents, ... 74

Maryland—$37.40.

Eastern District, Congregation.
Middletown Valley, ... 37 40

Pennsylvania—$33.92.

Southern District, Congregation.
Lower Conewago, ... 4 00
Middle District, Congregations.
Clover Creek, $15; Artemas, $7.67, 22 67
Western District, Congregation.
Husband House—Middle Creek, .. 5 25
Individuals.
Mrs. Etta Freeman, $1; B. B. Ludwick (marriage notice), 50 cents; Galen K. Walker (marriage notice), 50 cents, ... 2 00

Iowa—$23.50.

Northern District, Individual.
S. Hershey, ... 5 00
Middle District, Individual.
Sarah Stine, ... 5 00
Southern District, Individual.
Elder Peter Brower, ... 13 50

Virginia—$22.09.
Second District, Congregation.
Pleasant Valley, ...$ 19 09
Northern District, Congregation.
Lebanon, ... 3 00
Illinois—$22.00.
Northern District, Congregation.
Rock Creek, ... 15 00
Individuals.
L. J. Gerdes, $5; Rosy Jourden, $1, 6 00
Southern District, Individuals.
Levi S. Shively (marriage notice), 50 cents; I. J. Harshbarger, 50 cents, 1 00
Louisiana—$11.00.
Individuals.
Dora Spaulding, $6; M. S. Bolinger, $5, ... 11 00
Washington—$10.00.
Individual.
Revie P. Miller, ... 10 00
Kansas—$7.30.
Northeastern District, Individual.
Ira H Frantz (marriage notice), 50
Northwestern District, Sunday-school.
Morning Star, ... 5 80
Individual.
Avery Main, ... 1 00
North Dakota—$5.50.
Congregation.
Salem, ... 5 00
Individual.
Mrs. Henry A. Phillipp (marriage notice), ... 50
Nebraska—$5.00.
Individuals.
Leonora Yates, $2; Mrs. Lizzie Carl, $2; Mary A. Nedrow, $1, ... 5 00
Oklahoma—$5.00.
Individual.
C. C. Clark, ... 5 00
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00
West Virginia—$1.00.
Individual.
Mrs. Mena Cassady, ... 1 00
Montana—$0.50.
Individual.
Elder J. E. Keller (marriage notice), ... 50
Colorado—$0.50.
Individual.
A. C. Root (marriage notice), ... 50
Oregon—$0.50.
Individual.
J. A. Royer (marriage notice), ... 50

Total for the month, ...$ 793 59
Previously reported, ... 18,491 22

Total for the year so far, ...$19,284 81

INDIA ORPHANAGE.

Pennsylvania—$70.00.
Eastern District, Sewing Circle.
Elizabethtown, ...$ 20 00
Southern District.
"Class in the Corner," Huntsdale S. S., ... 5 00
Middle District, Reading Circle.
Claar, ... 20 00
Individual.
"Jani Moti," 5 00
Western District, Missionary Society.
Shade Creek, ... 20 00
Ohio—$35.00.
Northeastern District, Sunday-schools.
East Nimishillen, $20; Owl Creek, $15, ... 35 00
Indiana—$24.00.
Northern District, Individual.
"K. K." 5 00
Middle District, Aid Society.
West Branch Manchester, ... 19 00
California—$20.00.
Southern District, Individual.
Perry Bashor, ... 20 00
Kansas—$20.00.
Northeastern District, Sunday-school.
Ramona, ... 20 00
North Dakota—$20.00.
Individuals.
Mr. and Mrs. J. A. Weaver, Mr. and Mrs. Lawrence Larson, ...$ 20 00
Nebraska—$16.00.
Aid Society.
South Beatrice, ... 16 00
Colorado—$5.00.
Western District, Christian Workers.
First Grand Valley, ... 5 00
Iowa—$5.00.
Southern District, Sunday-school.
South Keokuk, ... 5 00
Illinois—$1.00.
Southern District, Individual.
Mary Hester, ... 1 00

Total for the month, ...$ 216 00
Previously reported, ... 1,228 09

Total for year so far, ...$ 1,444 09

INDIA MISSION.

California—$10.00.
Southern District, Individual.
Mary Brubaker, ...$ 10 00
Ohio—$10.00.
Northeastern District, Sunday-school.
East Nimishillen, ... 10 00
Indiana—$8.80.
Northern District, Individual.
Salome Hoke, ... 3 00
Southern District, Individual.
"A Brother," 5 80
Illinois—$3.00.
Southern District, Individuals.
M. D. Hershey and wife, ... 3 00
Pennsylvania—$1.56.
Middle District, Congregation.
Hollidaysburg Mission, ... 1 56
Virginia—$1.00.
Northern District, Congregation.
Lebanon, ... 1 00

Total for the month, ...$ 34 36
Previously reported, ... 402 13

Total for the year so far, ...$ 436 49

INDIA NATIVE SCHOOLS.

Indiana—$30.00.
Southern District, Individual.
Mary J. Smith, ...$ 30 00
Illinois—$20.00.
Northern District, Individual.
"A Sister," Elgin, ... 20 00
Ohio—$12.75.
Southern District, Congregation.
Hickory Grove, ... 12 75
Iowa—$10.81.
Middle District, Sunday-schools.
Panora, $5.81; Muscatine, $5, ... 10 81
Maryland—$10.00.
Eastern District, Missionary Society.
Washington, D. C., ... 10 00

Total for the month, ...$ 83 56
Previously reported, ... 411 93

Total for year so far, ...$ 495 49

INDIA WIDOWS' HOME.

Kansas—$3.00.
Northeastern District, Individual.
Mrs. Geo. Blonderfield, ...$ 3 00
Ohio—$1.00.
Northwestern District, Individual.
"Z. L. M." 1 00

Total for the month, ...$ 4 00
Previously reported, ... 89 65

Total for year so far, ...$ 93 65

CHINA MISSION.

Ohio—$12.75.
Southern District, Congregation.
Hickory Grove, ...$ 12 75
Indiana—$11.79.
Middle District, Congregation.
Monticello, ... 11 79

California—$10.00.
Southern District, Individual.
Mary Brubaker, ...$ 10 00
Illinois—$8.00.
Northern District, Aid Society.
Sterling, ... 5 00
Southern District, Individuals.
M. D. Hershey and wife, ... 3 00
Nebraska—$1.50.
Individuals.
Wm. and Ruth McGaffey, ... 1 50

Total for the month, ...$ 44 04
Previously reported, ... 142 97

Total for year so far, ...$ 187 01

COLORED MISSION.

Indiana—$40.00.
Southern District, Individual.
Richard Cunningham, ...$ 40 00
Virginia—$1.00.
Northern District, Congregation.
Lebanon, ... 1 00

Total for the month, ...$ 41 00

Total for year so far, ...$ 41 00

JERUSALEM MISSION.

Ohio—$1.00.
Northwestern District, Individual.
"Z. L. M." .....$ 1 00

Total for the month, ...$ 1 00

Total for year so far, ...$ 1 00

SOUTH AMERICA.

Ohio—$1.00.
Southern District, Individual.
Ruth Bigler, ...$ 1 00

Total for the month, ...$ 1 00
Previously reported, ... 2 00

Total for year so far, ...$ 3 00

EDITORIAL COMMENT.

(Continued from Page 335.)

thankful for the assurance of crops, while the natives rejoice because bountiful crops mean more to them than mere prosperity. It means existence.

The Laymen's Movement.

The Laymen's movement still sweeps the country. Some have wondered about its permanent effects upon contributions, but let us rejoice in the great increase in contributions it already has brought into the Lord's treasury. Whatever else may be said of the movement, many have been stirred to give who have never given in times past, others have greatly increased their contributions, while to all has been brought home the blessed enjoyment of giving. We hear less of the movement since the whirlwind campaigns of last winter in the larger cities, but rallies are being held in large numbers of our smaller towns throughout the country.

Bro. Emmert's India Party.

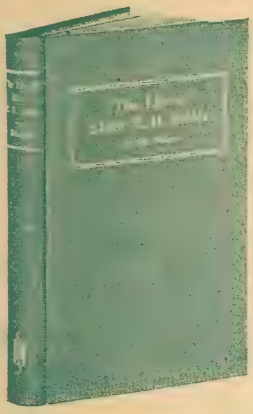
Brother Jesse Emmert, with his wife, two children and Sister Ida C. Shumaker plans to sail from New York for India on October 26th. This will get them to Bombay about November 27th. Bro. and Sister Emmert have enjoyed their stay in America and have been very busy during their furlough in this country. Their visits to the various parts of the Brotherhood have been much appreciated and have left their impress upon the missionary efforts of the various churches with which they came in contact. They may be reached by mail by addressing them at "New York City. care of Outgoing S. S. Campania, sailing Oct. 26."

Sister Miller's Homecoming.

Sister Sadie Miller sails for home on September 15 for her furlough, and is due to arrive somewhere near the middle of October. Sister Miller has a very keen desire to be of the most possible service to the church, while in this country. She plans to visit as many of the congregations that desire her services, as possible and hopes in that way to be of great benefit in moulding sentiment for the missions of the Church. Any correspondence addressed to her at Waterloo, Iowa will reach her safely, she possibly arriving at that place about the first of November.

Two of Our Latest Books

The Life of Elder R. H. Miller



By Otho Winger.

One of the most prominent characters in the Church of the Brethren during the latter part of the nineteenth century, and one whose life figured most largely and effectively in the affairs of the Brotherhood, was Elder Robert H. Miller. The history of the church would indeed be seriously lacking in completeness were the part which his life helped to make omitted. The author of Elder Miller's life has done a worthy service in gathering into a volume, in such graphic detail, so much valuable information concerning our beloved brother's earthly career. In the years between his Early Life and Ministry and his Later Life and Death, Elder Miller was a power as a debater, an editor, an educator, a leader, and a preacher. Every brother and every sister ought to read the book.

Price, postpaid, ... **$1.00**

ONESIMUS The Runaway Slave

By Eld. H. B. Brumbaugh

is bound to be a winner. It has already attracted considerable attention. In a very fascinating style, the Author weaves a most interesting story about the converted runaway slave mentioned by Paul in his Epistle to Philemon. History, romance and mythology have each contributed their share in the production of this volume, which represents so much in the way of patient research and careful study.

In his introduction written for the book, Eld. J. H. Moore says: "He who reads this charming story will see Onesimus in a new light. He will see one phase of eastern life as he may not have viewed it before, and he is certain to see how nicely Paul's Epistle to Philemon fits the condition of Roman Society at the time he wrote."

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The Brethren Publishing House

Elgin, Illinois

MISSIONARY SOCIETY,
BRIDGEWATER COLLEGE,
BRIDGEWATER, VA.

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AND
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BRETHREN PUBLISHING HOUSE
Elgin, Illinois

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD — GO YE — I AM A WORKER

Vol. XII NOVEMBER, 1910 No. 11

Let Us Give Thanks

To live, not after the flesh, but after the Spirit;
To be led, not into temptation, but from temptation;
To do, not the works of man, but the Will of the Father;
To be guided into paths of truth and righteousness and holiness;

This is cause for supplication and joy and thankfulness.

To feel God, but to manifest that feeling by tearful sympathy;
To love God, but to show that love by tender compassion;
To see God, but to see Him in the countenance of the widow and the fatherless;
To know God, but to recognize Him through spontaneous obedience;
To hear God, but to hear "The Field—The Harvest— The Laborers;"
To speak with God, but to exclaim "Speak, Lord, for thy servant heareth;"

This is the expression of soulful gratitude, the evidence of a thankful heart.

-B-

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD. ELGIN, ILLINOIS.

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The third Wednesday in April, August and December.

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Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

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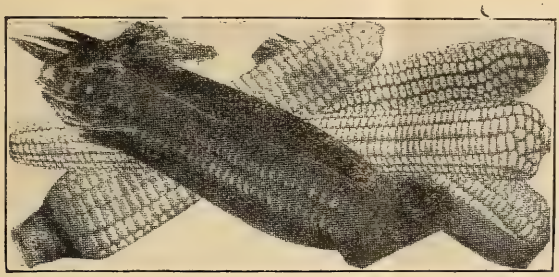
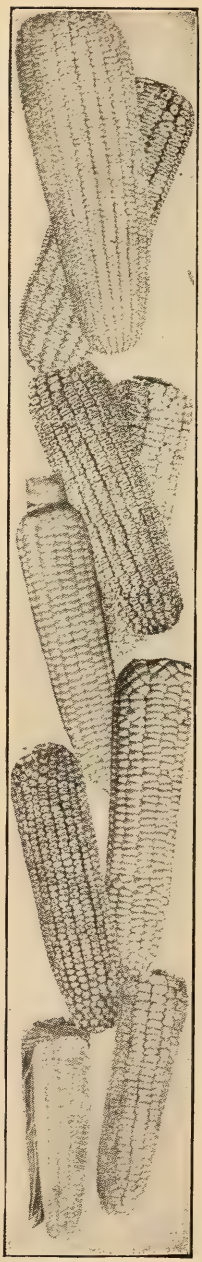
Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII November, 1910 Number 11





A HYMN OF THANKSGIVING.

In thronged nave and cabin rude
The nation bows in gratitude
And offers in exultant lays
To God her sacrifice of praise.

For plenty, gracious mate of peace,
For right's unheralded increase,
For higher aim and wiser thought
Into the nation's service brought.

We thank Thee, Father of us all,
On whom Thy benedictions fall.
To Thee youth's happy song ascends
And with it manhood's worship blends.

Thy hand doth hold the coming years,
Thy love our finite vision cheers;
That nation's future bright shall be
Which finds its highest good in Thee.

—Caroline M. Butterfield, A. B.

WORLD WIDE

There is at present a small anti-Christian movement in Korea. This has been organized by a band of natives who consider the spread of Christianity dangerous to Korea's national life. It is said the membership is something like 1,500 at present, but no doubt it will avail but little. Satan clings tenaciously to every vantage spot in those lands where he has always been supreme. Such a movement was started in Japan when Christianity was gaining a foothold, but it was soon abandoned.

The *Missionary Review of the World* tells of a man who not long since visited a prayer meeting in Korea, at which there were about 1,000 present, and they did not know a foreigner was coming, either. And it was a dark rainy night. This shows the Korean's zeal. Often in America, on beautiful nights, prayer meetings fall about 990 short of doing as well as this Korean church. They have had the Gospel for twenty years, we for 1,900.

The present tenement house law of New York City permits a density of 1,300 people to every acre in that great city. In 1905 one twelfth of the city's population lived on 1-400th of the city's area.

New York City alone spends $35,000,000 per year for charity, while $50,000,000 is yearly spent in London. Thirty per cent of London's people are below the "poverty line."

The new republic which has been founded in Portugal has in its expressed policy the intention to open the country to freedom of worship. This will be very encouraging to Protestantism but is disconcerting to Catholicism to a very marked degree. One by one the nations of the world slip their shackles and throw off their oppressive yoke and walk out into the freedom of the twentieth century.

The first meeting of the American Board of Commissioners for Foreign Missions was held on September 5, 1810, in the study of Rev. Noah Porter, at Farmington, Conn. On September 4 a celebration of the centennial of the Board was begun in the old church at Farmington which was standing one hundred years ago when the Board met with its minister. One hundred years have seen great things accomplished by the American Board, possibly greater than anything of which the first Board dreamed.

A letter from Rev. P. A. Delaporte, of Nauru, Micronesia, reporting good health and prosperity in the work of that isolated station, speaks also of a visit to Ocean Island, where he says Mr. Channon has a fine school with "a comfortable dwelling house and several cisterns." This last item indicates one of the peculiar difficulties under which work on this island is carried on. The water supply is scanty and cisterns are most desirable. Mr. Delaporte says that a kind captain passing by Naura let them have from his ship 400 gallons of water. To us this seems a pitifully meager supply for such a station as Nauru, but even this small driblet was not obtained easily, for Mr. Delaporte says it was difficult work to transport the precious fluid through the breakers without getting it mixed with salt water.—*Missionary Herald.*

Euphrates College is the only Christian college in the whole great region of ancient Armenia. This school has about 225 students in its four college classes and about 600 more in the preparatory department. The highest salary paid in the college is $176 per year, while the lowest is $88. But the demand for her students in New Turkey is unprecedented.

If the rate of the movement of our population from country to city which prevailed from 1890 to 1900 continues until 1940, there will then be in the United States 21,000,000 more people in our cities than there will be in the broad, open country.

As a centennial memorial to the memory of Judson, the native Christians of Burma propose to raise a fund of 100,000 to 150,000 rupees. They propose to use this memorial money in printing an enormous edition of the Burmese Bible—Judson's own translation—and to circulate it everywhere at a nominal price; they also propose to establish a fund for native pastors and evangelists.

As showing the hopelessness and helplessness of women in Persia the following will shed light:

A Persian woman was asked if she could read and she replied: "This is our life: To beat the clothes on the rocks in the river, to mold cakes of manure, to carry heavy loads, to spin, sew, weave, bake and make cheese, to bear children and grow old and toothless. For all this we get only blows and abuse, and live in fear of divorce. Have we time to read?"

Because of a scarcity of funds the Moravian mission at Kyelang, in the Himalayas, was ordered closed. Rev. Hettasch, one of the missionaries, writing in *Moravian Missions*, says: "As I addressed them I could not look at their faces, but I heard their sobbing. A Tibetan does not cry easily. Since they have heard the sad news the last bit of joy seems to have left them and they are generally so happy. All are broken down and silent. Silent and grieving they sit in their houses, and still cannot quite believe that this great blow is really about to fall on them." Thanks to many prayers, by special gifts, the work is to be continued for at least one more year.

Dr. J. L. Dearing, defending the Japanese Christians, says: "Japan has as many Christian people today, after fifty years of contact with Christianity, as there were in the whole world 100 years after the beginning of the Christian era."

The recently-published religious census for 1906 gives the number of languages in use in worship in the United States as forty-four. There is still need of aggressive work, as it is claimed there are sixty-six languages spoken in New York City alone.

The total issues of the American Bible Society in ninety-four years amount to 87, 296,182 volumes. This year the issue of publications at home and abroad totals 2,826,931.

Three years ago an educated young Russian, on landing at Ellis Island, was presented with a New Testament in his own language, by a missionary of the New York Bible Society. It was the first time he had ever seen a portion of God's Word. The village in Russia from which he came had not a single Christian living within its boundaries. On Sunday, March 6, 1910, this same young man was baptized in one of the churches of New York City. He had been converted through reading the little Book and had decided to return to his own country as

(Continued on Page 360.)

"Whoso shall receive one such little child in my name receiveth me."

THE LIGHT SHINETH

Dr. Barnardo's Slum Work in East London

By the Editor

FRIDAY, July 8, 1910, was gloomy,—the Londoner would say "dull." The forenoon was spent in sight seeing of another character because we could not see the mission at its best working force until two in the afternoon. Stephney Causeway is not hard to find, tho it is located in the midst of slum life. And no place is the visitor more warmly welcomed than at the doors of this institution; for they know full well that no one goes to East London unless they have an interest in the problem the Barnardo Homes are trying to solve.

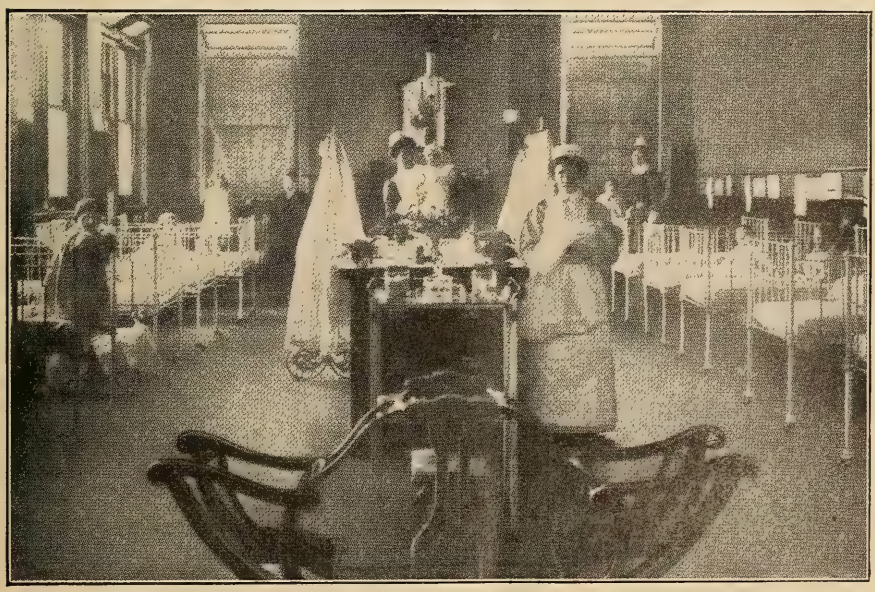
A lady dressed like a deaconess, wearing a smile that has been modified by some sorrow her heart best knows, was delegated to take us thru the industries located in connection with the head office. For the reader must bear in mind that today Barnardo's work has grown until there are fifty other stations as outposts in London, besides thirteen more stations in other cities of England and four stations in Canada.

First came Babies' Castle, called Hawkhurst. Here on four succeeding floors we found babies graded according to age and each grade under competent care, the rooms specially ventilated and everything done for comfort and health of the little ones. The second floor had the oldest, able to walk and talk, playing with their toys and having a general good time. One opened the door for us, many of them made their cute little bow. The next floor had a number of babies still younger, and the upper floor had the tiny little babies, oh, so young and frail. Here we heard the cry of the weak child, the whine of the sick child, and the lustier voice of the quarrelsome one. To look on these many babies would have melted any mother

heart to tears. Do you ask why these babies are here? Their mothers are poor women having no husbands living, or living husbands that better be dead as far as the mother is concerned. She must make a living. She can leave her child here during the day, knowing it will be well cared for, go and earn her small pittance, and in the evening have her child back again to her bosom. This is better than taking the child permanently. Our visit to Babies' Castle will never be forgotten.

Across the alley is a splendid hospital built by the late queen of England. Where so many thousands are taken in and cared for it cannot be otherwise than that many stand greatly in need of treatment. As we beheld the sick in all stages of recovery, saw the suffering and misery, our deepest sympathy was called forth. Cleanliness, good appointments, cheer and sunshine marked the place and tenderness was written in every line of the faces who administered unto these needy ones. The extent of the hospital is seen in the fact that last year they had 744 in-patients and 2,038 out-patients.

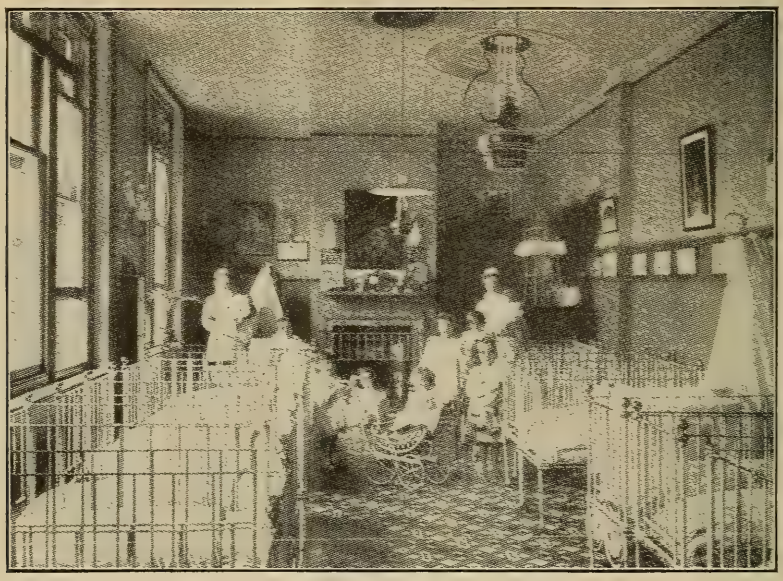
From the office we started in another direction and this time entered the industrial work of the boys. No one passing by on the street would ever dream of such activity and its character as is behind the walls which shut the view of the street from what is within. Here is a network of offices, dormitories, kitchens, workshops, elementary school and technical classes with ample room and splendid facilities for doing a great work. Most of the boys under fourteen put in full time in the technical classes. Prizes are offered for the best worker and work, and for the one who has shown the greatest improvement in the shortest time. Reading rooms, recreation grounds, and every other facility for healthy development are afforded the army of boys at Stephney. 391 boys attended evening school and 334 earned the "Government grant." Shorthand, typewriting, literary and music classes add to the interest of the place. At



Sick Ward in Hospital.

their Naval school 320 lads are in training for Navy and Merchant service.

In the technical department all boys over the school age and having an aptitude for any trade are given a choice and by the time they have reached their majority, are proficient in some useful line. The maimed take to tailoring for the most part and yet it is interesting to note their distribution.



Inside Babies' Castle, Hawkhurst.

For on Dec. 31, 1909, there were 12 bakers, 10 blacksmiths, 30 bookmakers, 18 brush makers, 26 carpenters, 10 harness makers, 16 mat makers, 34 printers, 45 tailors, 17 tinsmiths, 6 upholsterers and 10 wheelrights. Space forbids to recount the products that finds ready sale over and above what is needed in the homes themselves. What impresses one is the fact of learning a trade, and being able to make an honest living. It is hard to measure this value as compared to the possibilities of criminal life that easily could have been in the walks from which they have been taken.

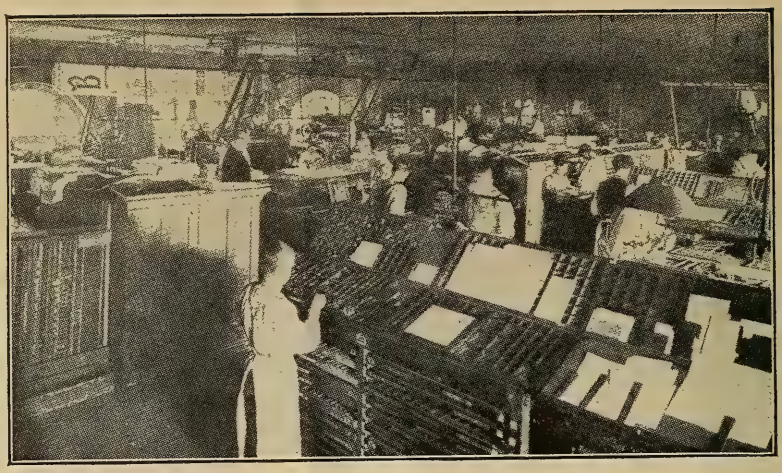
Barnardo needed a larger outlet for his boys and girls than England afforded. Simply to graduate them from his earnest labors and turn them upon the street meant in too many cases to go back to the former life. He conceived the idea of colonizing these young men and women on the broad and fertile prairies of Canada. That is why that in 1884 partly by purchase and partly by grant he acquired 8,000 acres of land in Manitoba. Since that date over 21,000 Barnardo boys and girls have emigrated. It is an army of successes too, for 98½ per cent by actual count have made a success of life. "Not only were these saved from want and possibly from unsatisfactory careers; but, in all but a few exceptions, they have been added to the world's workers; they count double in the social ledger." These emigrants are active Christian workers all over the Dominion, and as one Canadian paper said, "The most desirable brand of emigrants in the Dominion market." Two out of every five juvenile emigrants into Canada are from the Barnardo Homes.

Technical Training. Bootmakers' Shop.

The Homes take great care in selecting their emigrants. "He must be honest, industrious and healthy—clean in heart, pure in mind and sound in body; not a paragon indeed, but free from the outstanding vices and disabilities which inevitably mean failure in a new country." Those old enough go at once into situations provided for them upon landing. They work one year for the benefit derived in being thus favorably situated and then are free to accept work for themselves. They are given special inducements to take up 160 acres of land and make a home of their own. Those boys not old enough are kept a short time on the farm until they can go out also. The girls are retained in good homes and loving care is given them until they reach maturity. Last year 335 girls ranging in age from 11 to 13 years and 632 boys were thus deported.

Another department is called "Boarding-out." This gives the little one what so many of them never had, a home with a good mother and father, and perhaps loving brothers and sis-

Dr. BARNARDO'S HOMES.—Technical Training; "OUR TAILORS."



Printing Office.

ters, plenty of good fresh country air, and exercise, a clean life every day. There is nothing equal to this. The Homes pay for the care, keep close tab on the little ones, and they have little difficulty in finding good homes. Many a mother takes a child not for the money, but to help the little one. At the close of 1909, 5,091 children were boarded out in this manner.

It is interesting to look at the institution from a health standpoint. Ages vary from infants of a few weeks to children 16 years old. Of the 8,700 boys and girls in care of the Homes at the end of the year 1,039 belonged constitutionally to the defective or incurable class, and nearly 1,000 were under five years of age. Yet the death rate for the entire 8,700 was 81 or a rate of 9.68 to the thousand. The death rate for the Girls' village to be described in a succeeding article is 12.5 per 1,000, or leaving out the extremes of infancy and old age, but 4.5 per 1,000.

Thru the offices at Stephney in particular and the outside offices in general an army of 70,436 have been rescued in the last forty-three years. Who make up this long line? do you ask? "There are 9,000 babies too young to walk; 29,000 healthy boys of older years, a promising army of workers for the world's tasks, and 24,000 healthy girls, 8,000 among them orphans, with the tears of sorrow not yet dried on their cheeks, for each has lost one parent or both. 6,000 are worse than orphans; 'orphans' as it has been said, 'whose misfortune it is to have a father and mother,' for their parents are such as no child could either honor or respect. 7,000, a motley group, bring up the rear of this varied march; some are led by the hand, for they are blind, others are lame and halt, and hobble on one crutch or are aided by kindly hands of helpers; and yet others live in the world of eternal silence, for they are deaf and dumb. Each young heart in all that long line knows its own bitterness, for even in early childhood, these children have felt the burden and shed the tear of sorrow."

During the year closing Dec. 31, 1909, 10,372 applicants reached the office of the Homes. Yet the streets of London appear as full as tho no thousands have been rescued. For stepping out of the office after this never to be forgotten visit to the Barnardo Homes, Sister Royer stepped up to a sickly, dirty mother sitting on the cold

stone step with a child in her arms and about her were perhaps her own and "nobody's children" who have not yet found the way of rescue or were not willing to enter.

Is it worth while? Is not the task too great, for London is so large a city? Ah, yes, if one looks at London alone, it would appear as not worth while, for children are born in the slums of London much faster than any agency can come to the rescue. But look on the other side. Behold the army rescued, 70,000 values "more than the whole world" and is it worth while? Just one instance of the 70,000. Cissie came to the Homes in childhood from quarters not fit to describe. She passed from one development to another in Barkingside (described in the next article) and finally has a good home in Canada. Behold her picture in the five stages of her life. And now she writes, "I like my new home and this country very much, and I have such a nice comfortable home and a good husband. He owns 420 acres of land. I don't think any one could have a better husband: he does all he can to make me happy, and I am happy. Our son was born in April, and he is such a pretty, healthy fellow." The lady who brot Cissie to the home said she felt she had done one good thing in life anyhow. Yes, it is

Five Portraits of Cissie at the Ages of 12, 14, 16, 17 and 19 Years.

(Continued on Page 361.)

"Sister Royer stepped up to a sickly, dirty mother, sitting on the cold stone step." See page 346.

THE LIFE OF SISTER IDA CORA SHUMAKER

IDA CORA SHUMAKER, fourth child of Alexander E. and Lydia Elizabeth (Lint) Shumaker, was born Oct. 27, 1873, in Meyersdale, Somerset County, Pa., where she has since resided. June 7, 1887, she united with the Brethren church, and immediately became active in the work, and has remained a faithful, consistent worker in the church from that day to this. She attended the public schools of the borough, and on May 7, 1889, was one of the two members of the first class to graduate from said schools.

Immediately after graduating she began teaching, and a few months ago completed her twenty-first consecutive term in the public schools of her native town. After completing her third term she received flattering offers to teach in the schools of Philadelphia, but chose rather to give the best days of her life to her home, her home church, and her home schools, where her years of faithful service it is needless to say were greatly appreciated. During three summer terms she taught a model school and during another she delivered lectures to teachers, but overwork compelled her to give up this extra exertion during the vacation seasons. She afterwards devoted this same time largely to missionary and Sunday-school work, spending one vacation season at Pittsburg, and some time at Windber and at other points.

At home she had charge of the Primary and Beginners' department in the Sunday-school, and she was a Home Department visitor on a route which embraced twenty-nine members and which covered a distance of ten miles. Until she gave her time to preparation for her journey to India she edited the Primary Department of the *Brethren Teachers' Monthly,* and since the public schools were dismissed in the spring she has been busily engaged with District Secretary R. D. Murphy doing missionary work among the Sunday-schools in Western Pennsylvania. She always put in her spare time upon errands of mercy and helpfulness among the sick and unfortunate, and also did much S. S. work at the Annual Conference during the past 10 or 12 years.

During a period of 31 years she was absent from Sunday-school but two times, once on account of illness, and once she was prevented from going on account of high water. At an early age she took charge of the infant class, bringing them up to a point where all save two of the class enrollment united with the

church. She has always been in great demand at Sunday-school, public school and church conventions, receiving many more calls than she was able to fill. Last year she was one of the speakers at the Convention of the Pennsylvania State Sabbath-school Association held at Harrisburg, and she has been invited to speak at the Altoona Convention of the same Association in October of this year. She attended the World's S. S. Convention at Washington, D. C., in May, and the Somerset County Convention at Windber in July where Jacob Riis, the noted lecturer, met her, saw her work with children in the Convention, and remarked that he had met two persons who knew how to handle children. The superintendent of public schools of Somerset County says she has no superior in primary work. She is always active and ready at all times to sacrifice self for others. With all her work she declares she is never tired.

The Sunday-schools of Western Pennsylvania are greatly pleased and are to be congratulated because they have secured Sister Shumaker ("Miss Ida" as she is familiarly known by all in her home town) to represent them on "India's coral strand" as a missionary of the Church of the Brethren and as a messenger of our Lord and Savior Jesus Christ. They have received new life and new hopes, new ambitions and new inspiration from her recent visits with Bro. Murphy to all the Brethren Sunday-schools of Western Pennsylvania. Certainly they will be glad to support Sister Ida with their unfailing contributions and their fervent prayers and they will be greatly pleased to hear from her and her work from time to time through the columns of the *Messenger* and the MISSIONARY VISITOR.

W. M. HOWE,
Sec. of the District S. S. Missionary Committee.

THE STRENGTH OF THE INDIAN VILLAGE CHRISTIANS

W. B. Stover

HOW often have I caught myself wishing that in India I might be an Indian, that better I might know the thoughts the people think, feel as they feel, and experience as they experience the things concerning religion. I would want my religious experience to be just the same as it now is, but to work for the Indians and with them, how often I have wished I might be one of them, I cannot say. But one of the first essentials of missionary work, to be of any effective service among the people is to be among them very much, to feel their feelings and to know their thoughts, that wherein they are strong already they may receive from us helpful encouragement, and wherein they are weak they may receive the needful strength.

It has often been said that the Indian Christian cannot yet get on without the missionary; so also in just the same proportion the missionary cannot hope to do

much without the Indian Christian's help. The two work together, when the mission work is at its best in India. For the purpose of helping the Indian Christian to be strong, we will not discuss him, nor his failures now, but we will put it as a primary proposition that *much depends on the missionary.* It is painfully interesting to learn at times to what extent our people study us. A doctor the other day was called, and said cheerily that there was no need for alarm, that they should be careful and continue the present treatment, and the case would soon be all right. That night, as a matter of confidence, it was told me that the doctor did not care much for the case. What was it to him if the child got well or not? And so, true to the country, I confided to the doctor, and told him what to say and what to do when he came next day. And he, following good advice, did exactly as I had told him. Next evening, after the shades of night had fallen and the little patient lay asleep on the cot before us, the doctor was referred to again. Then, in different expression, "He's onto his job now. He's doing all that can be done. He is trying to save the boy." In the same way the missionary, for every turn of the head, every twitch of the eye, every opening of the mouth, there are eyes that are watching him, minds that are taking him in and making conclusions as to what he will or will not do, and so building a mental fence around him. I believe that none of us, as foreigners, can quite fully ever know just to what extent this constant measuring up business is carried on. It is a daily process, and subject to daily revision. So, much depends on the missionary, what the people think of him, what they think he would approve of, what they think he would permit with just a little shrugging of the shoulders, and what they think he would seriously object to altogether. Some men are capable of leaving a good impression wherever they go. And they are to be envied. On the other hand, some good men seem to have the faculty of leaving a second rate impression, no matter how hard they work at it. The missionary dare not leave a bad impression and trust the Lord to do the rest. Missionaries must not only convince men by argument, but they must win them to themselves, if they would bring them to the Savior, or make them strong men in Him when won. A few weeks ago several of us,—if I tell you the whole truth there were just fourteen, —went to a jatra and spent the day preaching and selling books. The Christians of the village pressed us to remain with them over the night, and we did so, singing and preaching till midnight. Then we had prayers and went to bed. There were a number of neighbors remained with our Christian villagers, besides ourselves, so that it was a splendid opportunity for witnessing. These men went to sleep before we were through with our prayers, and so got the first place in the room of one whom we familiarly call Kerson Doso, in whose house we were to remain. But we all found a place, there, in that one little Bhil Christian house with mud walls and cow dung floor, twenty-seven of us and a goat. I was next to the goat. We were all on the floor except two neighbor Bhils who had come in first. They had a bed, and a boy was fast asleep under the bed. When Kerson Doso came in, and saw the situation, all of us in rows on the floor, he laughed till he could not tell us what he wanted to say, but went immediately out and borrowed a cot from somewhere. Then he insisted that I should sleep on it. I finally did so, sharing the same with another Christian who has several times told me, "We are both gentlemen." I feel that the people got profit from our visit there.

The missionary ought to be a man of mighty convictions. He ought to know where he stands and be able to uphold

his position. He ought to have a church, and be in full sympathy with his church. In a country whose vernaculars lack an adequate word for conscience he ought to have a conscience that a score of substitute words could not describe; a conscience that is worthy the name, void of offence toward God and man. But above all things, he ought to be without the shadow of a doubt as to whether the Bible is the Word of God or a Word of God; whether sin is a little matter or an exceedingly awful thing, and whether the Lord Jesus Christ is one of several who have come from time to time or the Only One. A missionary whose position is shadowy on these things ought to spend three years in Arabia, and then if the shadows remain, he ought to go home and take up gold mining way out West. Then he might make liberal contributions for the work in the hands of other men.

Very much depends on the *missionary's teaching.* Men fresh from college ought not to make the missionary's opportunity a time to air their theories. The village Christian doesn't want the theories, and what is more, he suffers from them when he gets them. What he wants is the bread and potato of the spiritual life,—not the cake and the icing. What good is it to India to have to digest all the theories that European Christianity has had to swallow? India will have its own problems, and they will often be unlike those our ancestors have worried through. But why ever should we teach them, or consent to have them brought into the conflicts of other fields, and so make them a double burden to bear?

I met not long ago in Nandurbar a missionary who went walking about with a book under his arm called "Millennial Dawn." The man was filled with the theory of the book, that in God's own good time, He would do all that was necessary for the non-Christian world, so it becomes our duty to let Him do it, and not to work so uselessly hard ourselves before the time comes. I asked him if he was preparing to go home,—he seemed so unsettled. He said yes. I asked him if he was intending then to stay there. He said, "Why do you ask?" to which I replied that if he believed what he was saying, I could not see why he would want to be here as a missionary wearing his life away among the people. I told him he had better stay home. He said he was thinking of doing so. But, in all honesty, what is it to our ordinary run of common people, Christians I mean, whether the theory of final restoration be true, or of annihilation of the wicked, or of any other of a hundred unorthodox theories which has some argument in its favor and a good deal opposed to it? The less of it a missionary knows the better for the good of his people, who need to be established in the great living truths of the Gospel!

I have a notion that while Hindus think they are now in the dark ages, we ought to teach our people that for the man who accepts the Lord Jesus and walks in His love and service, this is not a dark age, but that in the whole world things are going better. Than 500 years ago, than 100 years ago, the present is certainly a very much better time. This continual change from worse to better is the result of Christian teaching, it is the fruits of the coming of the Lord Jesus into the world, and the man who hangs back, who refuses to walk in the ever-increasingly bright light that emanates from the Master, is lost by the very nature of the case.

Of course, very much depends on the *way in which the people accept* the teaching. A good deal depends on the missionary, and a good deal depends on what he teaches, but after all is said and done, much does depend on how the message is accepted by the people. When our village Christians are careful to follow the instructions they get from time to time, their teachers naturally expect great things of them. But suppose they

say "yes, sahib, yes," and go on just as they have been accustomed to do for centuries, then the disappointment comes. It is easy to teach an appreciative people, but to create the appreciation and then teach takes a deal of patience. And every one of us has learned, like Paul learned there was a difference between the Bereans and the people of Thessalonica, that the people of two near villages often differ greatly, even though both have become Christians in commendable numbers.

A missionary of the central provinces used to create a little pleasantry when he said, "If I could only get my people not to think!" And why not to think? one would ask. His answer, "Just as soon as a man begins an explanation saying 'I thought,' then I know he has spoiled something by negligence with respect to instructions." He thought, and so he did not follow his instructions, but went according as it seemed good to him. There is something in it. However, in a land where the people have been accustomed to follow the teachings of their gurus for ages, there ought not to be much difficulty to have people do what they are told.

The question is a very important one, "How shall we more effectively help our village Christians?" and I have not answered it yet. Perhaps I can do no better than to make three general statements, the first of which is: *Help them to help themselves.* The absolute need in any way you take it oftentimes creates in one a sympathy that goes ahead of judgment, and we do the second best instead of the first best thing to be done. It is the very general custom at home, when a man comes to the door and asks for food to eat, to show him the woodpile. After he cuts wood for an hour he feels he has earned his dinner, and eats it with an honest relish such as he could not otherwise have had. The same holds good anywhere, and very much so in spiritual things. It is a divine principle. We know very well that we can not earn our salvation, nor grace, nor any of the gifts of God, but we keep working in all good faith, and this is the will of God. We are blessed in the deed. It is the divine plan. In the same way, according to the divine plan, they are wise who work among their fellow-men.

We call all the Sunday-school teachers together on Saturday evening, and with them go over the lesson together, that they may be better able to teach the lesson on the morrow. And the teachers' meeting has become an almost indispensable feature of Sunday-school work. In the same way, often, when a brother of less experience, one who appreciates being helped to help himself, is to preach next day, why not you of more experience drop in accidentally, and ask him how he is getting on with his sermon preparation, and help him prepare what he is to say before the congregation? That is helping one to help himself, and I should say often more effective than to do the preaching yourself.

There is a difference of opinion between two members, and it is growing. The thing comes to the ears of the missionary, and it is so trifling, he feels like doing one of two things; ignoring it altogether, or else calling in several parties interested and giving them a sound scolding. But neither of these is the best thing he can do. The thing he should do is this: tell the complainant to read Matt. 18: 15-20, and then in the spirit of prayer and strict obedience to the gospel plan proceed to settle the matter, and if after several different honest attempts, it won't settle, then to come back and tell about it. The chances are he won't come back at all, for the thing gets settled rightly.

Suppose a brother does the thing he ought not to have done, not a serious thing, but still, what he ought to have known better than to do. There is a right and a wrong way of getting at him about it. The wrong way is to give him

a good tongue walloping, and be done with it. He will not like that. It will make him feel disgraced, and he will be careful, moreover, afraid to do the thing again. But the better way is to talk the matter over with him, and show him the inevitable results of such procedure if continued, and the moral departure from the line of duty, and what he feels will be to his lasting profit. The former plan may take but five minutes, and in the matter of economy of time appeal to a busy missionary, while the latter will take an hour or so and have to be repeated again and again, but in the end time is saved, for to establish a principle is infinitely better than to enforce a law.

And therein is another point. It doesn't pay to compel. There are certainly exceptions to the rule, but I think this ought to be the recognized rule. A compelled Christian community goes to its own just as soon as the compelling power is removed. It is an awful comment, made by lots of people, that as soon as the missionary is away from his people they become just as they were before. It is a comment on his teaching and his methods. There is not much Sunday when he is not there,—there is no seriousness attached to the prayers in his absence,—light talk and obscene language is at par except when his presence is known. These are awful comments on somebody. It may be slander on the character of the converts, but such comments are of so serious a nature as to be regarded almost calamitous. Yet who of us is not acquainted with almost precisely some such conditions?

The caste can get together and decide to fine any man every time he drinks liquor. Then they say they have stopped the drink. It is all on the wrong basis. That only means that the man who is caught is the man who pays. Drinking on the quiet is encouraged by those who want to drink. But let them catch the idea, the truth, and establish it in the hearts of men, that it is wrong in principle to drink, therefore we must not drink. Don't mention the fine, but stick to the principle. It won't accomplish a revolution at first, this method won't, but it will win in the end. In fact, it is the only sure way to win and make men.

The same is true concerning our working with the Indian Christian in the villages. Our teaching should aim not to compel him to be good, but to lead him to want to be good. If he wants to, with all his heart, and will continue to want to, the rest will take care of itself. It does not seem to me to be a long-sighted policy to require that a certan per cent of all wages paid should be given into the weekly or monthly collections. It doubtless is productive of the greatest cash results, but cash is a small object when we come to character building.

Teaching by law, by the commandment, may be our necessity. If so we recognize our people to be in the spirit of transgression, and not capable of the higher life of freedom that the Master gives. Teaching by law is the prison-house teaching. The fellow can't help himself. But teaching by suggestion, by frequent intermingling in prayers, by loving, suggestive example, makes independence of character. In either case the teaching is effective. The one man follows because he thinks he has got to, the other because he knows he wants to. True, as I have said before, it is the shorter way, and it is so much easier to compel, sometimes, but in so doing the desired end is not obtained. To compel does not bring about the desired results. There is a vast difference between teaching by suggestion, and teaching by law. The law was the schoolmaster to bring the people to the Great Teacher, but He Himself taught by parables!

Second, in all the missionary's dealing with his people, to help them as much as possible, he must be equally *kind and firm*. To keep these two characteristics equally

well balanced is a great problem. It is well nigh impossible to most men. But I believe it is the ideal. When mercy overbalances firmness, then we are counted as water, and our people soon learn to think they can do what they please with us. But when justice overbalances kindness, they feel we are like tyrants, and the only time many really enjoy our modus operandi is when it is being applied to some other fellow. But half and half, eight annas of kindness and eight annas of firmness, appeals to me as being the ideal method of dealing with our people.

The third statement is this: *Religious work,* whether we do it or the Indian Christian, *should be,* as much as possible, *free from* the nature of *being official.* When any man does his work merely because he is paid for it, the good of the work, both to himself and to his hearers, is mostly lost. If it be the missionary in his sphere, or the native pastor in his sphere, or the Christian in any sphere whatever, the idea of its being official should be scouted as much as possible. "I am a preacher, therefore I do not gamble." "I am a missionary, therefore I cannot join you in the thing you propose." "I am working for the mission, therefore excuse me. The rest of you go and have your fun,"—these kinds of expressions, whether in word or acted out, are something like death to the spiritual condition which we desire among our people. Pay a man to teach righteousness, and he will agree to do so. But remove the money consideration, then what? If he is not just as conscientious as before, there is not much in him as far as the glory of the Lord is concerned. And while the Lord is powerful, and can use weak and broken vessels in His service, I am of the strictest opinion that He will in no wise use any one who does a good thing only because he is paid for it.

A great deal might be added. Officialism is so common an offense and so serious a stumbling block in a non-Christian land. The most we can do is studiously to avoid every appearance of the evil, both in ourselves and those working with us, that neither we nor they appear to be what we are not, hirelings in the service of the Lord. Our strength is their strength, so it behooves us all to be strong and of good courage, for we know beforehand what the end will be.

HINDU DEVOTION

I. S. Long

CLOSE to the Dak or Government bungalow which we have rented for a time is a large spring in which is beautiful, clear water. Some years ago Government had the spring nicely walled up with stone. Below the spring is a small tank for bathing and for washing of clothing, after bathing. The intention of Government was and is yet that the spring proper be used for drinking-water. However, in the course of time this spring has come to be regarded as holy. Some go so far as to believe bathing in it removes all sin. Hence Government restrictions have been unheeded and the spring became a resort for sadhus and all others who wished to become holy thru this simple means.

Several days ago one of the Hindu devotees of town, a worshiper at a special shrine called Loneshwer, came to the spring to worship. Before bathing he came to our compound for flowers to offer to the god. He would take them without permission. I asked him what he was doing. He said "Getting flowers for the worship of the god." We told him we would give as many as we could spare to take to his family but would give none for his stone god. He left and bathed in the forbidden spring. I hurried to the spring and said, "Why did you bathe in this spring? Don't you know you are forbidden to do so?" He said, "Saheb, I didn't bathe inside the spring, but below here where we have a right to." I told him I had seen him from our gate and knew that he bathed *in* the spring. He still denied. A Maratha woman was below drawing water. I said to her, "Bai, where did this man bathe, in the spring or below it?" "Within it, Saheb." I then told the man he had lied twice, so had better bathe again. But while my touch (and I had a notion to lead him away) or the touch of a low caste man would have defiled him and compelled him to bathe again before worshiping, *lying* is not polluting, and he cried, "O, Mahdev (Great God) we praise thee," etc.

Before we came to the bungalow to live, men and women, too, one after another, might be seen almost any time of day bathing in this sacred spring. After the bath in the same spring they would wash their clothes and then take their cup or larger vessel of water home to drink. On our coming we thoroly cleaned out the spring and have been trying to keep people out of it, for with a host of others we drink this same water. It is a beautiful spring, about three feet deep and about eight feet square, having a solid rock bottom and rock walls, with several apertures for the water to come in.

Today is the god Ganesh's special day. His image is a human body with an elephant head. He is the son of one of the Hindu Trimurti or Trinity. Along with all other gods Hindus offer flowers to him, thinking to please him with the offering. About the bungalow are some flowers which may be said to be Government property. In addition Sister Long has a small flower garden which is hedged in with briers, the common fence of India. Being as this is a special day we finally decided to give the Hindus, for many came asking for flowers, as many as they could find of the Government flowers. But in our absence intelligent Brahmans whom we had befriended even walked into our garden and against the protests of our several Christians on the compound took all the flowers they wanted. That is, they stole outright to offer to the god. Again, without our permission, having turned our backs for five minutes we caught several little fellows in the garden plucking out flowers for the god. It is very singular how what the saheb plants and tends for himself is so often regarded as common property by the Indians and often by the Christians as well, and this whether it be flowers or fruit or other property.

Just at this moment a second Brahman came and, like the rest, without permission, was seen plucking flowers. On my asking what he was doing he stopped and came to me and we had a long talk on idolatry. On my telling him how we do he admitted that it is right, and that in Vedic times his forefathers did likewise. But today, said he, "There are sects and sects and they mutually differ and even different religious books of the Hindus contradict one another. But we have no other re-

source, and must do as we do, for our forefathers have done so," etc. "What, compelled to do what you *know* is wrong because your people before you did so?" I asked. He admitted that they do. The power of custom, how great!!

I asked this last man (as if I did not know) why Hindus offer the gods flowers. He answered, "I know that you know. Still I'll tell you. We offer to the gods just what *we* like, flowers, clarified butter, sweet oil, cocoanuts, certain fruits, etc., etc., in the hope that the gods, too, will be pleased with us." "That is," said I, "your gods are just like yourselves, you think." To this he agreed, saying, "Of course so." I then said, "Your women like ornaments, don't they? Why don't you offer your gods gold and silver and other costly ornaments to wear, like you give your wives?" Laughing he admitted that that would be the last of the ornaments for the next Brahman or devotee would despoil the god.

So on, the story might be lengthened. Easy to criticise, hard to perform! All nations are pretty much alike. God gets the less costly offerings and gifts. Our lambs are too often blemished, not the firstlings and fatlings. Our money gifts too often have the reddish cheap color, instead of the white, pure, costly color. Let none come to a holy God with a lie on his lips. Let none offer stolen goods, the property of another, ill-gotten gain, to the holy God. Well did the Master say, "Ye worship ye know not what." How applicable to the Hindus! Ignorant worship. "We know what we worship," said John. But our intelligent worship is of no avail unless we worship the Father in *spirit* and in *truth.* This implies worship that costs, our best gifts and our whole heart.

Pimpalner, West Khandesh.

WHY DOES THE WOMAN WEEP?

Dr. S. B. Miller

Bro. Blough's article in August VISITOR under this title is aptly closed with the sentence, "They are in need of the Christian ideal of the marriage relation as set forth in the New Testament." Within the past month the following incident was reported in our city papers. (India is not alone in its need of the New Testament ideal.)

Wanted.—Her Husband.

Mrs. —— appealed to the police to find her husband, or one of her husbands. She and her husband were living in Chicago. A gentleman friend was boarding with them. The wife and friend left Chicago and came to Cedar Rapids, where they rented a cottage, furnished it meagerly and lived together some months. Then the husband got them located and came to Cedar Rapids and was "taken in" by the couple and she lived as *wife to both of them.* Then the men, tiring of the arrangement, both men deserted her, and she appealed to the police to locate her husbands. She wanted either one of them—no difference to her. Just so she had a husband!

An Indian Jatri

By The Rev. George Wilkins, of Hosur.

A "Kurjee" Returning to Its Village.

DURING the month of March every year three festivals (jatris) are held in the Hosur Mission District, the most interesting of which from a missionary's standpoint, because of its preaching possibilities, is the one held at Huskoor. Huskoor is a small village with a population of about 1,000 inhabitants, situated in the Mysore Province. The little village with its few shops and one street is hardly recognizable during the festival, for the scene is completely changed. Long rows of temporary shops and booths of every description are erected, hundreds of beggars are greatly in evidence, and the circus, the gambling tables, and the toddy-shop (liquor-shop) do a roaring trade. Thousands of people from near and far visit the "jatri," and on Sunday the principal day the Bangalore Cantonment is well represented by the servant class. It is impossible to describe the noise and din of an Indian festival, and it must be experienced to be understood. Two bands are present—one to announce the presence of the circus, and the other plays incessantly before the toddy-shop to attract customers, and oh! the music of an Indian village band, especially when it attempts English music. The beggars have gongs, bugles, drums, cymbals, bells and other instru-

Swinging Hook.

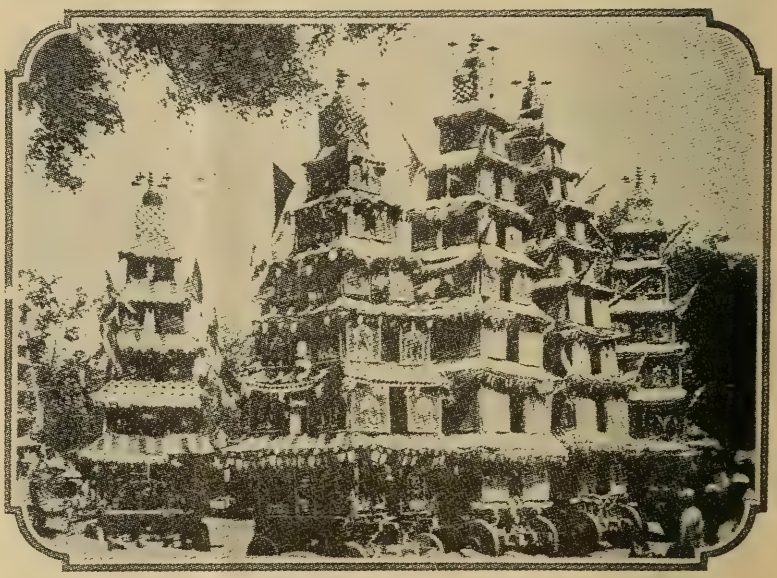
ments to attract the benevolent, who give with a view to heaping up merit for the future. All this noise, added to the hubbub of a large Indian crowd, is bewildering in the extreme. For the purposes of description, the jatri may be divided into (1), Religious, (2), Cattle-fair.

(1) The Religious Part of the Jatri.

The deity of the Huskoor temple is called Madduramma, and owes her name to the name of the town from which she was brought. The story told of her history is that Tippo Sultan had two sons, who were attacked by smallpox. He inquired from the people the cause of the disease, and was told that it was owing to the neglect of the people to worship Madduramma. Hearing this he became angry and ordered the destruction of all the temples. When this was carried out, Madduramma was brought to Huskoor. Two idols are kept in the temple—one called Doddamma (big) and one called Chikkamma (little). The pujarees (priests) of this temple are Panchamas (outcasts), a most unusual thing. There are twenty houses of twenty groups of pujarees, each group taking duty for one year.

The festival is always held before the Hindu New Year after the last full moon, the exact date being determined by the astrologers. The income of the temple during the festival is about Rs. 200, and is made up from the offerings of the people. Buffaloes, sometimes in large numbers, are slaughtered with a view to appeasing the goddess. These buffaloes are brought from various villages in fulfillment of vows made.

There is no car procession at this festival, but "kurjees" (decorated idol cars) are brought from neighboring villages. It is difficult to discover the origin and reason of this practice, as the general answer given to inquiry is "vardike" (custom). Vardike explains a great deal of action in India, and is often the only explanation that can be given.



"Kurjees" Honoring Madduramma.

Apparently, many years ago, a cattle disease raged in these villages, and the inhabitants vowed to bring these cars to the presiding deity, if the disease ceased. They come to honor Madduramma, and are accompanied by the majority of the inhabitants of the villages. The decoration is a sign of loyalty on the part of the villages. Thirty cars used to be brought, but now, owing to the electric wires crossing one side of the country, the villagers are unable to bring their cars because they are too high to pass under the

wires, and thus only nine are now used. One villager innocently remarked, "The government are stronger than the gods." The swinging-hook, although in evidence at the jatri, is a relic of the barbaric past. The iron hook was passed through the large tendons of the back and the victim was whirled round by means of a rope. Government put a stop to this torture many years ago, but the swing is still used. Instead of the victim being secured by a hook, he is now allowed to sit at the end, and is whirled round. Sometimes an idol is placed at the end and the ceremony performed. This ceremony is the fulfilment of some vow made to this goddess in the time of disease with a view to appeasing the deity and thus removing the disease.

There is another temple at Huskoor which calls for a remark. The deity is called "Plaguamma," or the goddess of plague. The very name denotes her recent origin and character. With a view to the removal of this terrible disease, this goddess was invented about twelve years, ago, and is worshiped by all classes. I was told that Brahmins worship at this shrine at the request of the temple authorities in order to give dignity to the deity.

(2) The Cattle-fair.

Beyond the temple, the circus, the toddy-shop, the kurjees, and the beggars, a large cattle-fair is annually held. Owing to the great scarcity of water, it was very small this year, and only about 2,200 pairs of bullocks were brought. These were for exchange or sale.

It is this part of the jatri that claims the principal attention of the missionary. It is of little use to attempt any preaching near the temple precincts, owing to the noise and excitement, but away among the cattle or under the trees good and lasting work is done. Audiences varying from 100 to 300 are easily collected, for it must be remembered that nearly every pair of bullocks is accompanied by at least one man.

Our usual program is to gather an audience under a tree, where the people can sit and listen. Here we proclaim the Gospel until our throats tire, and then we disperse in ones and twos, going round selling gospel portions and tracts, and holding conversations with small groups of people as they tend their cattle. This program is repeated twice and thrice daily, and in this way we come into contact with thousands of people.

We believe that these people return to their villages with a new and higher conception of God, and we trust with their hearts touched by the love of God. The missionary and his band of preachers now form a part of the jatri. Their presence is all the more necessary as these festivals are fast degenerating. The deity is worshiped, but "vardike" guides the worshiper rather than faith. There seems to be little or no faith in the act of worship, and in many cases it is omitted altogether. The circus, the gambling-table, and the toddy-shop receive the greatest attention, and often the god "toddy" seems to be the presiding deity.

This is our impression and if this is a fact, then it behooves us to rescue these people from degenerating into gamblers and drunkards, and to give them a faith and a belief in the place of the one they seem to be fast losing.—*The Chronicle of the L. M. S.*

Oh! but Christ's love casteth a great heat! Hell, and all the salt sea, and the rivers of earth, cannot quench it.—Samuel Rutherford.

THE CHINAMAN'S IDEA OF DISEASE AND ONE WAY TO HEAL IT

F. H. Crumpacker

SOMETIME ago our cook who is a Chinese man about forty years of age and who has been in the employ of foreigners for 22 years had a slight sick spell. We had questioned him some and had given him some medicines but apparenty had not succeeded in getting him well as fast as he wanted to get well. The foreign doctor of the English Baptist Mission was in our compound and our cook wanted us to have the doctor examine him. The doctor who was well acquainted with this boy came and diagnosed the case. He found that the boy had a bit of indigestion and his food was not acting properly and really the boy could hardly eat any food for a short time. The cook also had a pain in the leg and on being asked of the doctor what caused it he quickly replied that his food was not being digested and some of it had gone down the wrong way and had lodged in his leg and that was making it painful. That is the common idea of the Chinaman. He often tells the doctor, as he afterwards told me, that his food was not going the right way and was lodging somewhere and that was making the pain.

This at once gives rise to their method of treating disease—uncturing the affected spot with a long needle to let the evil out at the shortest way possible. Makes one think of intelligent Americans bleeding animals for most all diseases. Superstition. We are only a generation ahead of the heathen after all I guess. Well, to show how this clings to the Chinaman, think of this boy being around foreigners for half of 40 years and yet the old heathen superstition holds on.

One of the ladies of this Mission was out a short time ago to do some village work. She was wearing a common ladies' hat but she had two of those long hat pins sticking in so that the Chinese could see them. She had occasion to stop at an inn for the night. No sooner had she begun to fix for the night than the people began to ask her to go to their friends and heal them. The long pins were her tools for doctoring as the natives thought. She told them she was not a doctor and asked them what made them think she was. They pointed to the pins and said she had the puncturing needles. She will not wear her hat pins to the village now. Oh, superstitious China, how long!

Ping Ting Chou, Shansi, China.

WORLD-WIDE.

(Continued from Page 341.)

a missionary. He delayed sailing in order that he might be baptized in the country where he had found the True Light. His parents have disowned him because of his conversion, and he will be the only Christian in his village, yet he has gone back to tell the people there the story of salvation.—*Christian Herald.*

In the heart of Brazil, 160 miles from any railway, there has been founded a little village known as Gamelleira. In

this village no smoking or drinking is allowed and the people are seeking to reproduce the conditions of the early apostolic faith. This colony, in the heart of priest-ridden South America, is the result of a stray visitor in Santa Cruz hearing the Gospel and carrying it back to his neighborhood.

Twenty-one Mormon missionaries, working in Germany, have been expelled from the country by the government on the ground that they were teaching "doctrines subversive of morality."

In Korea the missionaries do not believe in using foreign money for native workers. The result of placing the responsiblity of evangelizing Korea on the native Church has shown the wisdom of this policy, and the Koreans agree with the missionaries.—*Rev. Samuel A. Moffett, D. D.*

At the World's Missionary Conference at Edinburgh it was announced that in a very few months previously 500 Chinese students had offered themselves as missionaries for the work of evangelizing their fellow countrymen. This happens 100 years after America sent out her first missionaries!

Dr. Shelton of the Christian Missionary Society recently made a trip to Tibet, in a direction in which missionaries had never been allowed to go. When he stated his purpose was to heal the sick he was allowed to go where he pleased. Not only that, but he was urged to remain. God unseals closed kingdoms in His own good time.

A big Dollar met a small Penny, newly coined, and having a bright, clean face. Said the Dollar, in a pompous manner:

"You look as though you thought yourself gold, whereas you are only cheap brass."

The Penny answered modestly: "I am only what I am, and can claim no more."

At that the Dollar swelled up and said: "I am patriotic. See, I have the emblem of liberty on my bosom, and I am also trustworthy, because the United States government has placed the words on me, 'In God We Trust.'"

After a little silence the Penny said: "I go to church oftener than you do."—*Tidings.*

Not long since some Baptist missionaries in Italy reported that they had almost been mobbed by the ignorant people, who had been incited to do them violence, by the priests. They were told that the missionaries had been the cause of the earthquakes so devastating to portions of Italy in the last couple of years. Intelligence of Romanism!

THE LIGHT SHINETH.

Concluded from Page 347.)

worth while for this instance alone, but it is a small part of the good done to the 70,000.

On the day we visited the Barnardo Homes we had spent the forenoon in the British Museum, where all the relics of the past that a wealthy empire could acquire were stored. We had walked silently thru the Westminster Abbey, the hoary cemetery of those who have been famous in the world's great events; we passed thru the National Art Gallery, where some of the world's finest paintings could be seen. But valuable as are the records of the past, worthy as are the tombs of the great, beautiful as is the perfection of art, there is nothing to be found equal in value, in worthiness, in beauty to those humble, unassuming ones who were administering to the sinful and needy in the slum life of East London. This was the most wonderful thing we saw in London.

The Little Missionary

SONG OF THE THANKFUL TIME.

We think of Thanksgiving at seeding time—
In the swelling, unfolding, budding time,
When the heart of nature and hearts of men
Rejoice in the earth grown young again.
We dream of the harvest, of field and vine,
And granaries full, at Thanksgiving time.

We think of Thanksgiving in growing time—
In the time of flowers, and the vintage prime;
When the palms of the year's strong hands are filled
With fruits and grain and with sweets distilled,
When the dream of hope is a truth sublime,
Then our hearts make room for the thankful time.

We think of Thanksgiving in harvest time—
In the yielding, gathering, golden time;
When the sky is fringed with a hazy mist,
And the blushing maples by frost lip kissed;
When the barns are full with the harvest cheer,
And the crowning thankful day draws near.

We think of Thanksgiving at resting time—
The circle completed is but a chime
In song of life, in the lives of men;
We harvest the toils of our years and then
We wait at the gate of the King's highway
For the dawn of our soul's Thanksgiving Day.

—By Rose Hartwick Thorpe, in Young Ladies' Journal.

CELEBRATING THANKSGIVING.

"Hooray! just look here!" It was the Small Boy of the house shouting to me, as he sat on the hall floor surrounded by large bags, several cans of vegetables, a basket of fruit and a jar of honey.

"What *are* you doing?" I gasped.

"Why, I'm packing up my Thanksgiving dinner for the poor family, you know. Mama said I could, and I took the money from my bank."

"Well, I think that's a beautiful plan, but how did you know what to get?" I asked, looking at the variety of eatables spread about the floor.

"Oh, I just looked 'round the store, and I knew of *course* they'd want potatoes and apples, and then I thought what *I'd* like. That's why I bought the oranges, and nuts and honey. I did want to open that jar and hook a little, just *awfully*," he added, with twinkling eyes. I helped him to stow away the bags and cans in a large basket, and as we carried them out to his express-cart, I asked:

"Have you put a card on the basket, so they'll know who it came from?"

"Oh, no," the Small Boy replied, "that doesn't matter, does it, so long as they get it?"

"Well, my boy, are you ready to celebrate Thanksgiving?" inquired the Man of the House.

"Why, father, I've done it already," came the reply.

"What, eaten your dinner already?"

"Oh, no, I didn't mean the dinner I'm going to eat; of course I'm ready for that, and I do hope it'll be a big one. I meant the dinner I'm going to *give*. Oh, it was just a daisy! But," he added mournfully, "I couldn't afford to buy a turkey, Father; wasn't it too bad?"

"Well, they'll be glad of it, even without the turkey," the Man of the House ventured, trying to comfort him, "and there are plenty of people over in India who would be thankful for even a tenth of it. Some of them are starving."

"Why, I didn't know that," remarked the Small Boy thoughtfully, as he looked up into his father's face. "Guess I'd better send another dinner over there, hadn't I? I can do it," and he leaped down from the lap of the Man of the House.

"I've got 'most as much money in my bank, and you'll give me that ten cents you owe me for cleaning up the yard, won't you?"

The Man of the House agreed to this plan, and we were soon counting the pennies and dimes from the bank.

Suddenly the Small Boy looked up in dismay, exclaiming: "But it won't get there in time, will it? It's so far. I ought to have sent it long ago."

"Well, it won't be there in time for our Thanksgiving, but I think it will be a Thanksgiving Day for the children who eat your dinner whenever it arrives."

"Yes, I suppose they'll be glad of it, if it is a little late," and he went on counting.

The Man of the House having explained that it was better to send the money itself, instead of potatoes and oranges, to India, the Small Boy packed up his dimes and pennies in a safe box, marked: "To buy a dinner for some of the hungry children in India."

"Well, I am having a dandy celebration this year," said he, giving a last tie to the string around his box, while I looked on and thought how many different ways there were of "celebrating Thanksgiving." Which is your way?—*Selected.*

FROM THE FIRING LINE

Short Incidents of Missionary Experience Are Solicited

Waiting for Those Tracts.

Two months ago as I was compelled to remain in the Pittsburg depot for five or six hours, I sought every means to make myself comfortable. Seeing a man whom I took to be a brother in our church I meant to enjoy the midnight hours with him. He seemed rather timid in coming to me, so I went to him and inquired of his whereabouts and church but soon learned that he was an Old School Mennonite. The conversation was none the less interesting on that account but it took on a different nature to what was expected.

Somehow he attacked me on the question of voting and for near an hour it was, "does the Bible condemn voting or not?" His argument was that it is following the world and that we should not conform to the world. Finally he said that if he had a certain tract put out by their publishing house, he would show me wherein it was conforming to the world, but he had no tracts along. The conversation was:

Men. "If I had that tract I would show where it is conformity."

Breth. "Is it especially on voting?"

Men. "No, it is non-conformity to the world."

Breth. (Reaching into my pocket) "Here it is, I believe."

Men. (Reading a few lines) "No, that is none of ours."

Breth. "It is written by Kauffman, printed by the Mennonite Publishing House at Scottdale, Pa."

Men. (Silence.)

In like manner he assailed the people who were getting an education and again he had one pet argument and he always resorted to that—"The going to world teachers when we ought to go to Jesus Christ, the Teacher of teachers."

His argument was a good one but he applied it where it will never fit.

Finally, about two o'clock his train came and he had to leave. However, before leaving he wanted my address so that he could send me some tracts. I gladly gave him my address because I am anxious to learn and get right when I am wrong. The tracts have never come. J. H. M.

Kentucky.

COINCIDENT OR PRAYER ANSWERED—WHICH?

It was two years ago. Bro. S. and wife were holding meetings at our place. There was also a union revival meeting in progress in town. Street meetings had been arranged by those conducting the two meetings, to meet 30 minutes before the hour for regular meeting to sing, pray and talk to the people, and then close with an invitation to the people to attend one of the meetings.

An elder, Brother S's main helper, doubtful of such proceedings, but more from faintheartedness than from dogma, refused to go out on the street.

Being very much concerned about the division of sentiment his course was causing, this brother went to his room for secret prayer over the matter, going to his room just as his wife and Brother S. and wife started for the street service.

Gideonlike, he put the Lord to the test by asking that if these street meetings were right and if it was his duty to go and aid the work, to send some one in whom he had confidence to the house before he left the room to urge him to go. His wife, then half way to the meeting place, became impressed with the idea that she ought to return and urge her husband to go to the meeting. She did so, and found him still in his room, and she most earnestly plead with him to go.

Was this a coincidence, or an answer to prayer? This same brother was very fond of playing a certain musical instrument,—playing as a mental recreation and rest from mental and physical labor. But in course of time, the recreation hour became so frequent as to cause some neglect of the library and other duties.

He saw this and took it to the Lord in the closet. Yet he could not reach a definite conclusion about dispensing with that instrument.

One evening (his wife being in the country on a visit to a friend) he entered his room to prepare for prayer meeting, having just laid down the instrument. He asked the Lord, that if it was his will that he sacrifice this great pleasure by putting away the instrument, to give him the evidence by sending some one to the house that very night to purchase it,—if such could own it without its doing harm.

He went to prayer meeting and returned to his home at 10 o'clock at night. There he found the lady whom his wife had been visiting with her son had brought his wife home and was awaiting his return. After visiting together till about 11:30, the lady purchased, at her own solicitation, and carried away the instrument.

Was this answer to prayer, or coincidence? J. H. S.

Calif.

There are many kinds of love, as many kinds of light,
And every kind of love makes a glory in the night.
There is love that stirs the heart, and love that gives it rest,
But the love that leads life upward is the noblest and the best.

—Henry Van Dyke.

Since January 1, 1909, saloons have been ousted at the rate of 40 per day.

EDITORIAL COMMENT

Do Not Overlook the Change.

The following comes from one of our wide-awake ministers: "For three months now the VISITOR has failed to come to me. It is decidedly my paper and its suspension disturbs my equilibrium."

In this connection we wish to say that formerly the entire ministerial force of the Church were placed on the VISITOR list and received its visits regularly, but for the last two years the rule had been changed and it is sent free to ministers, providing they ask yearly for it. This may be news to some, and if you are a minister or have ministers in your congregation who wonder why the paper is not coming to them, possibly you will do them a favor by pointing out this change in policy.

Thanksgiving.

Again the time of year rolls round when our hearts will turn in special gratitude to God. Viewed from every angle, the Church of the Brethren has fared well during the past year. No direful calamities have visited us, nor have we suffered serious adversities, and we prosper as never before. Tho undeserving we enjoy the grace and munificence of an Indulgent Father.

Prosperity.

In most directions the year has been one of bounteous crops. Our brethren testify to this in many ways, but the country supplies its own testimony. Take a ride out through the country in almost any direction, and there may be seen the spacious barns bulging and groaning with the stores laid up against the wintry blast. Step up to the pens of most any brother, and there will be found the swine, lazy and surfeited and fat, ripe for the larder. Take a visit to the kitchen and then to the pantry of the good sister, and there will be found luxuries, not only home grown, but imported from every sea and from almost every land beneath the skies. If you can, peep into the pocketbook and wallet and bank account of our farmers, and there behold such things as pennies almost crowded from their familiar abiding place.

Our Missions.

The year has been one of hope and cheer from the missionary standpoint. It is deeply regretted that Bro. Berkebile's were compelled to come to America on account of his health, yet we are joyous in the prospects of his early recovery. While we lament that Bro. Hilton, with his wife and son, was forced to return from China on sick leave, yet we are thankful that he is better and that he longs to return to Shansi Province. Especially do we thank the Father that no death has occurred among our workers. Permanence has been given the work in China, and in India souls have been gathered into the fold. Our District Boards are awake to the needs of their territories, while their hands are held up by the open hearts of the membership. Posts unoccupied are being supplied and new points established. A healthy missionary atmosphere pervades almost the entire Brotherhood..

Our Brotherhood.

The year has brought happiness to the Brotherhood. We are pulling together and pushing forward in a most commendable manner. The principles for which our dear old Church has contended these two hundred years are today the vital principles towards which Christianity unconsciously moves. Prosperous meetings have been held East and West and North and South, and many have been called of the Spirit to the service of the Master. Today we grasp each other by the hand with a hearty welcome and we part with a warm "God bless you." Differences are being minimized, similarities magnified. Methods are being readjusted, principles become more sacred; and day by day, as the Holy Spirit comes into our hearts, unholy thoughts, unholy desires and unrighteous aspirations are relegated to the place where they belong.

Give Thanks.

Then for all of these blessings may we give thanks—not thanks of mouth alone, but thanks of heart and soul. Let us evidence our thankfulness by generous gifts to the work of the Lord. In this will He be pleased, and thus will the work go steadily forward.

Welcome.

Soon after the first issues of the November VISITOR are in the hands of our readers, Brother and Sister Royer will be at home in Elgin. They planned to sail from Italy on October 14 and hope to reach Elgin on November 5. They have finished their labors in the European countries and write that now they are ready to take the first boat that comes to America.

In Memory.

From a brother and sister in California comes the support for an India native school. They desire to name the school the "John Daniel School," in memory of their two little adopted boys. "Pure religion and undefiled" not only prompts a visit to the fatherless, but causes them to be loved with an unfeigned love and to be tenderly cared for; it prompts open hearts and open homes and seasons of rejoicing at their reception.

Temperance.

A brother writes to us, asking for temperance literature, so that he may assist in making Missouri dry territory. Another brother writes from Idaho, saying that they have hopes of closing every saloon in that State. Brethren in other States are likewise interested. The demon, Drink, fights hard for existence, but he is rapidly forced back when an enlightened public conscience becomes fully awake. Should any of our readers desire copies of Temperance Bulletin, No. II, edited by our Temperance Committee, and which appeared in the July VISITOR, they may be had upon request by addressing the Brethren Publishing House, Elgin.

An Unintentional Omission.

We unintentionally omitted making mention, in the October VISITOR, of the death of Elder Chas. Hilary, of Worthington, Minnesota. Bro. Hilary, with his good wife, was for several years engaged in mission work in Canada, under the direction of the General Board. Failing health and declining years caused Bro. Hilary to spend his last years on the farm, near Worthington, but to the last he was an interested contributor to the mission cause of our Church and his heart burned for the cause of Christ.

The Farm.

The United States census for 1910 is revealing all too clearly the movement of population from country to city. This is far from the satisfactory solution for the poverty and wretchedness of our large centers of population. The city can offer nothing so attractive as the wide, open country with its freedom of atmosphere and life and landscape. It is under such environments, away from temptation and

The Burden of Chicago

This Cartoon Cost the Artist His Position

sin, that the brain and blood and brawn of our civilization largely come and the sinews of war for our missionary endeavor depend much upon our people remaining with the Good Old Farm.

At Vuli.

Through disappointment in not getting a house in Nandod, the capital of Raj Pipla State, Brother E. H. Eby's have arranged to spend the winter with Brother Lichty's at Vuli. But Bro. Eby will not be idle as he plans to spend much time in evangelistic work.

The India Visitor.

Our India people are planning again to make the January VISITOR an India issue. They are now engaged on their articles and they will be coming to the office soon. Our readers, we are sure, will gladly await this issue of the magazine.

A Well-Rounded Report.

The Mission Rooms have received the report of the China Inland Mission for 1910. This is a very neat volume of 168 pages, and is both attractive and instructive. From this report we glean that the

(Continued on Page 370.)

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR SEPTEMBER, 1910.

	Sept. 1909	Sept. 1910	Apr.-Sept. 1909	Apr.-Sept. 1910	Inc.	Dec.
World-wide, ...	$687 91	$588 53	$15,799 65	$19,869 19	$4,069 54	
India, ...	190 76	337 98	2,107 70	2,811 85	705 15	
Miscellaneous, .	76 08	65 48	422 06	304 99		$117 07
	$954 75	$991 99	$18,329 41	$22,986 03	$4,656 62	

CORRECTION.

The $4.15 reported in World-Wide Missions, found in the September Visitor, and credited to Claar Congregation, Pennsylvania, should have been credited to India Missions.

During September, 1910, the General Mission Board sent out 208,785 pages of tracts.

The General Mission Board acknowledges the receipt of the following donations for the month of September, 1910:

WORLD-WIDE.

Indiana—$224.63.
Northern District, Congregations.
Springfield, $26; Yellow Creek, $25; Elkhart Valley, $14, ...$ 65 00
Sunday-school.
Yellow River, ... 5 53
Individuals.
Mrs. Albert Gump, $1; J. W. Grater, (marriage notice), 50 cents, ... 1 50
Middle District, Congregations.
Bachelor Run, $39.60; Pipe Creek, $5, ... 44 60
Sunday-school.
Copper Creek, ... 37 00
Individuals.
Diana Himeleck, $1; J. S. Bohn, $1, 2 00
Southern District, Congregation.
Pyrmont, ... 47 00
Individuals.
"A Brother," $15; Miss Martha Barnhart, $7, ... 22 00

Pennsylvania—$116.21.
Eastern District, Individuals.
A Brother and Sister, Souderton, .. 5 00
Southern District, Congregation.
Lower Conewago, ... 8 69
Individuals.
Martha J. Martin, $7.50; Wm. Koontz (marriage notice), 50 cents, 8 00
Middle District, Congregations.
New Enterprise, $38.16; Woodbury, $15.44; Koontz, $11; Yellow Creek, $10; Raven Run, $3.50; Artemas, $2; Amaranth-Artemas, $1.36, ...$ 81 46
Western District, Sunday-school.
Quemahoning, ... 11 06
Individual.
J. W. Rummel, ... 2 00

Ohio—$55.39.
Northeastern District, Congregations.
Black River, $8.50; Chippewa, $8.05; Mohican, $6.11, ... 22 66
Aid Societies.
Bremen and Jonathan Creek, ... 3 25
Northwestern District, Congregations.
Greenspring, $10.57; Lick Creek, $5.05, ... 15 62
Individual.
J. L. Guthrie (marriage notice),.. 50
Southern District, Congregation.
Greenville, ... 13 36

Missouri—$43.86.
Middle District, Congregation.
Mineral Creek, ... 43 76
Southern District, Individual.
Isaac D. Gibble, ... 10

Iowa—$36.00.
Northern District, Individual.
P. J. Sutter (marriage notice),.. 50
Middle District, Sunday-school.
Panther Creek, ... 10 50
Individuals.
I. W. Brubaker (marriage notice), 50 cents; J. D. Haughtelin (marriage notice), 50 cents, ... 1 00
Southern District, Congregation.
English River, ... 4 00
Individual.
Susanna W. Brown, ... 20 00

Washington—$20.50.
Individuals.
A Washwoman, $20; S. H. H. Schechter (marriage notice), 50 cents, 20 50

Illinois—$18.30.
Northern District, Sunday-school.
Arnold's Grove, ... 7 00
Individual.
E. B. Hoff (marriage notice), ... 50

Southern District, Congregation.
Oakley, ...$ 2 00
Individuals.
M. D. Hershey and wife, $7.30; Geo. W. Miller (marriage notice), 50 cents; W. H. Shull (marriage notice), 50 cents; M. Smeltzer (marriage notice), 50 cents, ... 8 80
Kansas—$18.05.
Northeastern District, Congregation.
Wade Branch, ... 3 40
Individuals.
H. S. Eberhart, $10; I. L. Hoover (marriage notice), 50 cents, ... 10 50
Northwestern District, Sunday-school.
Morning Star, ... 3 10
Individuals.
Catherine Wells, 50 cents; I. S. Lerew (marriage notice), 50 cents, ... 1 00
Southwestern District, Individual.
Grace L. Wells, ... 05
Virginia—$10.00.
Northern District, Individual.
Sallie Showalter, ... 10 00
Minnesota—$8.65.
Congregation.
Morrill, ... 2 00
Individuals.
A. M. Neher and family, $5.65; Samuel Bowser (marriage notice), 50 cents; D. H. Keller (marriage notice), 50 cents, ... 6 65
Colorado—$8.00.
Western District, Individuals.
Ora and Jessie Stover, ... 8 00
Oklahoma—$7.50.
Individual.
C. C. Clark, $7; A. W. Austin (marriage notice), 50 cents, ... 7 50
Oregon—$6.57.
H. H. Keim, $5.57; Anna Royer, $1, 6 57
North Dakota—$6.00.
Individuals.
A Donor, $5; D. H. Fouts (marriage notice), 50 cents; G. I. Michael (marriage notice), 50 cents, ... 6 00
Maryland—$4.50.
Eastern District, Individuals.
Maggie Little, $1; W. P. Englar (marriage notices), $1; Dr. J. S. Geiser (marriage notice), 50 cents, .. 2 50
Middle District, Individual.
John D. Beachley, ... 1 00
Western District, Individual.
Minnie B. Miller, ... 1 00
California—$2.00.
Southern District, Individuals.
J. P. Dickey, $1; Mrs. Dora Fortner, $1, ... 2 00
Tennessee—$1.25.
Individuals.
N. D. Horne, $1; A. H. Duncan, 25 cents, ... 1 25
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00
Louisiana—$0.12.
Individual.
Ira Myers, ... 12

Total for the month, ...$ 588 53
Previously reported, ... 19,284 81

Total for year so far, ...$19,873 34
Less correction, ... 4 15

$19,869 19

INDIA ORPHANAGE.

Indiana—$36.00.
Northern District, Sunday-school.
Goshen City, ...$ 10 00
Middle District, Sunday-school.
Primary Class—Coon Creek, ... 10 00
Southern District, Individuals.
The Rinehart Sisters, ... 16 00
California—$24.00.
Southern District, Sunday-school.
El Centro, $4; Jennie Brubaker's S. S. Class—Covina, ... 20 00
Oregon—$20.00.
Congregation.
Portland, ...$ 20 00
Illinois—$20.00.
Southern District, Aid Society.
Cerro Gordo, ... 20 00
Missouri—$16.00.
Northern District, Aid Society.
Rockingham, ... 16 00
Nebraska—$10.16.
Sunday-school.
Bethel, ... 10 16
Pennsylvania—$10.00.
Southern District.
Shanks Sisters' Sewing Circle, .. 10 00
Michigan—$5.00.
Sunday-school, ... 5 00

Total for the month, ...$ 141 16
Previously reported, ... 1,444 09

Total for year so far, ...$1,585 25

INDIA MISSION.

Pennsylvania—$66.82.
Middle District, Congregations.
Warriors Mark, $3.51; Claar, $2.04, $ 5 55
Western District, Congregations.
West Johnstown, $21; Walnut Grove, $15; Plum Creek, $13.77; Glade Run, $11.50, ... 61 27
Iowa—$20.00.
Middle District, Individual.
A Brother, ... 10 00
Southern District, Individual.
Susanna W. Brown, ... 10 00
Maryland—$10.00.
Western District, Individuals.
D. B. Arnold and wife, ... 10 00

Total for the month, ...$ 96 82
Previously reported, ... 436 49

Total for the year so far, ...$ 533 31
Plus correction, ... 4 15

$ 537 46

INDIA NATIVE SCHOOLS.

California—$60.00.
Southern District, Individuals.
J. H and Jennie Brubaker, $30; Peter Fesler, S. G. D. Anderson, Frank Hepner, Perry C. Bashor, $30, $ 60 00
Ohio—$10.00.
Southern District, Individuals.
A Brother and Sister, Bradford, .. 10 00
Maryland—$10.00.
Eastern District.
Washington City Missionary Society, ... 10 00
Nebraska—$5.00.
Individuals.
J. E. Young and family, ... 5.00
Iowa—$6.00.
Middle District, Sunday-school.
Hannah C. Badger's S. S. Class—Adel, ... 6 00
Indiana—$2.00.
Northern District, Individuals.
Joseph Morningstar and wife, ... 2 00

Total for the month, ...$ 93 00
Previously reported, ... 495 49

Total for year so far, ...$ 588 49

INDIA WIDOWS' HOME.

Wisconsin—$5.00.
Individuals.
H. E. Stryker and family, ...$ 5 00
Pennsylvania—$2.00.
Middle District Individual.
Ella J. Brumbaugh, ... 2 00

Total for the month, ...$ 7 00
Previously reported, ... 93 65

Total for year so far, ...$ 100 65

CHINA MISSION.

Iowa—$39.62.
Northern District, Sunday-school.

Greene, ...	$ 13 62
Middle District, Individual.	
A Brother, ...	15 00
Southern District, Individuals.	
Susanna W. Brown, $10; "For Jesus' Sake," $1, ...	11 00
North Dakota—$8.40.	
Sunday-school.	
Surrey, ...	8 40
Idaho—$7.06.	
Sunday-school.	
Birthday Bank—Weiser, ...	7 06
Wisconsin—$5.00.	
Individuals.	
H. E. Stryker and family, ...	5 00
West Virginia—$2.00.	
First District, Individual.	
Cora Shaffer, ...	2 00
Pennsylvania—$2.00.	
Southern District, Individual.	
A Brother, ...	2 00
Total for the month, ...	$ 64 08
Previously reported, ...	187 01
Total for year so far, ...	$ 251 09

CHURCH EXTENSION.

Tennessee—$1.40.	
Congregation.	
Crowson, ...	$ 1 40
Total for the month, ...	$ 1 40
Previously reported, ...	1 00
Total for year so far, ...	$ 2 40

CHICAGO SUNDAY-SCHOOL EXTENSION.

Receipts for September.

General Extension Fund.

Colorado.—Ora and Jessie Stover, Paonia, $5. **Indiana.**—S. A. Gilmore, Kitchel, $15. **Kansas.**—W. E. Stover, Friend, $8. **Michigan.**—Ruby Thomas, Clarkeville, $5.68. **Ohio.**—Levi Rinehart, Eaton, $8.80. **Pennsylvania.**—Maggie Garhart, Grafton, $2; "A Brother," Greencastle, $2.

Building Fund.

Collections from Ogden S. S., $1.76; $1.44; $1.50; $1.66; $1.69. Total, $8.05. **Colorado.**—I. A. Austin, Fruita, $2. **Indiana.**—Katie Neher, Flora, $1.25. **Kansas.**—Bessie, Beulah and Goldie Stoner, Morrill, $5. **Virginia.**—W. E. Kohne, Mathias, $3.

Receipts for August.

General Extension Fund.

Indiana.—Chas. E. Johnsonbaugh, Anderson, $1.20. **Kansas.**—Julia Mohler, Quinter, $6.86. **Virginia.**—J. D. Harpine, Mt. Jackson, $1.20. **Pennsylvania.**—John Bennett, Artemas, $4.09; Jos. Burkhart, Shippensburg, $1.20; P. C. Geib, Manheim, $3; H. L. Griffith, Meyersdale, $5.10; B. J. Miller, Nappanee, $6.92; Amanda Roddy, Johnston, $2. Total, $22.31. **W. Virginia.**—Ira Sites, Hiser, $1.20.

Building Fund.

Collections from Ogden S. S., $1.25; $1.65; 87 cents; $1.24. Total, $5.01. **Indiana.**—J. P. Hoffman, Argos, $15; St. Joseph Valley church, Granger, $22; Jas. A. Riley, Goshen, $25; "A Brother," Marion, $1. Total, $63.00.

A. F. Wine, Treas.

EDITORIAL COMMENT.

(Continued from Page 367.)

year 1909 opened with a band of 928 missionaries, located at 210 central stations, while the year closed with 933 missionaries, located at 211 stations. The total income from all sources for the year 1909 was $373,733.65. During the last decade the missionaries have increased from 811 to 933, the stations and out-stations from 394 to 1,049, chapels from 387 to 1,045; Chinese helpers, paid and voluntary, from 774 to 2,012; organized churches from 266 to 611; schools, day and boarding, from 134 to 259; and communicants from 8,557 to some 23,095.

Another Victory.

That the nations of the world are coming nearer to each other is again proved by the satisfactory settlement of the Newfoundland fisheries trouble by arbitration. This dispute has been going on between the United States and England for nearly a century. Both sides have gained substantial victories, and not the least of them is the confidence gained from all other nations. Not so long ago such a dispute would have provoked a bloody conflict and jeopardized the peace of the world. Only a small number of our people have heard of such a dispute, and we have contentedly been performing more important duties than fighting each other.

Brother Brubaker Called Home.

Just as our VISITOR goes to press the following message is received at the Mission Rooms, from India: "Panchgani, Oct. 20, Charles died today, typhoid." Short in itself but a very sad message. This means that Brother C. H. Brubaker has been called to his reward. We had had no word stating that he was ill, but suppose that the dreaded typhoid had attacked him since the last mail had been sent from India.

Thus a worker has gone. The Master needed his services. This leaves one less soldier in the ranks of our devoted missionaries who already have too few laborers. Who will take Bro. Brubaker's place? is the clarion call which we hope may be heard in the heart of some devoted servant of God. Our sympathies are with the India missionaries, but especially do our hearts go out to the bereaved wife and fatherless babe.

FINGER POSTS ON LIFE'S HIGHWAY

By JOHN T. DALE

A BOOK FOR EVERYBODY

One of the most admirable attainments in the world today is SUCCESS. What an honor it is to a man or woman when it is said of him or her: "There is a successful career"! All the world honors the man who has pulled himself up through the multitudinous temptations and pitfalls and the thousands of obstructing and degrading influences of life and can at last stand on the pinnacle of fame and be happy and contented.

Just as the traveler on a country road needs some "finger posts" to guide him to his destination, so on life's highway the traveler must have finger posts to keep him on the right path. Our new book entitled "Finger Posts on Life's Highway" shows how to succeed in life. It is just the book to guide young and erring feet. Not only that, but it contains counsel and warning for maturer minds, and calm and soothing reflection for the aged.

Would you want your young son or daughter to be led astray by the alluring attraction of a worldly, sinful life? Would you want your old and feeble mother to pass the remaining years of her life sad and comfortless? Would you yourself want to make some mistake now that might cause you untold misery in the future? If the answer to these questions is "No!" then read this book written by a man who has spent many years right in the midst of the busiest life of our busy country. Coming from a country home to a great metropolis, the author of this book has seen the growth and development of successful careers, the overthrow of great financiers and fortunes, and the accumulation of great wealth by men of humble beginnings.

The book contains 620 pages of maxims of wisdom, words of caution, warning and comfort. As a book for a family library it is indispensable. It is bound in cloth, and profusely illustrated. Will be sent postpaid to any address for $1.50.

Persons desiring the agency to sell this book should write us at once. We pay the best commission.

Brethren Publishing House

Elgin, Illinois

Our SATURDAY NIGHT

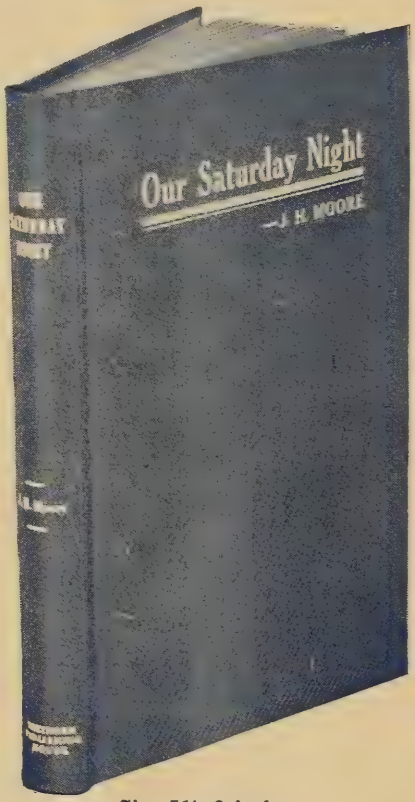
By Elder J. H. MOORE, Office Editor of The Gospel Messenger

The author of this book needs no introduction, as you have all read with interest his articles appearing from week to week in the Gospel Messenger.

There are collected in this volume his choicest and best productions, many of these appearing for the first time.

The beauty of this book is that each chapter is complete within itself. You can pick it up at odd moments and read a chapter, nearly all of which contains a forcible lesson, presented by way of illustration.

The material for this book was gathered from the author's wide range of experiences and was written when he was at his best. It is considered by some of his friends to be the cream of his writings.



When you have finished your week's work and are seated around the fire on Saturday evening you will enjoy reading "Our Saturday Night." It is not a book to be read once and laid away to be forgotten, but you will want to read and reread it in order to treasure up the truths taught therein.

You will find this to be one of the most interesting books you have ever read.

Size 5½x8 inches.

The accompanying illustration gives but a faint idea of the book. It is printed in readable type on good book paper. Substantially bound in blue cloth, with back and side title stamped in white foil. Besides the 192 pages of reading matter the book contains an excellent photograph of the author.

The book cannot be bought at any price, but will be given with yearly subscriptions to the Gospel Messenger at 35 cents extra.

NOTICE: Gospel Messenger 1 year, together with "Our Saturday Night" only $1.85

Send in your subscription now and secure a copy of the first edition. Address all orders to

BRETHREN PUBLISHING HOUSE,
Elgin, Ill.

THE MISSIONARY VISITOR

THE FIELD IS THE WORLD · GO YE · I AM A WORKER

Vol. XII DECEMBER, 1910 No. 12

DR. BARNARDO'S GRAVE.

"But there is a monument not made with hands and eternal."

--See "The Light Shineth."

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The Missionary Visitor

A MONTHLY PUBLISHED BY THE AUTHORITY OF THE GENERAL CONFERENCE OF THE CHURCH OF THE BRETHREN THRU THE GENERAL MISSION BOARD. ELGIN, ILLINOIS.

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REGULAR MEETINGS.

The third Wednesday in April, August and December.

Address all communications to the

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Subscription Terms

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The subscription price is included in **EACH** donation of a dollar or more to the General Board, either direct or thru any congregational collection, provided the dollar or more is given by one individual and in no way combined with another's gift. Different members of the same family may each give a dollar or more, and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor.

Ministers. In consideration of their services to the church, influence in assisting the Committee to raise missionary money, and upon their request annually, the Visitor will be sent to ministers of the Church of the Brethren.

Foreign postage, 15 cents additional to all foreign countries including Canada. Subscriptions discontinued at expiration of time. Send all subscriptions to

Brethren's General Mission Board,
Elgin, Illinois, U. S. A.

Entered as second-class matter at the postoffice at Elgin, Illinois

The Missionary Visitor

Volume XII December, 1910 Number 12

THIS IS OUR LORD'S BIRTHDAY

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

GOOD TIDINGS OF GREAT JOY.

The world has always been looking for joy. Various conditions of life constitute many things as men's chief joy. We are so created as to desire joy and are constantly hoping for joyful conditions or tidings. Many lives are daily being cheered by sweet and satisfying messages, but the world never received another such messenger as was received when the angels appeared to the shepherds, telling of Christ's birth. As the anniversary of this annunciation is drawing near it becomes us to meditate upon it and think of all that it signifies. Here then indeed, were, "Good tidings of great joy." The pulse of the waiting Jew quickened, his heart was cheered, for surely now Israel's redemption draweth nigh. The darkness of four hundred years shall become bright with Jehovah's glory. The period of stress, anxiety and waiting has come to an end. To the prepared this message brought much joy, for King David's greater Son has come. "Mine eyes have seen thy salvation." Joy to Israel! yea, joy to all men!

In the enlightened home the child is welcome. Its coming is hailed with joy. Not so in many darkened homes of paganism and heathendom. Good tidings, for has not the coming of the Bethlehem Babe made welcome the coming of many children? Enlightenment has come through Christianity. Not of babes alone, but of women and of men, has the condition become better by the Savior's coming.

Christmas time is a fitting time to be reminded of the angel message and its wonderful fulfillment. It becomes all who have received this blessing to manifest His life to all whom they meet. Jesus, the great Gift to us, our gifts to men; Jesus' message of joy to us, our message of good cheer to men; Jesus' life for us, our lives for men; Jesus' all for us, our all for men,—all this to enlarge the joy of the world.

Rejoice for the Babe of Bethlehem! Rejoice for the Teacher of Nazareth! Rejoice for the Redeemer of Calvary! Rejoice for His consecrated followers who are carrying everywhere the "Good tidings of great joy"! Rejoice, babes and children! Rejoice, young and old! Rejoice, ye nations! Rejoice forever, ye who receive Him! Make this glad Christmas time the best ever. Walk in

the footsteps of the Savior of men. Do good to all in every way possible. Send your joy abroad. Rejoice, and again I say rejoice!

S. S. Blough,

A SAVIOR WHICH IS CHRIST THE LORD.

"The gift without the giver is bare."

The costliest gifts are often useless. The leper could not use gold, but a crust of bread would have met his need. To attempt to satisfy physical hunger with an empty word, or to still heart-hunger with money, is to give a stone where bread is most wanted.

Again we approach the time when the question uppermost in our minds is, "What shall I give?" The form of the question indicates that ethically we have made some progress. Formerly the question was, "What shall I get?" In the future, not far distant, it may be "How can I best help to make real the true Christmas spirit?" or, in other words, "How may a sense of duty merge into a constant joy?"

A gift, to be genuine, must have in it the brains and heart of the giver. Otherwise it is so much trash. It lacks the personal element that is found in a work of art. Every institution, every work of art, written, composed, sculptured, that becomes a classic, lives because it has in it, in a vital sense, the life blood of its author.

Gift-making is often epoch-making. Not only does it stimulate some unknown power in the giver, it more often turns the world right-side up for the recipient. A knowledge of the fact that there is appreciation in the world has put a man on his feet.

Look again at the title of these notes, Analyze it and see how all true giving must conform to this divine act of God in making our Christmas possible. Notice the fulness, the comprehensiveness of this gift, and how the reiteration in that phrase emphasizes the fact of God giving Himself as *a Savior,* local in point of time and place, *as Christ,* the anointed Messiah from all eternity, and *as Lord,* the omnipotent, universal Ruler. Any gift, for the purpose designed, other than Himself, would have been ineffective. Only such giving can cause hope to spring perennially in the human heart. It is the vitality in this transcendent gift which sustains the Christmas institution and which will eventually relieve it of whatever inconsistencies are now attendant upon its celebration.

The generous spirit among men is but an echo of that gracious Gift, and every year, its revival, in Christmas song and story, makes the echo louder and clearer. It is not an idle tale which is repeated formally and with lip-service merely, but a living reality, for men are daily and hourly finding a Savior, which is Christ the Lord, and men in giving, are more and more measuring up to the fulness of the divine standard.

M. M. Sherrick

PEACE ON EARTH.

"Peace on earth, good will toward men" fell from the lips of an angel upon the ears of a naughty world. These words came like a helpless babe thrown among wicked men. For a moment the world was startled. Then the din of war increased and the selfish slaughter of humankind continued. Men committed theft, murder and rapine. Nation destroyed nation for the glory of victory. The state struggled against the church. The church nourished dogmatism. But over it all, there stood an angel, who said, "Let there be peace."

There was a mighty power in those words. The dim halo whence they came grew brighter with each succeeding century. In the midst of battles, men heard the angel's message and sheathed their swords. Feudalism, chivalry and monasticism crumbled away under its penetrating influence. Family feuds, royal blood and aristocracy gave way to the friendly fellowship of the common people.

In our day, conferences have gathered and asked the world to be at peace. Judges have become humane in the punishment of criminals. Juvenile courts have rescued boys and saved them for citizenship. Public institutions have cared for the helpless. Christian charities have fed and clothed the poor. Social functions have comforted the lonely soul. But the angel stands at our door with a tender eye and a pleading voice and says, "Let there be peace on earth."

We exclaim, "What more can we do? We have many friends. We are law-abiding citizens. We obey the commandments. What means this herald in continually repeating his message in our ears?"

The angel looks far into the distance and says, "South America needs social purity. India must be taught honesty. China must learn the lesson of social service. Turkey must learn the meaning of the brotherhood of man. Dark Africa must learn the first principles of manhood." Where shall the angel find his trumpeters, that he may speak to these people? Over the entire world, he stands and whispers, "Peace, peace, let there be peace among men."

S. Christian Miller

GOOD WILL TO MEN.

The coming of Jesus into the world meant glory to God, peace to the earth and good will to men. So the host of angels sang (Luke 2:14) the day the Christ was born. What a heaven on earth that man has who believes this threefold annunciation of the object of the coming of the Lord! But Jesus is not well known, or He would be better loved and as a result He would be better served.

From Whom He Came: He came from the One, who by creation and preservation, is the Father of all, and who moreover desires to be once more the Father of all men by adoption. This Father is good, immensely good. He provides all good things. He is our bountiful Benefactor. There is not a blessing but that comes from our Father in heaven. He means that His goodness shall bring men to repentance (Rom. 2:4), to a better life and to heaven. He it was who sent His Son to be our elder Brother and our Savior. Jesus came with God's

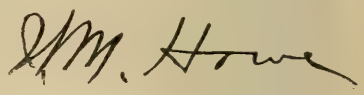
Good Will to Men. He had a heart for men and was able to do them good. He had a religion that suited men. Besides women and children four thousand *men* followed Him into the wilderness where they were fed and helped in more ways than one. On a similar occasion there were five thousand men that partook of His bounty. In all the years since He has been attracting to Himself the grandest, the noblest and the wisest of men. The thousands of fraternal organizations in the world intimate how much men feel the need of an elder Brother. And the way they leave these worldly institutions and step over into the heaven-given fraternity when they hear of it indicates how superior the church of Jesus Christ is to all the organizations of men. Moreover, the spirit of Christian men will settle all labor troubles and disputes of every kind.

He Supplies All the Needs of Men.—(Philpp. 4:19). Above all other things, men of the world desire to be healthy and happy and to live in a home they can call their own. Now Jesus came with

virtue to heal the sick, and with a teaching concerning a kind of temperance which always tends to perpetuate health.

Moreover, He had power to forgive the sins of men and to take from the heart that which crowds happiness out. He alone can cause men to rejoice evermore.

Such happy temperance men will more likely than all others own the house that shelters them while in addition they have a sure hope of a home in heaven.



THE ANGEL'S SEARCH

An angel looked down upon earth one day,
With earnest, inquiring face;
She was looking for fruit she could not see,
The precious fruit of the Gratitude Tree,
Which grows in the Fields of Grace.

"This is the country, I'm sure," she said,
"My Master with loving care
Strewed here the choicest, rarest seed;
Gave sun and rain as the soil had need,
And dews with cool night air.

"And He thought the trees of Gratitude
Would spring forth by and by;
That sweet Thank-off'ring fruits would grow
On the laden boughs that bend so low,
And on the branches high.

"And this—His share from the Fields of Grace
On His wand'rers He'd bestow;
The Happy Ones would gather it in,
And over the sea to the Fields of Sin
The fruit of these trees should go.

"But there's not enough—for the Happy Ones,
Who live in the Fields of Grace,
Forget, as the years go by, to bring
This fruit—their glad Thank-off'ring—
To the sacred treasure-place.

"So the Master's children, far away,
Are hungry and thirsty yet;
They lift their hands—they know not why—
For the gift of Life they moan and cry,
Till their eyes with tears are wet."

* * * * * * *

And the angel looks and watches still;
But I wonder if today
We cannot bring to her tender eyes
A look of glad and sweet surprise.
Perhaps, perhaps we may!

For I've heard that from the lowest boughs
Of the tall Thank-off'ring trees,
The children golden fruit have brought,
To freely give—as the Master taught—
For His lost ones over the seas.

"I will place no value on anything I have, or may possess, except in relation to the kingdom of Christ. If anything I have will advance that kingdom, it shall be given or kept, as by giving or keeping it shall promote the glory of Him to whom I owe all my hopes both for time and eternity. May grace be given me to adhere to this."—Livingstone.

"As one passes through the gates he is at once struck with ample room and wonderful beauty."

THE LIGHT SHINETH

The Barnardo Homes for Girls

By the Editor

BARKINGSIDE is a small suburb of London made famous for the homes of girls under the care of the Barnardo slum work. It is but a short run from Stephney Causeway, and one who wishes to see practical, sensible effort in helping to build character should not fail to visit these Homes when in London.

Early in the development of his work Dr. Barnardo clearly saw that special home life was needed for the girls if he would save them. He had seen the housing of the many together, and did not like some of its disadvantages. To overcome them he aimed to supply as near as possible the real home life for girls and thus bring the wretched one of waifdom up with high ideals and strong, womanly characteristics for life's struggle. He therefore conceived the idea of building cottages to accommodate in the neighborhood of twenty-five girls each and place them in charge of a "mother." With this idea in mind he purchased ground at Barkingside-Ilford and the embryo idea has so completely pleased the patrons of charity that the Homes have far outgrown the founder's most sanguine expectations.

The location is one of quiet and beauty, not only within the plot of ground, but all around without. As one passes through the gates he is at once struck with ample room, wonderful beauty, and a great conception of the best service. He is directed to the office, hard by the entrance, where he takes a seat for a few moments. This office serves as waiting room and is used by the clerical force, who carry a business air about them that is well pleasing. Soon one of the number came forward, asked us to register, and she would be quite willing to show us through. A glance at the register shows that visitors from all over the world come to see this place, but it is also noteworthy that the names as far as known are those given to works of philanthropy.

The enclosure contains sixty acres and in its sixty-six cottages were housed

1,300 girls, yet so completely is the home life that one loses entire sight of the fact of enclosure, and the delights of a good home are manifest. There is no crowding together of buildings, and long since the ivy has twined over the wall and the shrubbery has given each cottage the sweet home touch that is so dear to the tender heart of a child.

"Long since the ivy has twined over the wall."

First is a visit to the children's church, a good, substantial building of the common mottled brick. The walls on the inside have no plaster but are plain brick walls. The seats are plain and comfortable, with a mother's chair at the head of every other one so she can sit with her children. It accommodates 1,200 children and is full every Sunday morning. A thousand girl voices sing praise unto the Lord; a thousand listen with humble ear to the words of life. Oh, what an opportunity to mould lives the pastor of this unique congregation has!

A visit to one of the cottages shows plain but splendid thought of home life. The sitting room, the play room, the dining room, and the sleeping rooms all indicate the best of housekeeping and the most worthy training of the child. The "mother" sleeps in a room by herself in the midst of the rooms where the children sleep, so as to be ready at all times to direct and aid them. Each child has its own bed, washstand and towel. Upon inquiry how long these mothers had been with the Home the reply was, "The mother of this cottage has lived here thirty-four years." Upon further inquiry the guide said, "While we compensate mothers for their labor, this one has supported herself all these years." Indeed, a mother to "nobodies' children," and what a family has gone out into the world first fostered by her wonderful love! She is not living in vain, "she has done what she could," and in the light of her accomplishments what will the Master say of many of her sisters who have flitted away life's opportunities and have done so little for others!

The school building is a fine gift to the Homes. It is so constructed that by sliding doors it can be cut up into recitation rooms and again in a few minutes be thrown into one large audience hall. Here the best of instructions is given to all grades, the work having the full endorsement of the Government. Gym-

The Spacious Grounds Around Which Are the Cottages and Other Buildings.

nastics, cooking, sewing, and every phase of home life are taught in a most practical way.

But the guide presses on, for time is flying. The receiving home comes next in order. This is a splendid brick building, somewhat to one side and enclosed to itself. Here every girl is taken for about two weeks, cleaned and cared for and studied as to temperament, tendency to disease, and so on. All care is taken not to expose the healthy girls of the cottages to any infection whatever. The baby ward here was most touching. Perhaps twenty-five were out in the yard playing in the sunshine, and when we came up a number of them came running up to us. No, they did not look like slum children! They were nicely dressed, clean, chubby children, as fine as anybody's children. Yet they were "nobodies' babies." Our hearts yearned for the six children we had left in the home land, and had it been practical surely we would have given a home to one of these little waifs, for they can be gotten under approved conditions for Christian homes.

No one is turned from the doors of the Barnardo Homes. So the consumptive child finds its way here, too. But she is segregated to the home of consumptives, a splendid building with

"The school building is a fine gift."

The Children's Church in the Center.

ample porch room. Here we saw those with the dread disease fighting for life, under the most thoughtful care possible. A hospital has been needed and is coming, for the ground is broken and the building under headway as these lines are being written. It is the gift of friends in faraway Australia and New Zealand, and costs $72,500. The money is in hand, so the girls will soon have a first-class hospital.

There has come to the Home a class of girls deformed for life, or not of too strong mind. These are not turned out on the street to be at the mercy of a sinful public, but are kept in a home to themselves after they have reached the age of sixteen, and given work to do. At first it puzzled Barnardo what to do with them. But now they are a source of some income, for they are engaged in making laces and fancy needlework. Their product is all handwork, some of it the fine Maltese lace, so famous in Europe, and is offered for sale to visitors who wish to carry away with them some remembrance of the place.

The laundry was a place, too, of interest because here the girls do all the washing for the East London homes as

The Children's Church.

well as their own. Over 20,000 pieces pass through this laundry every week and the class of work is the very best.

But our visit, growing already long in time, though not losing interest, must come to a close. We walk out in the open court and look all about us and see the wonderful conception of helpfulness that was in the mind of Dr. Barnardo. One can't help but look up, for he feels that "the Father of the orphans" must be just above within easy reach in such a place as this. The guide leads slowly on and her talk lowers in tone. For here in the centre of these grounds is a tomb sacred to the memory of the founder of the Barnardo Homes, and one feels to tread softly because we are near sacred ground.

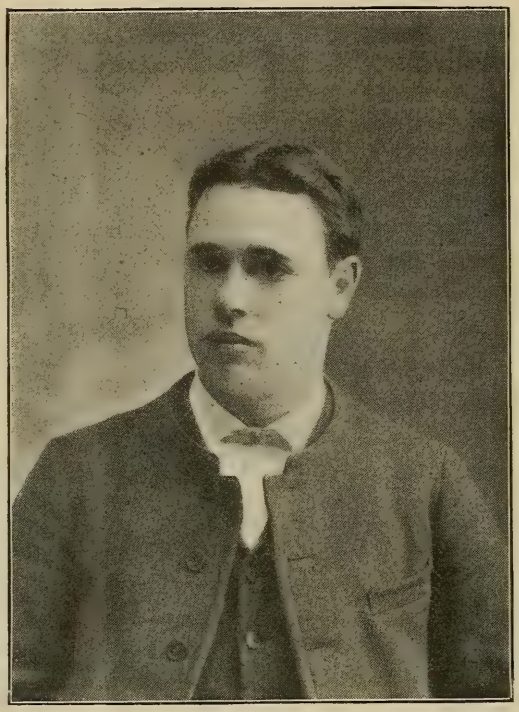
Yes, a few years ago, Dr. Barnardo "the busiest man in all London" for a great number of years, a man who worked constantly sixteen hours every day, at last succumbed to the strain he was under and passed away in the midst of his labors, when perhaps his efforts were the most far-reaching. He had marked the spot where he wanted to be buried. Loving hands have erected a monument of fine stone to his memory; but in the hearts of the 70,000 whom his heart and hand have helped in time of greatest need, there is a monument, not made with hands, and eternal.

Carved in a most modest way and in keeping with the ideals of the man's life are these words:

"I hope to die as I have lived in the humble but assured faith of
Jesus Christ
as
My Savior, my Master, and my King."

Going from that tomb through the gates back into the city how could we do other than rejoice that "the Light Shineth" through such ministration as this! And with saddened heart we looked back into the homeland, thought of the resources of the Church of the Brethren, her fine Christian homes, her innumerable blessings, and wondered what she has done as compared to this. There are slums in our cities, there are other dark places so many. Yet effort is so feeble and faith is so weak, for there is so little done.

"They do not look like slum children."



C. H. Brubaker.

O WHO WILL GO!

Nora E. Berkebile

Do you see the rank is broken
Over on the Indian shore?
That a warrior there has fallen
Here on earth to rise no more?

See the gap where he was fighting—
Bravely battling with the foe!
Where he fell the gap is widening—
O to close it who will go!!

Can you see the foe advancing?
Can you see the brave ones there?
Double duty they are doing
Burdened down with toil and care.

Yet they fight and never falter,
Fight amid the heat or rain;
They go where the conflict's fiercest
And they do not fight in vain.

Brother, can you hear them calling?
O why tarry here so long!
When you know how much they need you
As they fight against the wrong!

Who will go and bear the weapons
In the place our brother fell?
Who the rank's wide gap will enter
And the Blessed Story tell?

How he loved the heathen people!
How he worked and for them prayed!
Close to Jesus ever living
On the altar all he laid.

Bravely fighting, bravely falling,
Yes his life he gladly gave
And in dying more than living
He more souls may help to save.

For to take his place will hasten
Men and women brave and strong,
Volunteers to fight the battle
Where he fought against the wrong

Haste O hasten to the battle!
See the need, O brother do!!
Hear him and your Master calling,
Calling, calling, calling **you!!**

In Appreciation

WHEN the news of Brother C. H. Brubaker's death was flashed half way round the world to his native land a shadow of sorrow was cast over the whole church. Sympathy and love went out to the lonely widow and the darling babe; but for the church the sorrow was the more intense, since this was God's first call for any of our missionaries. Forgetting self, seeking not his own, Brother Brubaker had bid America farewell and gone forth in his Master's strength to teach and preach and pray amidst God's neglected hosts. His term of service was scarcely longer than that of his blessed Master and in India's land he sleeps. But his soul is triumphant in death.

❧ ❧ ❧

¶ Life has ever been a struggle. The fields of the world bear witness to an eternal conflict. Earth's struggles have been fought in selfishness. Man has been trodden underfoot, ground beneath, for the elevation of another. Every rock and separate hillock can bear witness to some death struggle that has taken place within its shadow for the possession of some selfish joy. But where are the multitudes who have sacrificed home and friends and kindred and gone forth to the teeming millions of heathendom to pour out their lives in unselfish service? The number is small, their ranks thin. A handful gathered from the nation's multitudes. But thru their sacrifice, selfishness and unselfishness are brot face to face. Each comes into its own. In marked contrast is the life, more marked is the contrast in death. One lives on earth for self; the other on earth for God. One for earth, the other for heaven. The life of devotion, of meekness and love, freely spent by our brother, bears testimony to God's eternal promises. His monuments are souls, his life is written on the hearts of men. Who can say he lived in vain?

❧ ❧ ❧

¶ God needed his service. Man's finite mind would not have given consent to the transfer of such a noble reaper from such a needy field. Earth's limitations forbid us to comprehend the needs of heaven. The struggle for the elevation of a heathen people, in a field where the reapers are all too few, and the need almost overwhelming, compels wonder as to why men must be taken from such tasks. God knows best. His labor is for eternity, and those He loves find blest employ with Him.

❧ ❧ ❧

"The loved and lost! Why do we call them lost?
Because we miss them from our onward road?
God's unseen angel o'er our pathway crossed;
Looked on us all, and, loving them the most,
Straightway relieved them from life's weary load."

—B—

THE HOME-GOING OF BRO. CHARLES H. BRUBAKER

Effie V. Long

IN the cemetery high up on the mountainside facing the perpetual snows of the Himalayas, lies the body of our dear brother and co-laborer, Charles H. Brubaker; but we are confident that his spirit,—he, himself, is enjoying the glories of heaven which the Lord has prepared for all those that love Him. Oct. 20, 1910, he left us and went to live with Jesus.

In the early days of October, he with his wife, Bro. Long and myself had left the plains and come to Landour, among the foot hills of the Himalayas, hoping to get new strength and energy for work, while spending some weeks in a cooler clime. We had prayed much over it and felt it the Lord's will for us to come.

Bro. Charles left his home at Vada Sept. 26, spent the next day at Anklesvar, then went on to the Gujerat Conference of missionaries. Here he had fever in the evening. The next five days were spent with friends, his fever continuing except when he started on his long journey to Landour his temperature was normal for a short while and he felt he would soon be well. After two days of travel by rail they were carried up the steep mountain in chairs, according to the mode of travel here. On arrival he went to bed and did not rise from it again.

In all he had twenty-three days of fever. We thought and hoped it was only malaria; we did what we could, and prayed. The fourth day here we met in his room and made special prayer for him to be raised up, and in the singing he joined us, as in the prayer. We surely thought he would soon get up. Next day still there was fever and we still hoped and prayed, but as fever continued all night on Tuesday he asked to be anointed with oil in the name of the Lord. This was done and for a day and a half his temperature was only a bit above normal. During these days Dr. Miller of the Christian mission, who was here for a rest, called four times and gave treatment. But when the fever was not broken we all felt Charles must go to the Hospital if they would take him in, tho the Hospital is a charity institution and closes with October.

The Hospital Doctor came and confirmed our fears by pronouncing it a virulent type of enteric or typhoid fever. He had become very weak but was at once carried in a palanquin to the Cottage Hospital, a mile and a half away. Here he would have the best of care. Twice daily some of us went to see him. And we kept praying that he be spared to us, for we believed it was God's will,—how much the work here needed him, how much his family needed him, how much we all needed him!

But, the third day there, Monday, he had a hemorrhage of the bowels, and on Tuesday at midnight they sent a dandy, a chair carried by four men, and took Sister Ella down to be near him as they feared the end was near. He had several bad symptoms and was so weak. All next day and night

we were anxious. When we took baby Eunice to see her papa she smiled at him and he knew her. Wednesday night the end was expected but Thursday morning, Oct. 20, he seemed better. Sister Ella talked with him. He asked her hope and she replied: "My hope is in God. How do you feel?" He said his hope was, all along, that he would be raised up. She spoke to him of the joys of heaven, and how blessed it would be to go. A letter from the homeland she read to him and then sang several hymns, he helping what he could, and sometimes going ahead when she would forget. It was not long till he turned his head and his spirit left the body for a better dwelling-place.

About an hour after Bro. Long had come from the Hospital, the sad message came telling us he had gone. Sister Ella was alone at the time,—we were not with her, yet she was not *alone* for One was beside her who could sustain and comfort better than any of us, and she realized it.

She had written a letter to his dear old mother, and to hers, in the morning and now she herself added the sad message to them and posted the letters. Bro. Long went at once and telegrams were sent to all our mission family, that our dear brother had left us at 11:30, and at eight o'clock in the evening we had returns of sympathy from two stations, to comfort our hearts and assure us of their prayers. We felt united still tho we are 900 miles from our mission homes in Gujerat.

In a few days a flood of letters came from all our missionaries, expressing sympathy and giving words of comfort and encouragement. It was too far for them to come to us, but their prayers and sympathy helped much.

The night of Oct. 20 the body was lying in the Hospital and we were in our little home around the family altar, at prayer. We somehow felt that the absent one was present in spirit. Sister Ella prayed and I shall never forget what she said, in part: "O Lord, thou knowest how we have been praying to be brought nearer to Thee, and if this be the means, the cross, by which I am made nearer to Thee, I will not take it back now, dear Lord." Then we sang, while kneeling: "E'en tho it be a cross that raiseth me, *Still,* all my song shall be, Nearer, my God, to Thee, Nearer to Thee." Tho our voices trembled and tears blinded us, yet we were raised up. How real those words now!

Friday, Oct. 21, we laid his body to rest in the cemetery. It was a solemn occasion. The cablegram had gone home and there were sorrowing and sympathizing hearts across the waters beating in unison with our own. This thot helped to bear up our sister as she prayed for the dear, lonely mother, whose grief might be greater than her own. How we longed to comfort the mother. You may weep and say: "God, pity that mother." But I say: "Blessed is that mother, to give such a son to die for such a cause. The blessings of God be upon her till she goes to clasp her dear boy's hand again, never to be separated any more." And may He bless the brothers and sisters that they may give their lives and selves as fully to Him as did Bro. Charles. His life is not cut off,—he has only entered into fuller service for the Master.

Now as to the last sad rites. His body was laid to rest amidst the dust of many other missionaries, some of whom went to their reward more than half a century ago. Here they together await the trump of the Lord.

Today, perhaps a dozen friends were present, mostly missionaries. Other friends whom we had not met, sent flowers. But, we are "all one in Christ." Rev. Mr. Greet, a missionary

to the tribes among these mountains, conducted the services. "On Christ, the solid Rock, I Stand," and "Jesus, Lover of My Soul," were sung. The remarks were based on Isa. 63: 9, "In all their affliction he was afflicted; and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." Recently two of Mr. Greet's little children had gone to heaven, and the Lord gave him true sympathy. He says he had to pay the toll for being a missionary in India, and so we thought Bro. Adam and Sister Alice Ebey have "paid the toll" in giving up their little ones, and now Sister Ella has also done the same, tho we believe the experience makes us better fitted for God's service. Mr. Greet spoke words of consolation of the Father-love and pity of God, and he used the occasion to exhort us all to fuller and renewed consecration, and service,—perhaps we can help finish the work our brother laid down, perhaps our call, too, will soon come and how much have we done? One unconverted man was present and he was urged to seek the Lord while He may be found. Altogether a fitting service for such an occasion.

Now, what more shall we say? I am sure we have all been learning in God's school. Were our prayers answered in behalf of our brother? Yes, the Lord heard and answered our prayers in the best way for us and for our brother Charles. We could not see the way, the end, but in all our entreaties and prayers He helped us to say: "Thy will be done."

Your prayers and ours have been going up for our dear sister. The Lord has wonderfully sustained her. It has been a lesson to me, how she has been able to praise the Lord in the depth of sorrow even for this bitter cup. At prayer, just after the funeral, she was able to sing: "Praise ye the Lord for it is good." And she said to me one day: "It is wonderful what joy I have had since." Yes, earthly minds can not understand. How happy they were in their three short years of married life,—yet, there is joy now, because the Lord has sought to give comfort and she accepted it and leaned upon Him. Dear brethren and sisters, pray that the lonely days may not come, but that Sister Ella may ever "rejoice in the Lord." The home-going of our brother, our fellow-missionary, the first one of our ranks in India in 16 years to be called to higher service, this, I say, means much to us. Our hearts have been made more tender and we feel drawn closer together. And now, how we must strive to "redeem the time."

We felt we could not spare him. Oh, how the work here needed him! At Vada the station may be left vacant,—no man for the place! Just think of it! Thousands in that district who have never heard the Gospel and who may never have a chance to hear. Oh, young brother and sister, is this the lesson the Lord would teach you in taking one of our number needed so much? Who will take up the work our brother has laid down? Is this the Lord's way of calling you unto His service? God grant you may hear the call. Oh, if you could only realize the need, there would be so many rising up pleading to be sent that the Board would be confused. But the Lord can use you *all*. One missionary wrote that young men actually weep when the need is presented and yet they are not willing and ready to say: "Here Lord, am I, send me."

That this dispensation of God may be the means of many young lives to consecrate themselves to God, is our prayer and hope.

Landour, India, Oct. 27, 1910.

THE POWER OF CHRISTIANITY IN INDIA

A. W. Ross

Part I.

FOR the last several centuries the eyes of the world have been turned towards India. Her ancient religions and hoary customs, her teeming millions, the richness of her resources, the wretched condition of the masses, the beauty of her scenery and the grandeur of her architecture, together with her strategic situation in the track of Oriental commerce, combine to make India one of the great attractions of the world, and bring to her shores thousands from other lands.

Were you to ask a large number of these tourists as to the influence of Christianity in India, they would at once tell you that they saw Bombay, but Christians and Christian Missions were little in evidence. Then they went north to Agra, Delhi, Lahore, Cawnpore, Allahabad, Benares, and Calcutta, etc., in all of which they saw numerous heathen temples and shrines of the grandest architecture, and worshipers by the thousands and the millions; but with the exception of a Christian college now and then and an occasional missionary who came to the station to meet them, they saw little evidence of missions, and returning to their homelands, report that missions to India are indeed failures.

Then again, some who have lived and worked in the land for "filthy lucre's sake" and who care little for religion and righteousness, men who consequently see little of missions and their everyday workings and silent influences—they, too, report to friends and to the press that missions in India are failures; that it is not possible to convert the Hindu; that they have a religion and time-honored past, and so we had better leave them alone and not stir up strife and what is more, waste so much hard-earned money.

Then there have been some good-hearted, sincere missionaries who, seeing the awful power of caste and the utter lack of the sense of sin and need of salvation, have, after years of fruitless toil, given up in despair. Even Henry Martyn, who sacrificed much for India, was driven to say that he thought the conversion of the Brahmin next to impossible, and later pronounced the conversion of Krishna Pal as stupendous a miracle as raising the dead. And Dubois, who became all things to all men that he might by all means save some, despaired of the success of Christianity, and returning to France wrote most despairingly.

Were we compelled to rely solely on these sources for evidences regarding the power and place of missions in India we too would most assuredly give up in despair. But, thank God, there is a bright side to the question and abundant authoritative evidence to show that missions in India have not only a legal status but the sanction and active help of many of the best officials in the land, and are proclaimed both by European and Hindu to be the most powerful factors in the regeneration of the country and in promulgating the seeds of righteousness.

But I dare not say that the honored visitors who saw much of heathendom and little of Christianity and her missions meant to misrepresent. The facts

are that they saw what they came to see, what they were looking for,—the works of God in nature and more particularly the works of man in temples and shrines and in monuments of antiquity, forgetting that the greatest of all works is the WORK of GOD in the HEARTS of MEN. Consequently they saw little of missions.

Nor can we condemn those honest, hard-working, self-sacrificing missionaries who gave up in despair. We can only say that they forgot that the power of caste is only relative, while the power of God is absolute; that Christ told us that the power of the Gospel is like leaven working silently until it has leavened the whole lump; that God hath "chosen the foolish things of this world to confound the mighty, the base things which are despised, and things which are not, to bring to nought things that are."

But what a tremendous task the Christian church has undertaken to do! The audacity of the enterprise is unequaled in the world's history. Think of what the missionary faced! There he went unarmed and unprotected save by the Sword of the Spirit and the prayers of a very few sympathetic Christians, among a people advanced in civilization when his forefathers were savage; they had a classic literature older than his own, singing the praises of many a hero dear to the heart of every Hindu; they had a religion deeply embedded in the customs of the land, and caste was the masterhand of the great social system in which the individual was as nothing.

To change all this was the task of the missionary. The world pronounced it impossible, and the East India Company put on record their conviction that "the sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." This assault found positive support among the great body of English Christians, ministers of the Gospel and members of Parliament. The company's chaplain was positively forbidden to teach the tenets of Christianity to the native soldiers, the first missionaries were denied admission into the company's realm and compelled to flee into Dutch territory. Then to add to the difficulties of presenting the claims of Christianity to the people, was the fact that the English officials, with few exceptions, had abandoned the principles of Christian morality, and were not ashamed to live in open adultery; and when the Englishmen occasionally assembled for worship, the native people came in droves, to witness the extraordinary spectacle of Englishmen "doing puja." No wonder that the heathen wondered at the audacity of the missionary and scorned the idea of idolatrous India ever becoming Christian India. To them the Christian forces appeared as a David did in the eyes of Goliath.

But the missionaries, knowing Him in whom they had put their trust, went about their work quietly, but persistently. They preached in the open street, taught in the schools, healed the sick and visited the widows and the fatherless in their afflictions. Schools and colleges, orphanages and widows' homes, churches and hospitals, bazaar chapels and wayside preaching places, Bible and tract agencies and printing presses, began to spring up all over the land. Here a little leaven and there a little, and India soon began to feel that she was being honeycombed with Christian thought. The East India Company was forced to grant to Christian missions a legal status. The forces of the missionary were more mighty than had been thought. Christianity had proven herself able to break through even the lines of the Brahmins. Religious practices, sacred from time immemorial, were now, through the preaching and teaching of the missionaries, rapidly becoming obnoxious to many, and they even lent their help to suppress them. Government was memoralized by the missionaries and their friends and in

time many time-honored customs were forbidden and strictures placed on many others, and now heathen India has awakened to the fact of her insecurity and aroused to the necessity of self-defense.

From the Epiphany we quote the following: "They [the ministers of the Gospel] have opened our eyes to see the depth of our degradation. It must be admitted, to our shame, that our fall has been complete. From what depth now we see from what height fallen. Though we have suffered somewhat socially in some of our best intellects having separated from our society or community, yet our gain has not been small. We are now trying to recover our lost ground, the high position our fathers once held in matters social and religious. Our religion has lost its pristine purity and vital energy, which it once possessed, and has therefore become the laughing stock of the foreigner."

The *Arya Messenger,* the organ of the Arya Samaj, puts it this way: "While the people of India increased in 1891 to 1901 at the rate of two and one half per cent, native Christians increased at the rate of over 30 per cent. Just think for a moment what Christian missionaries are accomplishing in India, though they come here from the remotest parts of Europe! They beat even the Arya Samajists, in spite of their preaching the indigenous faith of the country. The reason is the Arya Samajists have not yet learned to work among the masses who form the backbone of India. It is high time for us to realize that the future of India lies not in the hands of the higher classes, but of the low caste people, and if we devote the best part of our energy in raising the status of the masses, we can make every Indian household resound with the chanting of the Vedas at no distant date, but where are the men, where is the sacrifice?"

Vyara, Surat District, India.

A WARNING ABOUT CONSECRATION

J. M. Blough

IT grew out of the subject "Rejoice Alway," and our good old brother said that unless people are fully consecrated and live up to that consecration they cannot rejoice always. And how true it is! And this led me to consider the subject of consecration, and here are a few of the thoughts.

To consecrate or dedicate something to the Lord means to surrender all claim to it. When the Jews brought their sacrifices for the burnt offering, and nearly all the other offerings, it was given over entirely to the Lord and all they saw of it was the smoke which ascended from the altar. They could not lay their hands upon anything that was laid upon the altar. It was consecrated to the Lord. Not even could the priests turn it from its consecrated purpose. Now this is a great thought and I wish that we may get it. Consecrated to the Lord means that man cannot lawfully, and therefore must not, lay his hands upon it again. It

is the Lord's to be used as He wishes. Now for application.

1. A churchhouse has been dedicated to the service of the Lord, laid upon the altar. Now who is it in the whole congregation or among the whole number of contributors who has the right to snatch that churchhouse out of the Lord's hands and use it for the gratification of the carnal mind? Who dare turn the holy place into a playhouse, a place of amusement, a place of money-making and business? May the time never come when Brethren churchhouses shall be desecrated by festivals and frolics and unholy assemblies.

2. Christians keep Sunday as the Lord's Day, the holy Sabbath, and yet how many professing Christian people are guilty of wresting the holy day from the Lord to further their commercial interests and carnal pleasures? No one can touch a holy, consecrated thing with immunity. How can the Lord hold him guiltless?

3. Who has ever given money to the Lord and afterwards wished it back in his pocket again? Perhaps some one who contributed to a losing cause. Many people give but hold just enough claim on their money to dictate how it is to be used and where. Such may be disappointed. People who give and are anxious about it have not fully consecrated it. I speak freely. He who gives unreservedly to the Lord will have no anxiety and will never lose his reward. It is better to give outright to the Lord, than to trust those of the Lord's servants who are responsible for its use that they will use it as the Lord directs.

4. How many parents have consecrated their babes to the Lord, then later on demanded them back again that they might be served by them? Hannah never did that with Samuel. When she gave him to the Lord she gave up all claim to him. Have you done so? When the Lord saw fit to call that consecrated one home to Himself could you rejoice? Or did you still have the feeling that it was your child? What, after it was consecrated to the Lord, how could it be your child? Or perhaps that child is called to the foreign mission field. Are you glad? It is the Lord's child, you know. Hindus sacrifice goats and then have a feast, i. e., eat their own sacrifice. Did you consecrate your child with the thought of having it serve your pleasures later? God forbid. If you have really consecrated your child, it is the Lord's, not yours, and you have no right to dictate to the Lord.

5. The joy of conversion lies in being consecrated to the Lord, but how many lose this joy? Why? Paul says to the Corinthians, "Ye are not your own," and as soon as a Christian begins to walk as if he belonged to himself he loses that joy. Woe unto him who drags off the altar him who has been consecrated to the Lord. I tremble for him. No, we are not our own, we are the Lord's. Nothing that we have is our own, it is the Lord's. Dare we then appropriate the Lord's to our own selfish purposes? You can rejoice always only as you remain on the altar. No sorrow, no disappointment, it is all the Lord's. You remember what happened the man who took for himself from the spoils of Jericho? How about your conversion? Are you really dead to sin?

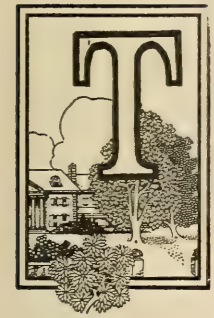
6. Where are those who have laid themselves upon the altar of service, and said to the Lord. "Here am I, send me," "Take my life and let it be consecrated, Lord, to Thee," "Lord, use me as Thou wilt"? Have you taken back those words? I mean, have you crawled down off the altar again? There is fire on the altar and it burns, yes, it burns out all selfishness, all pride, all carnality. Did the fire get too hot? O Brother, Sister, who dare touch the sacrifice on the altar? Only the Lord. All we look for is the column of smoke which rises

into heaven. Let no one be guilty of taking himself or any consecrated thing from the altar of the Lord. This is the warning. And my prayer is that no one who has consecrated himself may ever rob the Lord of His sacrifice. No, never.

Bulsar, India.

"WALK SLOWLY, SLOWLY"

Emma Horning



THIS is a kind word of farewell as you leave the Chinese doorstep. It has much the same meaning as we say "Take good care of your health." In their language it is "mäu mäu tuo." This expression illustrates one of China's most noted characteristics. Her history all through the ages has been that of slow progress. They are moving a little more rapidly now, but still it is "Walk slowly." A few years ago, when the railroad wanted to put its line through this city, the city authorities despised such rapid progress and allowed it to pass no closer than five miles, but now they are realizing how much they have missed and are wishing it passed through this city.

It is considered very undignified to be in a hurry here. You never see a teacher walking fast, but rather strolling along at his leisure. It would hurt his pride very much to have to run to catch a train. Indeed, he would not do it. He would rather wait till the next day. As a result of such deliberate actions you seldom see nervous, flurried people. They are far too deliberate to suit American hurry ofttimes, but here is a place where patience must be learned.

In making bargains of any kind you run against the same problem. In buying articles large or small you must not be in a hurry or you must pay twice its value. If you bargain the proper amount of time you may pay the proper price. The same in renting places or hiring men to do a piece of work. If you try to finish the bargain in one day they think you know nothing about business, or are very anxious to rent, or have the work done, and therefore ask about two prices. But if you deliberate several times and drink tea, thus letting it run on for days and sometimes months, at last it will be done in a business way and you will pay the proper price. It does not pay to be in a hurry here.

We have been having a good deal of experience with workmen these days in repairing our houses and here it is again the same story. They put in about as much time resting and talking as they do working. They must stop to drink tea and smoke three or four times a day between meals or they would think they could never get through the day. When one realizes that they get but about eight cents per day for their labor, they perhaps have some right to rest some. Their tools and material are crude, so in a week they may accomplish what one man would do in a day at home.

In spiritual things they also may be slow, but pray with us that we may sow the seed thoroughly and the Lord will take care of the results.

Ping Ting Chou, China.

CHINA THE OLD: CHINA THE NEW

Rev. A. H. O'Brien, for Many Years a Missionary in South China

CHINA the Ancient! For in antiquity China excels. They say, "Good enough for our fathers, good enough for us." This is seen every day in every walk of life. For instance, the boats with their square fronts necessitating double the amount of force to propel them as boats of the same size patterned after our modern models with pointed stem and stern. See the mechanic with his tools. He draws the plane to him as did his fathers before him, while we push it from us. China today beats out her copper and her brass as did Israel long before Christ's time.

China is the only great nation that was and is today. Babylon, Assyria, Egypt, Greece, Rome, and others have come and gone, while China remains the same. She was before they were and China is today a strong empire, compact and mysterious, and yielding more power among other nations than ever before in her history.

Where did China come from? I do not know. No one else knows. The doors of history are closed to her beginning. Some say away back 2,852 years B. C. that Fuh-Hi was the first emperor, but the time is so remote that it must depend upon tradition for its support.

For some 2,000 years before Christ China was divided into a number of petty tribes who were more or less constantly at war with each other. About 250 B. C. one man, Chi-Hoang-Ti, became famous. Being a great warrior he subdued all the smaller tribes, took the throne, after putting to death all the blood royal, and burning all books and records of the past dynasties. This man's greatest achievement was the building of the Great Wall along the northern boundaries of the kingdom, a wall 1,500 miles long, twenty feet through at the base and fifteen feet at the top; fifty feet high and with tower every 100 yards. At the great "white river" this wall has its terminal and there was placed a marble slab with the inscription:

"A MARTIAL BARRIER TO ALL UNDER HEAVEN."

But China is in a period of transition. Old China will be no more. A new China is being ushered on to the scene of nations. China's reform began when Rev. Robert Morrison, 102 years ago, took the news of the Christ of the Bible to her people. Up to twelve years ago China was a slow-moving people. Her cities were anything but enticing. The streets are but from four to six feet wide, with no sewers nor drainage, and one can imagine what it was like when you remember that the refuse from shops and dwellings was thrown into these narrow streets. To keep out the heat, the people would put matting from house to house over the streets, thus keeping out the only bit of God's pure air that was possible. Again, her streets were so dark. The only light was a dish of oil with a bit of rag in it burning. But today, in many of these cities, all has changed and many of them have broad streets and are beautifully lit with electricity.

Her schools are a fair comparison with those of her other improvements. Before the Bible went there her schoolhouses were dark and dirty, with only boys as students. Now the most conspicuous buildings are the schoolhouses, with provision made for plenty of fresh air and light, the walls beautifully whitewashed and, thank God, inside her boys and her girls.

In 1902 China had only 446 postoffices. Now they are numbered by the thousands. In 1902 she carried only 20,000,000 pieces of mail. In 1907 the amount had reached 167,000,000. Before the

Fodder Cutter, "Good enough for our fathers, good enough for us."

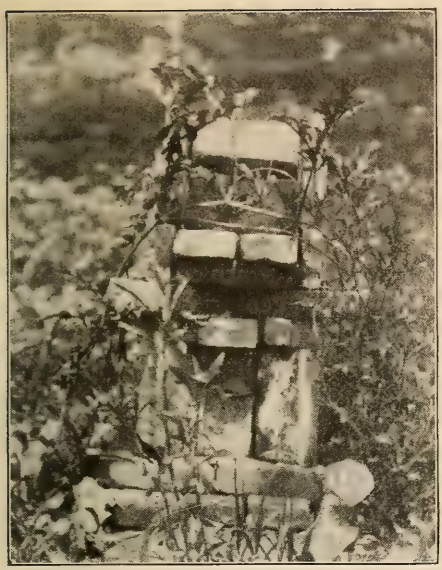
women and edited by a Chinese woman. Eleven years ago China had 200 miles of railroad; now nearly 5,000 miles and 34,000 miles of telegraph lines. Thirty years Bible went there China had only two daily newspapers. Now she has 200 independent daily newspapers, one of them for ago China tore up her only railroad and buried it in the sea because it was built by "foreign devils."

Her Wealth. This is almost inestimable. But Bishop Bashford, after a careful examination, stated that out of her eighteen provinces fifteen have coal in large quantities and that one of them has coal enough to supply the human race for thousands of years. Her iron mines are exceedingly rich. China is now operating her own iron mines and making her own pig iron and steel. In 1907 she turned out 37,000 tons and the same year shipped her iron 1,500 miles down the river, then around the world, and sold her output in New York City for $17.50 per ton and made a profit. This large iron furnace is managed by a Christian Chinaman.

China and Opium. At the recent International Opium Commission held in Shanghai (whose object was: (1) To devise means to limit the use of opium; (2) to ascertain the best means of suppressing the opium traffic; (3) to offer definite suggestions of measures which the Governments of participating powers may adopt for the gradual suppression of opium cultivation, traffic and use within their Eastern possessions, thus assisting China in her purpose of eradication of the evil from the empire) Viceroy Tuan Fang, in his opening speech said: "From the present outlook, together with the state of public opinion throughout the empire, there are great hopes that the consumption of opium can be stopped before the end of the prescribed limit of ten years." Later on in his address the Viceroy said: "It was at first intended to limit the abolition of opium in the empire to ten years, but the various provinces have been able to so reduce the cultivation of the poppy, that it would seem that this cultivation may be entirely stopped within the next couple of years."

A Chinese Inn.

That the Chinese Government and people are desperately in earnest in their unswerving sincerity to rid themselves of this curse may be seen from some quotations from some of their own leaders. The Viceroy quoted above closed his address with these words: "I will, therefore, be the first to this conference



The God of the Melon Patch.

to say that the Government and people of my country are determined to succeed in their object, and will not by any means turn aside from accomplishing the task before them." In submitting final resolutions to the conference on behalf of the Chinese delegation Mr. Tong-Kai-Sun, in his eloquent speech, says: "I wish to make it clear from the beginning that we realize that at last it is a question, the solution of which depends on us and us alone. However much help we may have from others, the largest part remains to us. I would not have you think, sir, that China comes to this commission in a spirit of impotence, crying to the world to rid her of a foe with which she has not the moral strength or courage to do battle. We understand the enormous difficulties; we have counted the cost and we are determined to rid ourselves of this curse." Again he says: "Our investigations have convinced us that there are 25,000,000 men in China addicted to the use of opium. But every day of further study into the question on the part of the Chinese commissioners—and we have not failed to face unflinchingly the difficulties—has more deeply convinced us that China can speedily stamp out this evil if she has the coöperation of the other civilized powers."

China's Converts. They number nearly one quarter of a million. They have proven to be not all "rice Christians," either, but loyal and true believers in Jesus Christ. As an example see their "standing the test" in the Boxer uprising several years ago when ten thousand or more suffered death, the most cruel death, rather than deny their Christ. There were thousands of others who were sorry that they could not die for their Master. To illustrate: A missionary going to his home one morning found a few of his Christian converts very sad, and when asked the reason of it his own servant boy said, "Teacher, I must go." "Where?" said the missionary. The answer was, "I must go and tell my father to face death rather than bow to the idols." The boy had heard that the Boxers had captured a number of Christians, his father being among the number, and compelled them at the point of the sword to bow and worship idols. I wonder if we have such strong converts among our young people?

Every mission has its strong converts, men full of faith who would die for Christ, men who are molding other lives. Think of Pastor Shi, a proud heathen Confucianist, but converted to Christ. See him walking twenty miles on Sunday, preaching the remainder of the day, then walking back home the next day. This man led hundreds to Christ and prayed scores free from the power of the opium habit.

Again see Farmer Lay, an ignorant farmer, but who could give as clear and intelligent reason for the hope that was in him as any critic could desire. He lived an upright and consistent life for a number of years and then was taken home to the Master whom he had learned to love. Among many others Farmer

Lay was the means of leading a proud young Confucian scholar to Christ. He became a Christian and suffered terrible persecution from his own father and family because of his faith. His father resorted to every imaginable means to "take the Christianity out of him," but failed. He is now an officer in China's new army, but every inch a soldier of Jesus Christ.

An opium smoker who had been addicted to the habit for about thirty years, when he came to Christ threw away his opium pipe and outfit and determined that he would, by God's help, never touch the drug again. It proved, when the testing time came, to be indeed a struggle for life or death. As the fearful craving and agony came on he refused to satisfy them with opium but resorted to prayer instead. It seemed that he would succumb as he prayed. But his motto was "Though he slay me, yet will I trust him." He was victorious and was delivered from all appetite for the accursed drug. Countless other incidents might be related to show that when a Chinese is converted he is in the battle to stay.

The old wall which confronted Francis Xavier many centuries ago has been broken down and the missionary can enter anywhere. The door is open to the gospel message. Opportunity has been given and now responsibility swings in line. The question for the Christian church today is, "Will we accept the responsibility?"

851 Maple Avenue, Findlay, Ohio.

A SUMMARIZED REPORT ON THE DENVER CHURCH

A statement to our members and friends who so generously donated toward the erection of a Brethren's church in Denver, Colorado.

March 2, 1907, we purchased two lots, paying for the same $510, leaving a balance on hand of $687.05. The building and finance committee, having been appointed at our council by Elder A. C. Daggett, chairman of the District Mission Board, held their first meeting March 4, 1907. Brother V. E. Minerly, now of Johnstown, Pa., was chosen foreman and the writer secretary-treasurer. Plans were discussed as to ways and means of securing funds and petition was ordered sent to the District Mission Board, asking their support. That being granted we solicited the District and by permission of the General Mission Board continued the solicitation. March 3, 1908, we concluded to build a basement, using the same to worship in until funds were secured to complete the building.

March 11, 1908, we commenced to excavate. May 5, 1908, the basement was completed and dedicated, Rev. J. J. Ernst preaching the dedicatory sermon.

April 3, 1909, we let the contract for completion of the building. May 20, 1909, we commenced to lay brick, but continued to worship in the basement. August 27, 1909, our church home was completed. August 28, 1909, a Sunday-school convention, with love feast, was held in the basement at night. August 29, 1909, the church was dedicated free from debt, Elder B. E. Kesler, River Bend, Colo., preaching the dedicatory sermon.

In conclusion, will say that while we dedicated our house free from debt, there is some work which must be done and we kindly ask those of you who have not paid your pledge to do so at your earliest convenience and oblige.

Summary of Work Done by Solicitors.

	Cash Collected	Pledges Paid	Interest	Total Cash	Expenses	Per Cent	Total Amt. Pledges	Total No. Pledges	Total Paid Pledges	Total Unpaid Pledges	Due From Pledges
A. C. Root,	$ 238.50	$ 197.50	$ 1.00	$ 437.00	$ 75.65	17⅓	$ 263.50	56	44	12	$ 66.00
J. Hugh Heckman,	647.52	134.00	2.00	783.52	146.25	18⅔	158.00	51	44	7	24.00
I. Cripe,	604.79	31.00	.....	635.79	173.18	27¼	35.00	14	11	3	4.00
A. W. Austin,	3.00	3.00	.....	6.00	1.00	16⅔	3.00	2	2	..	.....
A. C. Daggett,	.....	.....	.....	.....	.....	....	2.00	1	...	1	2.00
L. F. Love, W. H. Greenawalt,	255.48	.....	.....	255.48	37.45	14⅔	.....	...	...	..	.....
Mail,	.....	25.00	.....	25.00	.....	....	25.00	1	1	..	.....
H. L. Larick,	19.25	.....	.....	19.25	.....	....	.....	...	...	..	.....
J. F. Kahler,	109.85	.....	.....	109.85	.....	....	.....	...	...	..	.....
Mary E. Flora,	37.50	.....	.....	37.50	.....	....	.....	...	...	..	.....
H. E. Beard,	23.25	.....	.....	23.25	.....	....	.....	...	...	..	.....
S. A. Honberger,	2544.76	1316.50	5.20	3866.46	744.18	19¼	1647.00	371	301	70	330.50
.....	$4483.90	$1707.00	$ 8.20	$6199.10	$1177.71	19	$2133.50	496	403	93	$426.50

Thanking all for what you have done, and hoping that you may at some time worship with us, I am

Fraternally,

H. F. Caylor, Sect.-Treas. B. and F. Committee.

165 So. Clarkson St., Denver, Colo.

Number individual donors,	2,395
Number congregations donating,	50
Number Missionary sermons preached,	1
Number Christian Workers' Meetings donating,	3
Number Bands of Workers' Meetings donating,	1
Number Young People's Prayer Meetings donating,	2
Number Sunday-schools donating,	31
Number Sisters' Aid Societies, donating	18
	2,501

The above is taken from parties making remittances and stating to whom credit was to be given.

Largest donation by congregation,	$155.00
Largest donation by individual,	70.00
Smallest donation by individual,	.01

Might add that we had a number of donations from one to ten cents.

Statement Building and Finance Committee, Church of the Brethren, Denver, Colo., from March 29, 1907, to October 1, 1910.

Receipts.

Cash in bank,	$ 687.05
Collected by solicitors,	4483.90
Pledges paid,	1707.00
Interest paid on pledges,	8.20
Collected by mail, etc.,	2018.25
	$8904.40

Expenses.

General expenses,	$6388.73
Furniture and fixtures,	823.61
Collector's salary and expenses,	1177.71
Stationery and postage,	83.00
Incidental expenses,	142.69
	$8615.74
Balance on hand,	288.66
	$8904.40

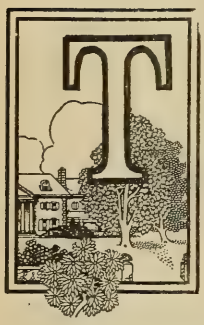
March 2, 1907, purchased two lots,	$ 510.00
Expenses to date,	8615.74
	$9125.74

H. F. Caylor, Sect-Treas., Building and Finance Committee, 165 So. Clarkson Street, Denver, Colorado.

"The Spanish Government pays for the support of the Roman Catholic clergy out of the general revenues of the nation about $8,000,000 annually, besides other large sums paid the church for other purposes. Besides this direct payment there are indirect contributions, amounting in the aggregate to large sums, in exemption of the very large, fine, numerous properties of the many orders from taxation, either land, personal or manufacturing. In some communities the orders come into disastrous competition with the citizens, especially women. The making of elaborate patterns in linen, which formerly gave employment to many outside, has passed largely into the hands of inmates of convents. Men suffer from similar competition of monks. Members of religious orders are not required to pay $300 tax for exemption from military service as other citizens do. A religious school pays no tax at all, while secular schools pay tax and pay it six months in advance."—*Missionary Review.*

ZAKKI

By Dr. S. K. Hutton in Moravian Missions



THIS is a chapter from the life story of an Eskimo who lives upon a little island off the coast of Labrador. Nowadays most of the Eskimos are grouped around the mission stations, but Zakki thought he could better himself if he lived away from other folks. There would be no competition in the hunting and fishing, he said, and he could have a piece of the lonely Labrador all to himself; and so he gathered his belongings together and made his way to a little island. There he built a wooden hut, and with just his wife and little son for company he lived the life of an Eskimo hunter. I am bound to say that he lived very well, for he is one of the cleverest hunters that I have ever seen.

I suppose you might call Zakki's island a desert island, for anything more bare and bleak you could hardly imagine. It was nothing like the desert islands that boys are wont to fancy—coral reefs and sands, and palm-trees and glorious sunshine; no, Zakki's island was just a monster heap of dull grey rocks, patched here and there with stunted brushwood. But Zakki was well content with his island, for the seals loved to swim in the shelter of those rocks, and the brushwood was loaded with berries in the autumn.

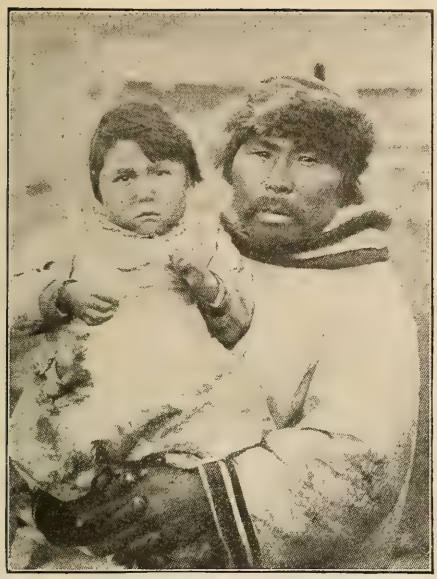
He hunted the seals with his long harpoon; he sometimes surprised a white hare; he caught the gentle partridges that came to feed upon the berries; in fact, in one way or another he kept the larder well stocked. There were times, too, when he found a fox in one of the traps on the hillside. Those were times of rejoicing, for an Eskimo family is not above making a dinner of fox-flesh, and Zakki's wife would stretch and dry the lovely fur, ready for one of the rare visits to the trading station.

A few years ago Zakki lost his wife. She caught a cold, and was delirious with lung trouble before they realized that anything was amiss; and she was gone before they could get help. So Zakki was left with his little son, a child of six years. The poor man's fatherly heart warmed to his son: all the love of his nature centered on the boy.

Little Zakki was a True Eskimo Boy.

Even at six years old he could manage a boat or set a fox-trap, or use a gun. If his father was busy about the house, the child would wander off with a home-made cross-bow and arrows, perhaps to come home brandishing a couple of little birds which he had shot. Such rewards of his prowess were, I must say, not frequent, for a cross-bow made from a stave of the flour barrel is not a very deadly weapon. However, little Zakki was all the time unconsciously training himself for the life of a hunter. His father made a constant companion of him; they went to the hunt together. When his little legs would not carry him fast enough, the child used to sit on the sledge, perched on the top of a load of firewood or astride the body of a big seal, whooping and chirruping to the dogs. Zakki watched him tenderly, teaching him all a hunter's tricks, and dreaming, no doubt, of a day when little Zakki should grow up to be a clever hunter himself, and be the stay and companion of his father's old age.

So the days passed, and these two, wrapped up in one another, lived their



Eskimo Father and Son.

simple life; they camped together, slept together, and did their own plain cookery, and they had no other company. When the day's work was done, big Zakki used to sit puffing at his pipe, seeing visions of days to be, while little Zakki sang and whistled and made toy boats and sledges. One evening they came in after a long day's fishing, and the boy threw himself upon the rough bed of reindeer skins. He watched his father kindle the fire and set the pot upon the stove; he listlessly followed with his eyes the humble preparations for the evening meal. "Come, Zakki, let us have supper," said his father. "No," said the boy, "I am tired, too tired to eat."

The father was troubled; a chill came over him; he looked at his son, and realized suddenly how pale and ill the child was looking. He picked the tenderest morsels from the juicy seal-meat stew: "Eat this," he said, "and then you shall go to bed; you will be quite rested in the morning." But morning came, and the little fellow still seemed tired. He bravely tried to brighten up as his father talked cheerily of trying a new place for the cod-fishing, and of a stream away up in the woods on the main land, where the trout were so plentiful that little Zakki could catch them with his hands. Night after night brought the same perplexity into the father's heart: little Zakki was always tired; his cheeks were growing hollow and his eyes seemed big, and he had a strange way of waking up in the night to cough.

Little Zakki's Failing Health.

The autumn storms began. It was time for the autumn seal-hunt, but little Zakki was too weak to go. He stayed at home, while the father went out day by day to his lonely task. And then the truth dawned: little Zakki was failing: he was ill with some subtle illness beyond the reach of Eskimo home remedies. Zakki's mind was made up at once; he must take his son to the doctor. There was a doctor at the village of Okak, a hundred and forty miles away; there they would go as soon as the sea should freeze and make the journey possible. To go by boat was out of the question. The north-east storms were blowing, and to venture a small boat upon the fringe of the Atlantic where it laps the coast of Labrador is a risky thing even in the calm days of August. It was now late in October, and the swell was roaring over the ice-covered rocks: the only hope was that the sea ice would form early. So the father set himself to wait, with anxiety gnawing at his heart, and the days crawled slowly by. It was hard to leave the child; he could hardly get out of bed now; but the work must be done. There was the winter's food to think of, food for themselves and food for the hungry dogs; and the father went out day by day to the seal-net and hauled it inshore with his own unaided strength, hoping and praying for the time to pass. At last December came, and in the early days the grey sea began to smoke. A fine white haze lay upon the water, driving like

smoke before the wind, and Zakki knew that the time of ice was near. The haze lasted for three or four days: there came a keen calm moonlight night, and Zakki slept with a lighter heart, for he had seen the sea setting with an oily scum. His instinctive knowledge of nature's signs had told him truly, for in the morning there was no more sea—only a wide stretch of dull grey ice, tough and elastic. He tried it with his foot, but it was not yet safe to venture far from shore; he dared not risk little Zakki upon it for three or four days yet. He spent those days in getting ready for the journey. He planed and smoothed the runners of his long sledge, and polished them till they shone; he bound up the slack joints; he tapered anew the lash of his walrus-hide whip; he strengthened and patched the dogs' harness; and, finally with little Zakki's comfort in his mind, he made a box big enough for the child to sit in, and lashed a sail to four poles at the corners to keep the wind out.

Traveling in Winter by Sledge.

A Long Journey to Visit the Doctor at Okak.

It was a bright, cold winter's morning when the little party started. The child was too weak to walk, so Zakki carried him to the sledge and placed him gently in the box, and wrapped him well with dry warm reindeer skins. Then he took the whip, and with a crack of the long lash and a shrill "hooeet" he started the dogs on their long trail northward.

He did not ride much himself. There were only seven dogs; and though little Zakki did not weigh much, there were other things—clothing and food and a big bag of meat for the dogs—to make the sledge heavy enough. So Zakki trotted beside, cheering the dogs, and now and again pulling the canvas back to speak to little Zakki. They ran forty miles on the first day, and camped near a snow-drift on the shore. Zakki built a snow house for shelter. He had it ready in two hours. He carried little Zakki out of the keen night wind, and wrapped him up warm in the reindeer skins, then he built a fire of brushwood in a niche of the rock, and boiled the kettle. And as he munched his evening meal of frozen seal meat, while his son, a very wan and listless little Zakki sipped the warm sweet tea, he chattered on about the splendid run they had made. Forty miles! and the dogs in harness for the first time since the spring: it was fine! The ice was safe and smooth; there was no snow to clog the runners; tomorrow perhaps they would run fifty miles. The night was clear and keen,

but before dawn a powdery snow began to fall, and the going was slower than on the first day. Zakki toiled and trudged, and at nightfull they reached the foot of the mountain pass, another forty miles accomplished. Zakki was up most of that night, pushing his hand through the ventilation hole at the top of the snow-house to try the wind, or peering through it in a vain search for the stars. When daylight came it was snowing fast, but he knew the way, and decided to push on, for little Zakki would be quite all right in his canvas tent. The wind was blowing against them as they faced the mountain pass, but they crossed the summit in a blinding, freezing snowstorm, and camped on the ice below. On the evening of the fourth day the dogs raced across the last bay towards the twinkling lights of the village. Zakki was tired, but he was smiling. His weary waiting was over; he had crossed the trackless bays and the mountain solitudes of his long trail alone, traveling through the storm because he simply would not be delayed; helping the dogs to haul their load uphill, and dragging on it as they rushed down, guiding and heartening them, with his own heart nearly breaking; buoyed up through it all with a great hope—he was taking little Zakki to the doctor.

The Doctor's Hard Task.

I think the doctor never had a harder task than the one he found that night—the task of breaking the truth to Zakki. The child was in the last stage of consumption; it was a miracle that he had survived the journey; and as the doctor raised his troubled face to look at Zakki, he met the hope of a father's soul gleaming from a father's smiling eyes—and Zakki asked, "How long will it be before he is better and I can take him home again?"

The father's smile did not change, but his eyes were full of tears. He simply said, "It is the Lord's will; let Him do as seemeth Him good," but he said it with the earnestness of a simple soul that trusts and knows. It seemed as if he lavished the pent-up love of a life time on the child during those last few days. The boy liked best to lie in his father's arms; and hour after hour Zakki would hold him, and though his arms were often cramped, and his eyes heavy from lack of sleep, he smiled—just smiled because he loved. He brought all kinds of Eskimo dainties to tempt the poor flickering appetite; he told scraps of news from the village; he read words of comfort from God's Book. "Shall I read?" he would say. "Yes, read," said little Zakki; and the father would open the Book and read about the wonderful city, where God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.

And as little Zakki slept, God took him, the little Eskimo boy, to that great city of His, where shall be gathered the redeemed of every nation.

And Zakki, calm with the peace of God which passes understanding, alone yet not alone, called his dogs together, and turned his face towards his solitary home.

The morning is the first part of the day; and it is fit that He that is First should have the first, and be the first served.—Matthew Henry.

TEMPERANCE

MOTTO:--Purpose, Protection, Purity

Edited by Conference Temperance Committee and Published Quarterly by the Brethren Publishing House, Elgin, Ill.

BULLETIN NO. 3

SAVE THE BOYS.

Save the boys! the cry is wafted
  From the eastern shores of Maine,
Over mountain top and valley,
  Over forest glade and plain.
Hark! the cry swells to a tumult
  As it rolls o'er southern lea,
Sweeping northward, rising, falling,
  Like the billows of the sea.

Save the boys; oh, save them quickly!
  Ere their eyes are dimmed and bleared,
Ere their intellects are blighted,
  Ere their consciences are seared.
What care we for license money,
  What care we for greed or gold,
When our boys are being ruined,
  Into cruel bondage sold?

Save the boys! for see the sad wrecks
  Of young manhood once so bright.
Fathers, brothers, you may save them,
  Save them with the ballot white.
Oh, the power of the ballot—
  'Tis a weapon sure and strong,
Wield it then with faith undaunted,
  In this fight 'twixt right and wrong.

Save the boys! the call is urgent.
  We need volunteers today.
Hearts are breaking, young lives wasting
  While you dally and delay.
We need men, men strong and valiant,
  The right ever to defend.
This is not a skirmish, brothers,
  'Tis a warfare to the end.

Save the boys! the conflict rages.
  Who is on Jehovah's side?
'Tis the Christian church in action
  'Gainst a wrong far-spread and wide.
'Tis God's mighty host advancing
  'Gainst the powers of sin and shame,
Brother, have you each enlisted?
  On which roster is your name?

Save the boys! 'tis worth the struggle.
  They were once some mother's pride,
And within each shattered temple
  Dwells a soul for which Christ died.
Do you falter, do you waver?
  See, they're falling every hour,
Brothers, rally to the rescue.
  Save them from the demon's power.

Save the boys! ring out the war-cry!
  Let it echo far and wide,
We are fighting for Jehovah,
  Native land and fireside.
Onward then, nor fear nor falter,
  On through victory and defeat.
Some glad day the right shall triumph
  In a vict'ry full, complete.

—F. E. Blewfield.

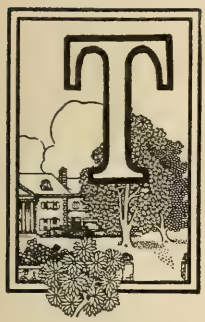
GREAT CALAMITIES.

Do you know that the Johnstown flood destroyed 6,511 lives and that the storm at Galveston was the cause of 10,000 being lost? Do you know again that the frequent railroad accidents are responsible for killing twenty-six people every day? You almost hold your breath at these figures. However, the saloon is responsible for the awful death rate of 273 persons every day.

The estimated loss of the San Francisco earthquake was $300,000,000; but it would require the destruction of twelve times as much property to equal the awful ravages of the saloon for one year.

THE EVILS OF THE LIQUOR TRAFFIC

Dr. S. B. Miller



THE Bible stands opposed to drunkenness. Centuries ago the prophet Habakkuk pronounced "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken" (Hab. 2 : 15), and that woe still hangs over us if we be responsible, directly or indirectly, in this nefarious traffic. But even centuries before this prophet's day, the law of Moses condemned intoxicating drinks. "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the Tabernacle of the congregation lest ye die, . . . that ye may put a difference between holy and unholy, between unclean and clean" (Lev. 10:8-10). Today we are priests before God, and come directly before His throne to offer our petitions, and we, too, need remember the difference between holy and unholy, clean and unclean, and "drink no wine or strong drink."

The Bible condemns wine and strong drink for kings, "lest they drink and forget the law, and pervert judgment" (Prov. 31:4, 5). The Bible opposes strong drink for bishops, deacons (1 Tim. 3:3, 8), the aged men, aged women, young men and young women (Titus 2: 2-6). The Apostle Paul teaches that "it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak (Rom. 14:21). Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are" (1 Cor. 3: 16, 17).

The highest courts of our land oppose the liquor traffic. Several of our State Supreme Courts have decided that no citizen has the inherent right to sell intoxicating drinks, because of its harmful, pernicious effects on society. The United States Supreme Court has also decided that the public morals, public health, and public safety of a community demand the regulation of the sale of intoxicating drinks to mitigate its evils, or even suppress the sale entirely. The Constitution of the United States grants to all life, liberty and the pursuit of happiness, but the individual shall not so use his privileges as to injure his neighbor or fellow-men.

If I desired to erect a building upon a lot in the heart of our city, the council would demand in behalf of *public safety,* that I be restrained from erecting a wooden structure to the endangering of other buildings. If my building plans did not call for sufficient light and ventilation, *public health* would demand that my plans be changed. If I sought to invite into my house dissolute characters and turn the same into a house of prostitution, *public morals* would demand the restraint of my liberties. So when there comes into our midst a business which affects public safety, public health and public morals, it is indeed within the province of the law to suppress it.

Abraham Lincoln is quoted as saying (and whether he said it or not the teaching is true) that the "legalized liquor traffic is the tragedy of civilization.

Good citizenship demands and requires that what is right should not only be made known, but be made prevalent; that what is evil should not only be detected and defeated, but destroyed. The saloon has proven itself to be the greatest foe, the most blighting curse to our civilization. We must not be satisfied until public sentiment and individual conscience shall be instructed to look upon the saloonkeeper and liquorseller, with all the license earth can give him, as simply and only a privileged malefactor—a criminal."

The liquor traffic through the saloon affords protection to robbers, lawbreakers, perjurers, bribers, and prostitutes; breeds disease, sensuality, passions, quarrels, feuds, murders; teaches idleness, poverty, dishonesty, crime; desecrates the Lord's Day, destroys Sunday-schools, churches, and all things spiritual; multiplies profanity, obscenity and vulgarity; destroys the family altar, breaks the vows of marriage, robs a man of happiness in this life and of all hope in the life to come; ruins health of body and mind; produces a generation of diseased and weakened offspring incumbent upon society to care for; demands police stations, officers, courts, jails, prisons, reformatories, and asylums:—a business of which not one good thing can be said. No man can stand and thank God for the blessings of intoxication, the benefit it has been to him as a husband and father, as a citizen in this "land of the free and home of the brave." Not one page in all the saloon's history, where a mother devoutly thanks God for what the saloon has done for her boy. Its history is written in blood and tears, in smears of shame, stains of crime, and blots of disgrace.

The late Hon. Carroll D. Wright, of Iowa, had prepared carefully-compiled statistics for governmental use. He showed that it requires $3,504 of invested capital to employ one man in the liquor business. The same capital invested in any one of a number of honorable lines of business would employ from eight to twenty times as many men. Or, if the money invested in other lines of business were invested in the liquor business it would throw at least seven men out of eight out of employment. Or, stated another way, if the money invested in the liquor traffic were invested in other lines of business it would employ eight times as many men. So that the very least that can be said of the liquor traffic as a business, it is an enemy to labor. If it never broke a woman's heart, or blighted a child's life, or were guilty of moral harm, it is a robber among the honest industries of the day.

One of the leading liquor journals of this country in a late issue says, "Most saloons have forfeited the right to live. The average drinking house is a place of ill-fame, shame and debauchery,—houses for drunken men, where profanity and obscenity of the vilest type exists," When a journal speaks thus of its own offspring the condition is deplorable, indeed.

Following the earthquake and fire at San Francisco all saloons were closed and the liquor destroyed. For nearly six months they had prohibition and the police were virtually idle, as the need of arrests was so seldom. When the saloons were reopened, crime sprung up as by magic and the number of arrests increased at a bound. This demonstrates a well known fact, that crime and criminality abounds wherever the saloon exists. The sworn statements of city officials in various States all show a smiliar condition,—increase of arrests and crimes wherever the saloon is permitted, and a decrease in crime when the saloon is abolished. There is not a city of saloons anywhere can show a record to compete with a similar city that has no saloons,—in tax rate, percentage of arrests, inmates of jails, prisons, and asylums. Where the seed is sown the harvest will be gathered.

A half-million boys and men enter the ranks of saloon frequenters each year. At the end of a twelvemonth we might properly call an accounting of the saloon's patrons. One half of them are tippling regularly and increasing their bondage, 150,000 or more are muttering, blear-eyed sots, and another 100,000 have gone to drunkards' graves; thousands of aged people dependent on the county, homes or private institutions for the support of which the saloon robbed them; ten thousand widows, broken in health and strength, left to slave out a miserable existence, and many thousands of innocent, helpless children left to the mercies of a not too tender world.

We claim to desire to live by the golden rule, but the saloon cannot exist without being by somebody's home, place of business, school or church. You don't want it near you, and can't consistently vote to place it by some one else. Even saloonkeepers, and especially the brewers, don't want to live anywhere near the traffic that makes them their wealth. They have no regard for age or sex, so their business brings them money. They have no religion but the greed of gain, no love but the lust of gold, no pity but avarice can strangle. They cannot continue in business without boys. Will it be yours or mine?

"'Tis somebody's boy—is it yours or mine,
O God, that shall march in the drunkard's line?
'Twill be somebody's boy, for the power of sin.
Is surely drawing our darlings in.
So let us watch with tears and prayer,
That the boys we love will not march there."

But watching, weeping and praying will not suffice. In honor of the mother who bore me, who wept and watched and prayed over me, who sleeps beneath the sod with a "little bow of ribbon white" pinned on her breast, in her memory I pray for the day when my wife, my daughter and my sister, in their intelligence, honor and virtue shall be permitted to register their votes with mine against this traffic. Until then we will continue to work and pray:

"O God, give us men for this critical hour—
Strong men imbued with omnipotent power.
Give us men with a vision that's higher,
And then with Thy Spirit these same men inspire.
Give us men who will rise in their honor and might,
And vote the rum traffic clear out of sight."

Cedar Rapids, Iowa.

EDITORIALS.

Any one wanting copies of Temperance Bulletins 1, 2 and 3 can procure them separate from the MISSIONARY VISITOR at the Brethren Publishing House, Elgin, Ill.

THE PLAN OF THE GENERAL TEMPERANCE COMMITTEE.

It is the purpose of the Committee,

1st, To have all State Districts organize by appointing a Temperance Committee.

2nd, To urge the District Temperance Committee to see that each local church appoint a Temperance Committee.

3rd, Through the District Temperance Committee we hope to keep the local church supplied with Bulletins, and other helpful temperance literature.

4th, To urge the District Temperance Committee to see that the local committees arrange for the delivery of temperance sermons, for the carrying out of temperance programs, and the distribution of temperance literature.

IT WON'T HURT YOU IF YOU LET IT ALONE.

They tell us as an argument for the whiskey business that "it won't hurt you if you let it alone."

If we had the long list of names of people whose death was the result, directly or indirectly, of the use of alcohol, without the consumption of a drop by the parties themselves, or if we might visit the State institutions, supported for the feeble-minded, who are there, the majority at least, because of drunken parents, we would begin to discover what an awful lie that statement is.

DISTRICT ORGANIZATION.

The General Temperance Committee is most desirous that all the Districts shall organize and go to work. In the next Bulletin we hope to publish a complete list of the organizations of all the Districts. Let the reports of all District Committees be sent to the undersigned Secretary of General Committee.

W. M. Howe,
1012 Bedford Street, Johnstown, Pa.

TEMPERANCE LITERATURE.

The General Temperance Committee has gone to some trouble and expense to get up, in a convenient form, a lot of most serviceable material, and to put it within the reach of all. We trust that thousands of our people, in all parts of the Brotherhood, will at once avail themselves of this opportunity to be supplied, at the least possible expense, with literature which is considered among the best to be had.

These pages in the present number of the Visitor will be isssued as "Temperance Bulletin No. 3." Upon application one or more of these three Bulletins will be sent free to Sunday-school superintendents, to ministers and to temperance workers. Address, Brethren Publishing House, Elgin, Ill.

See in the columns of these Bulletins the notices of other valuable temperance literature.

Those desiring additional matter may do well to send ten cents for samples of leaflets to National Prohibition Book Store, 92 La Salle St., Chicago, Ill.

Important.

"Dickie-Rose Debate on Prohibition" is a most remarkable little book containing verbatim reports of two debates held, respectively, in Milwaukee and in Chicago by two leaders of thought on their respective sides. If you want the strongest arguments to be found anywhere, in favor of prohibition, you will find them in this book in the speeches of Mr. Dickie, president of Albion College, Mich. Or if you want the strongest arguments in existence, against prohibition, you will find them in this same book in the speeches of ex-Mayor Rose of that wettest of all wet cities, Milwaukee, Wis. Each one of these men is eminently qualified to represent the side of the question on which he speaks.

The Committee has already distributed a large number of these books. But thousands more should go to all parts of the Brotherhood. We urge all lovers of temperance and lovers of good literature to order these little books in lots of ten or more when they may be had postpaid at ten cents per copy. Anyone can readily dispose of a dozen or more of them in any community. A single copy will be sent prepaid for fifteen cents. Send in your orders at once and help scatter these books far and wide, so that the highly-gratifying results of these great debates may be extensively known.

Send all orders to Brethren Publishing House, Elgin, Ill.

Let us work and pray for righteousness along all lines and temperance in all things.

W. M. Howe.

One of the latest victories for temperance comes from Idaho. Here women can vote and under such conditions the saloon must go.

THE CRISIS. An Allegory.

J. O. Barnhart.

Down through the Conemaugh's mighty flume,
The flood swept Johnstown to her doom.
With mighty roar it onward leaped,
Till neath the waves ten fathoms deep,
At one wild dash from its solid piers,
Was swept the work of a hundred years.
Ten thousand souls whom naught could save
Were borne that day beneath the wave,
Who in the morn had mocked at fear,
And scorned the thought of danger near,
Although for days the clouds had poured
On the mountain side their plenteous hoard,
Till the very hills seemed melted down,
And threatened to o'erwhelm the town,
And the brooks like torrents onward rolled,
And through the streets ran uncontrolled,
Yet did they calmly fold their hands,
And stoutly say, "The dam will stand!"

Like warders in their turrets high,
The mountains stood against the sky,
And the thunder's voice gave warning call,
"Fly! fly! the waters storm the wall!"
This one reply, the warning met,—
But still the swelling currents rise,
And still the lightnings rend the skies,
And still the gathering showers fall,
And still the waters storm the wall,
Until the long, wide breach is made,
And the peaceful vale in ruin laid.

* * * * * *

O'er our proud land a flood is sweeping,
And high o'er hill and valley leaping,
Till every town in this broad nation
Is threatened with annihilation
Of all that good and true and pure, is,
No, no, not one of safety sure is,
From the raging tide from the still house pouring,
When springtime floods their strength are storing.

For days have clouds of evil unsealed their inky fountains,
Till a great lake of destruction is gathered in the mountains.
For days on the cloudy mountains we have heard the thunders warning,
Alas for those who hear the call, and answer back in scorning!
And who is he would lend his aid, the bulwark to destroy,
When rum upon election day its forces shall employ,
With one last desperate effort the stronghold to tear down,
And send the desolating flood upon a single town,
To tear from its foundations the work of many years?
Oh, is there one in mockery of woman's prayers and tears,
Would seek to swell the current by his influence and his aid,
And see one city with its homes in fearful ruin laid?

Once there was one to this proud land that wrought the deed of shame,
And history did hide her face when she wrote down his name,
And every patriot blushes still the infamous name to hear,
Of him who sold this land for gold, and died without a tear,
And tell me, who and what is he, who on election day,
The stronghold that protects his home for gold will give away?
Let his name also be forgot as future years shall come,
And be his grave an unmarked spot, who dares to vote for rum.
In the name of God and righteousness let us boldly stand for truth,
In the name of wife and mother, in the name of hopeful youth.
By the homes that you have toiled to rear, by your daughters and your sons,
By all that you hold near and dear; by all that you have done,
For home and country in the past, God grant you still may stand,
And stay destruction's fearful tide now sweeping o'er our land.

Think of the awful ruin that in its pathway lies,
And of the countless groans and prayers that unto heaven rise,
Oh, think of the slain innocents and think how Rachel weeps
Above ten times ten thousand graves, where low the drunkard sleeps,
Nor can she e'er be comforted, for they are doubly dead,
Oh, could the wealth of all the world pay for one tear she sheds?
When the blood of all whom drink has slain, shall cry from out the ground
For their unnatural murder will no excuse be found,
And he who for the cursed drink his brother's blood will weigh.
At God's great day of reckoning the price must fully pay.

Then let your prayers and actions for truth and justice be,
Now always and evermore for hope and liberty,
Till a mighty wave of righteousness o'er our country wide shall sweep
And bury misery and woe ten million fathoms deep.

Kemp, Ill.

THE TOPER.

The toper says he lives to drink,
But that's because he does not think;
For if he thought why light is shown
He'd see that law was not his own.

And if he sought the light to find,
He'd keep the law well in his mind,
That topers do not live so long,
Nor are their morals ever strong.

But light is shown so all may see,
That ev'ry one may now be free;
So let the topers stop and think,
That all may live, but not for drink.

He may begin to drink for sport,
To laugh and talk, but time is short;
And for a time he may feel glad,
But not a day, till he is sad.

But in his sport, he's not alone,
Nor is the sadness all his own;
His mother weeps to tell her fears,
His wife and children shed their tears.

And drink he may, to please a friend,
But pleasing him, is not the end;
For in that hut, where he would rest,
He finds the ones who love him best.

But could he see his darkened mind,
Which leads the way, and yet so blind,
That does not see, or care, or think,
But please the one who gives the drink;

His life would change, and show the plan,
How he could be a better man;
Would show indeed he loves the light,
That he would also do the right.

But time moves on, and with it goes,
His home, his life, his sportings close,
The toper lies within his grave,
And many weep, but none could save.

Poor soul! whom Satan held in sway,
Now tries the regions far away;
The one who sought to please his friend,
But has so sadly made his end.

And thus the man so blind doth fall,
With anguish here, but it's not all;
For when the Judgment Day gives room,
The drunkard meets an endless doom.

(See Hab. 2: 15 and 1 Cor. 6: 10.)

Landon West.

Pleasant Hill, Ohio.

THE LAST WORDS OF A CONVICTED MURDERER

The following sad story of the life of one whose life was blighted, and who was brought face to face with the gallows for the crime of murder, was published in the Pittsburg *Press,* and should bring the awfulness of the curse of strong drink vividly to our minds:

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded court-room. Not a whisper was heard anywhere, and the situation had become painfully oppressive when the prisoner was seen to move. His head was raised, his hands were clinched and the blood rushed into his pale, careworn face. His teeth were firmly set, and into his haggard eyes came a flash of light. Suddenly he rose to his feet and in a firm, low voice said, "I have, your honor. You have asked me a question, and I ask, as a last favor on earth, that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from a long debauch and fired the fatal shot that killed the wife whom I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful, cowardly and inhuman deed, I have no right to complain or condemn the verdict of the twelve good men who have acted as jurors in this case, for their verdict is in accordance with the evidence. But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

This startling statement created a tremendous sensation.

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on his bench, the jury in the box, the lawyers and pastors of the church are also guilty before Almighty God and will have to appear with

me before His judgment throne, where we all shall be righteously judged. If twenty men conspired to the murder of one person, the law power of this land will arrest the twenty, and each will be tried and convicted for the whole crime. I have been made a drunkard by law. If it had not been for the legalized saloons of my town, I never would have become a drunkard; my wife would not have been murdered and I would not be here now, to be hurled into eternity, had it not been for the human traps set out by the consent of the government. I would have been a sober man, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children,—God bless and care for them,—cast on the mercy of a cold and cruel world while I am to be murdered by the strong arm of the State. God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful, consuming, agonizing appetite for liquor.

"For one year my wife and children were supremely happy, and our little home was a perfect paradise. I was one of those who signed a remonstrance against reopening the saloons in our town. The names of one-half the jury can be found today on the petition, certifying to the good character of the rum-seller, and also falsely stating that the sale of liquor was necessary in our town. The prosecuting attorney in this case was the one who so eloquently pleaded with this court for the license, and the judge, who sits on the bench and who asked me if I had anything to say before sentence of death was passed upon me, granted the license.

"I began my downward career at the saloon bar, legalized and protected by the votes of this commonwealth, which has received annually a part of the blood money from the poor, deluded victims. After the State had made me a drunkard and a murderer, I was taken before another bar,—the bar of justice,—by the same power of law that legalized the first bar, and now the law power will conduct me to the place of execution and hasten my soul into eternity. I shall appear before another bar,—the judgment bar of God,—and there you who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me, the poor, helpless victim of your traffic, alone responsible for the murder of my wife? Nay, I, in my drunken, frenzied condition have murdered one, but you have deliberately and wilfully murdered your thousands, and the murder mills are in full operation today, with your consent. All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God's truth.

"The liquor traffic of this nation is responsible for nearly all the murders, bloodshed, riots, poverty, misery, wretchedness and woe. It breaks up thousands of happy homes every year, sends the husband and father to prison or the gallows and drives countless mothers and little children into the world to suffer and die. It furnishes nearly all the criminal business of this and every other court, and blasts every community it touches. You legalized the saloon that made me a drunkard and a murderer, and you are guilty with me, before God and man, for the murder of my wife. Your honor I am done. I am now ready to receive my sentence and be led forth to the place of execution, there to be murdered according to the laws of the State. You will close by asking the Lord to have mercy on my soul. I will also close by solemnly asking God to open your blind eyes to the truth, to your individual responsibility, so that you will cease to give your support to this hell-born traffic."

(Copies of this leaflet can be secured at Brethren Publishing House, Elgin, Ill., for 25c per hundred.)

FOR OUR MINISTERS

THE COMING OF JESUS. Gal. 4: 4, 5.

(Christmas Sermon.)

I. Introduction.

That Jesus came into the world is evidenced by: Our advanced civilization; our churches; Christian literature; millions of Christian professors; our presence in this service; our spiritual insight; the quenching of our soul thirst and satisfying of our hungering after righteousness.

II. When did He come? "When the fullness of time came." The following conditions filled time full:

1. Roman law and supremacy. Missionaries could travel in safety throughout the Roman empire, which extended around the Mediterranean Sea and far away from it on the east and north.

2. The Greek language; the language of learning, the most perfect of languages for expressing profound and fine shades of thought.

3. Hebrew formalism. The Jewish religion had degenerated into mere forms, ceremonies and rites, 2 Cor. 3:6.

4. Time of universal peace. Temple gates of Janus in Rome were open in time of war and closed in time of peace. During reign of Augustus Cæsar the gates were closed three times and only twice before in over 700 years. The Prince of Peace was born in a time of profound peace.

5. To make possible the Incarnation God separated unto Himself a people so He could develop spiritual or heart powers essential for Incarnation, etc. The Jews had developed the highest type of religious character among ancient peoples.

III. To what did He come? John 1: 11. Literally to His *own things*—country, nation, town, temple.

IV. Why did He come? Gal. 4:5.

V. How was He received? John 1:11. Literally *His own people* rejected Him as a nation, though many individuals gladly accepted Him.

He was not rejected because they were uninformed of His coming, because they were really expecting Him.

(1) But they expected a temporal kingdom. They wanted a Messiah who would deliver them from Roman rule.

(2) They rejected Him because they were too formal and not spiritual-minded enough.

(3) Jesus demanded a change of heart.

VI. Result of His coming?

He established His kingdom on earth.

W. I. T. Hoover.

The adjoining is a facsimile of a letter, composed of cowries, kernels and spice, strung on rice-straw, which was sent at the end of 1851 by the marauding Ijebbus tribe to the English resident at Lagos, West Africa. By it the Ijebbus signified that they wished to restore the peace which had long been broken by their restlessness: "Let us go on straight; let us play together, and what is good for you is good for me." The English gladly accepted the proposal, and peace was established.—*Missionary Tidings.*

The Little Missionary

KITTIE SMITH, THE ARMLESS MISSIONARY

C. W. Guthrie

A MOST beautiful illustration of what can be done even under the most adverse circumstances is shown in the life and work of Miss Kittie Smith, who, although without arms, not only makes her own living but assists other disabled children. While she is a crippled girl, she is not "disabled"; for through courage, faith and training she has overcome her disability to an astonishing degree, and it was by her generous heart and loving thought that the Home for Disabled Children at Maywood, Ill., had its origin, of which she is financial secretary.

In a very poor and humble home in Chicago, Kittie was born on the 29th day of October, 1882. She had two brothers older than herself and one sister younger. When she was nine years old her mother died, leaving her as housekeeper to do the work as best she could or knew, though in the bare place they called "home" there was not much to do, nor much to do with. About a month later another sad experience of her life came. On the afternoon of Thanksgiving Day, she and her father were alone in the house, her brothers be-in at play out-of-doors, and in going about the house doing her work she found a bottle filled with whiskey. Being but a child, she picked up the bottle and drank freely from it; its effect was almost immediate, and she grew weak and stupefied. Her father was in an adjoining room and called to her to go and put some wood on the kitchen fire. She told him that she was sick and could not go, but he insisted and she obeyed. She had taken the lid from the stove, when, from the combined effect of the heat and the liquor, her whole being gave way and she sank onto the open stove, unconscious. She must have lain there for a long time, for the physicians and surgeons said that the bones of her hands and arms were burned until they were curled and twisted, and she was only saved from death by her little brother coming in from play and lifting her from the stove. She was taken to the Cook County Hospital, where both arms were amputated three inches from the shoulders. She was otherwise burned, but not seriously.

The Humane Society took the matter up and had her father placed under arrest. After a trial in the Justice Court,

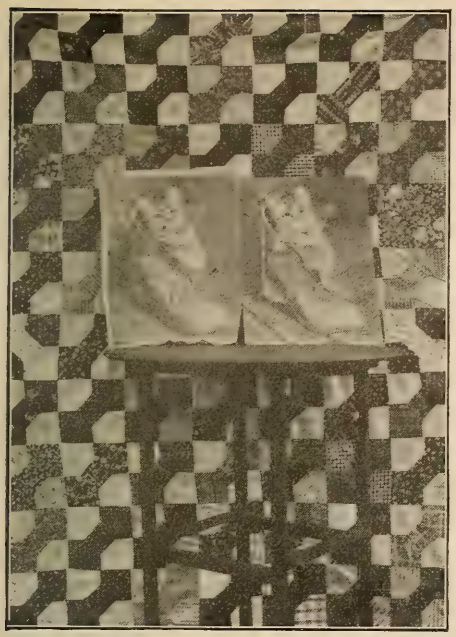
he was held to the grand jury, and, on the final trial in the spring following, he was acquitted for lack of evidence.

About three months after the accident she was discharged from the hospital, and the Children's Home Society of Illinois took control of her, and a "Kittie Smith Fund" was raised, generous people far and near responding to the call. This fund was used to support and educate her. She was kept for four years at the Home for Destitute Crippled Children in Chicago, where she was given instructions in the common school studies, and where she learned without a teacher to write and to sew with her feet. From here she was sent to Poynette, Wisconsin, where she lived for eight years in a private family, the society paying her board and expenses out of the "Kittie Smith Fund." Here she went to the public school, and practically completed the high school course.

From this time, her father being dead, she was practically left upon her own resources. For a while she earned a little money by selling her drawings, name cards and other work. She has published a booklet in which she gives the story of her life, and has it illustrated with thirty-five cuts, mainly of herself in her various kinds of work, and the articles she has made, which she sells for twenty-five cents, and in this way as well as giving demonstrations of her work before societies and schools she has been enabled to support herself.

Miss Smith at the Desk She Made. Using Her Typewriter.

Concerning her Christian experience she says, "Although I acknowledged Him as my Savior and God, yet I was not satisfied until I had accepted Him as my Sanctifier through Christ Jesus, and today life to me is still brighter than ever before, and now that He has made it possible for my hopes to be realized, I cannot tell you how happy and contented I am with my lot in life. I hope to show that even a girl without arms, born and raised under the most unfavorable circumstances, can accomplish much good



"Quilt, table and pen sketch made by Miss Smith."

by lending a helping hand to other cripples and thus make their lives better, sweeter and more useful."

Only a few weeks ago Miss Smith was here at Bethany Bible School, at the Students' Conference, and gave demonstrations of her work, and many remarked that had they been told of the things she did, they would not have believed it. But it is a manifestation of what can be done through perseverance and patience. She is able to do with her feet almost anything others can with their hands. After threading a needle and doing some sewing which she passed around for inspection, Miss Smith asked for a pencil which she sharpened, opening her own knife. Then she called for a saw, lumber, hammer and nails, and after she was through, a broom and dust pan were brought, which she used to sweep up the sawdust.

Several of us visited her home, and found her to be most remarkable in her accomplishments of home duties. She opened a drawer and exhibited on the table a large display of paintings, pen and ink sketches and needlework. After she had threaded a needle and did some sewing, one of the company pulled out the thread and tried to rethread it, and it took him longer to thread it with his hands than it did her with her feet. She takes pictures and develops and prints them. She can almost entirely dress herself, wash her face, brush her teeth, take her bath, sweep and dust, mop and scrub, and even blacken stoves. She has made several articles of furniture, a wardrobe about three feet wide and seven feet high, a writing desk as seen in the illustration. She did the sawing of the lumber, driving of the nails, putting on the hinges, and even the varnishing of them.

All the things in the other illustrations were made by her. She cut all of the pieces of the quilt, and sewed them together. It is about three by four feet, and contains seventy blocks, or three hundred and fifty pieces. She made the table, and the pen and ink sketch of the "kitten in the shoe," as shown at the right of the picture, drawn from the copy on the left.

Many other things might be referred to, but this is sufficient to show what can be done even by an armless missionary who is willing to make the best of her opportunities. May this picture of consecration be implanted in every heart, to the glory of His name.

3435 Van Buren Street, Chicago, Nov. 10.

What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, the enthroning of Jesus Christ in the hearts of men?—Dr. A. H. Strong.

WORLD WIDE

I am tired of hearing people talk about raising money; it is time for us to give it.—*John Willis Baer.*

Give until you feel it, and then give until you don't feel it.—*Mary Lyon.*

Nine-tenths with God are worth far more than ten-tenths without God.—*J. W. Bashford.*

The best way to raise missionary money: Put your hand in your pocket, get a good grip on it, then raise it.—*Miss Wishard.*

There is money enough in the hands of church members to sow every acre of the earth with the Word of God.—*Josiah Strong.*

China is moving forward. Her first great national senate has assembled at Peking. The membership of the senate is 200 and is made up of members appointed from the higher classes of the citizens and from the nobility. China awakens, and may Christianity be awake and alert to assist this great country in shaping their religious ideals!

At its centennial anniversary the American Board (Congregational) made a very fine financial showing. Stakes had been set to mark this important event by raising one million dollars for missions. The gifts fell but $11,000 short of the desired amount.

The World's Committee of the Y. M. C. A. have sent out more than three hundred thousand cards for emigrants, printed in twenty-five different languages.

Recently, in Paris, a German baron gave $125,000 for Buddhistic missionary work.

It is reported that the Hindus are coming to America in rapidly-increasing numbers. During the past year about 5,000 landed at San Francisco. Some of the western papers already are fearing that these people will prove a menace to the Pacific Coast. This, however, will present to our country a chance to Christianize the East Indian even in our own land.

Possibly the Roman Catholic church does not hold all of its members who come to America from abroad. According to one of their papers the number of Catholic immigrants to America during the last fiscal year amounted to 660,000. But the actual increase noted in the church statistics was only 112,576. This would seem to show that not all continue to be faithful members.

As late as seven years ago, tablets could be found along the wayside in Korea with such inscriptions as these:

"If you see a foreigner, kill him."

"If you see a native reading the Christian Book, kill him." How remote and impossible does this sound in the history of a nation so rapidly coming to Christ.

In a late issue of the *Missionary Review* it reports 21,834 missionaries, 115,-

130 native helpers and 2,097,963 communicants in all mission fields.

As a vessel drew away from the pier in New York, a young man stood on the deck bound for the fever-stricken coast of Africa. His brother stood on the dock to say farewell, but disapproval and anger were written on his face. "Jim is a fool," said he to a friend; "he is throwing his life away for a few 'niggers' in Africa. He is a fool not to stay home and work. He'll be dead in six months." This brother gave no weight to Jim's call from God to Africa. Six months passed, and the brother who remained at home was dead, but Jim is still preaching the Gospel to the Africans, and reports show that hundreds are coming into the kingdom of God.—*Exchange.*

Not all of the immigrants who came to the United States during the fiscal year ending June 30, 1910, are from Russia or Southern Europe. To get an idea of the good blood that comes to find a home with us it may be said that the United States statistics show that from England came 53,000; from Ireland, 38,000; from Scotland, 24,000; from Germany, 71,000; from Scandinavia, 52,000; from Holland and Belgium, about 13,000. Christian America has some missionary opportunities in the home land, even among these people.

A Student Volunteer Movement has been organized in China with its watchword, "The Evangelization of Our Mother Country, and of the World in This Generation." During the last two years over three hundred Chinese students have pledged their lives to the ministry. Only students over eighteen years of age are taken as members.

There are at present 14,000 negroes in the employ of the United States Government. This is a larger number than ever before in the history of the country.

The United States Government has been notified, officially, that henceforth all foreign institutions of a religious, educational or benevolent character, are exempted from taxation or other restraints of the Ottoman law. About three hundred American institutions profit by this law, and to them it is extremely gratifying.

Woman's Work, for November, in speaking of a new church erected at Elat, Africa, in part comments thus:

"All its materials stood out in the bush one day, and only a few weeks later, axes, saws and hammers, in several hundred pairs of black hands, had converted the 'bush' into a house of worship. It stands 80 feet by 160; center posts, 36 feet above ground; 1,000 bamboo poles brought from the swamp compose the rafters; 10,000 bamboo leaf mats, woven by school boys, make the roof cover and were tied on the frame, in two days, by three hundred chattering, singing boys perched in the scaffolding. The carpenter class had their show in setting up the frame and giving a generous push to the whole job. Permanent seats are to be installed and will bring up the whole cost to $1,200, a monument to the Christian zeal of Elat people alone." This should be an answer to those who question the African's zeal for the Christian religion.

We may not be responsible to God for the results in the missionary field, but we are responsible for the kind of effort put forth to produce the best results.—*George Wharton Pepper.*

EDITORIAL COMMENT

Christmas.

Christmas! With the added joys of another year the blessed time is here again. And the year has been full of happiness. The year has been full of joy. Christ's name has been presented to millions of souls who sit in great darkness. To them it has come for the first time. As strange has it sounded to their deafened ears and stifled souls as it did to the shepherds so many hundred years ago!

A Wish.

The VISITOR wishes its readers a Merry Christmas. And may the joy of the past year flood your minds and hearts in a way that will cause you to feel a deepening spirit of gratitude to God. May the message of the Birth of Christ be a treasured message to your souls!

Personals.

Bro. and Sister J. M. Blough plan to sail for America, on furlough, about the middle of December.

Bro. Jesse Emmert, writing to the Mission Rooms just before his party sailed for India, says, "We are all well and go back with new courage."

Bro. Geo. W. Hilton has been doing considerable touring among the churches in North Dakota and Canada. With his illustrated talks on China he is creating much interest.

A Last Reminder.

We would again repeat that the meeting of the General Mission Board is called for December 21, and any business intended for the Board should be sent to the Mission Rooms in ample time for this meeting.

Economy Exemplified.

If the zeal and economy of many of the Chinese Christians were transplanted into the hearts of the American Church, the world would soon come weeping to the feet of the Master. Such a spirit of economy is exemplified in the life of Mrs. Wang, a Chinese Christian, whose acts are thus described in an exchange:

"Mrs. Wang is an aboriginal woman, of the Hwamiao tribe, and so she has unbound feet. She was never so extravagant as to walk the whole thirty li and back in her shoes, but instead carried them in her hand till she came in sight of the house, and then put them on as a mark of respect for the worship of God and for us."

A Careful Report.

We are glad to print in this issue a summarized report of the Denver work. The record of monthly receipts for the work have been regularly sent to the VISITOR by Bro. Caylor, for publication, and now he sends us an itemized report. We would commend Bro. Caylor's careful method to all those who are receiving subscriptions from the Brotherhood for such a work.

Casting In Much.

A brother in California writes and says: "We are poor, have no home of our own, seven small children, the oldest not yet fifteen, but in order to get along nicely, must help others a little," He sends in money for the support of an

orphan in India. God bless the gift and such givers as this, for it is not of their superfluity that they cast into the Lord's treasury. What the Brethren church needs is not so many more wealthy members, nor so much more wealth, but she sorely needs a spirit of greater liberality in the hearts of the rank and file of her membership.

Busy Ones Are Called.

When the cares of life seem heavy and monotonous, and time seems far too short for your many duties and you are discouraged, does it ever occur to you that God has in all ages chosen his strongest workers and leaders from the ranks of the busiest? Moses was busy with his flocks when God called him, and so was David. Elisha was busy ploughing with his oxen; Peter and Andrew were busy with their nets; Matthew was collecting taxes, and the great Saul was busy with his persecutions. William Carey was busy making shoes and our missionaries were not idle. Tasks should not discourage. Rather the opposite. "Honest work is holy service, Faithful work is praise and prayer."

The Duty of the Home Base.

Elmslie of Cashmere once wrote: "I often wish that I had half a dozen old, faithful, loving, lonely women praying for me and my work." Our missionaries may be on the field, at the outposts, the advance guard, coming in contact with the actual conditions, but not a lonely mother in Israel in our church, is there, but who can assist them in winning their battles, by often going to God in their behalf.

Room for Much Growth.

One minister of the Church of the Brethren, out of every 215, is laboring for God on foreign shores. This means that every 6,300 members of the home church have a representative abroad. But at home we average one minister for every twenty-seven of our membership. The total number of years put in by our ministers in India foots up about an even one hundred. The total membership of the Indian church is about 1,000, or ten members for every year that has been spent in India. This was accomplished in a heathen land in the face of idolatry and sin and superstition. If the church at home had increased in the same ratio as the church in India we would be increasing at the rate of 30,000 per year. How many years will it be till the India church outnumbers the church at home?

Another Volume Complete.

With this issue of the MISSIONARY VISITOR another year is rounded out and another volume is complete. The year has been a joyous one from many angles, and we hope the readers of the paper in some manner have caught the spirit that was intended to be conveyed. In many respects there might have been improvement, but we have done our best. Thanks are due to the many kind friends who have contributed articles and have endeavored to make the paper more readable. We hope to have the same loyal coöperation in the coming year as we have had in the past, and hope that working together we may be able more clearly to establish the relations that exist between us and the heathen that knows not God.

The Decisive Hour of Christian Missions, by John R. Mott.

Many of our people, and especially the students of our colleges, have read that book, "The Evangelization of the World in This Generation," and have imbibed of the spirit contained therein. To them, especially, will the new book by the same author need no introduction, but will enkindle in their minds an immediate interest. The "Decisive Hour of Christian Missions" is true to its name. The first portion of the book, through incidents

(Concluded on Page 418.)

Financial Report

FORM OF LEGACY.—WILLING MONEY.

I also give and bequeath to the General Mission Board of the Church of the Brethren .....Dollars, for the purposes of the Board as specified in their charter. And I hereby direct my executor (or executors) to pay said sum to the Secretary of said Board, taking his receipt, within ..... months after my decease.

FORM OF DEVISE OF REAL ESTATE.

I also give, beqeueath, and devise to the General Mission Board of the Church of the Brethren one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the Board, their successors and assigns forever, for the purposes specified in their charter.

ANNUITIES.

If you desire any or all your money to go to the church, and to make sure, would like to be your own executor,—if you would like to have the income during life and still not be troubled with the care of the property, the General Mission Board of the Church of the Brethren will receive such sums now, and enter into such agreements as will make your income sure. The bond of the Board is an unquestionable security. Full information may be had by addressing the Board.

COMPARATIVE STATEMENT FOR OCTOBER.

	Oct. 1909	Oct. 1910	Apr.-Oct. 1909	Apr.-Oct. 1910	Inc.	Dec.
World-Wide, ...	$233 02	$569 93	$16,032 67	$20,439 12	$4,406 45	
India, ...	244 01	276 40	2,351 71	3,040 25	688 54	
Miscellaneous, ...	36 63	33 68	458 69	336 67		$122 02
	$513 66	$880 01	$18,843 07	$23,816 04	$5,094 99	$122 02

During October the General Mission Board sent out 84,177 pages of tracts.

Corrections.

Of the amount credited to "Unknown" in India Native Schools in the August Visitor, $5 should have been credited to "In His Name," Logansport, Indiana.

In the financial report given in October Visitor, both in World-Wide and India Missions, Lebanon congregation, Virginia, should have been given as being in Second District of Virginia.

Under India Widows' Home, the amount $100.65 given as total amount received for year should have been $52.65. By mistake $48 of the preceding year crept into the report.

During the month of October the General Mission Board received the following donations for mission work:

WORLD-WIDE.

Indiana—$162.94.
Northern District, Congregation.
Blue River, ...$ 28 35
Middle District, Congregations.
Salamonie, 64.38; Eel River, $17.75; Burnetts Creek, $4.56, ... 86 69
Sunday-schools.
Lancaster-Salamonie, $20.25; Mexico, $4.65, ... 24 90
Individual.
Josephine Hanna, ... 18 00
Southern District, Individual.
A Sister in Christ, ... 5 00
Pennsylvania—$149.84.
Eastern District, Congregations.
Hatfield, $25; Mingo, $18.56; Coventry, $16.45, ... 60 01
Sunday-schools.
Ridgely, $38.27; Coventry, $34.69, .. 72 96
Individuals.
A Willing Giver, $2; Lizzie Eshelman, $1, ... 3 00
Middle District, Congregation.
Spring Run, ...$ 9 37
Individual.
Solomon Strauser, ... 3 00
Western District, Individuals.
Mrs. Annie Berkley, $1; Jerome E. Blough (marriage notice), 50 cents, 1 50
Missouri—$79.35.
Northern District, Sunday-school.
Rockingham, ... 12 88
Individual.
Frances R. Bowman, ... 10 00
Middle District.
District Meeting Offering, ... 38 24
Congregations.
Mound, $13.41; Deepwater, $3, ... 16 41
Southern District, Sunday-school.
Nevada, ... 1 82
California—$42.07.
Northern District, Individuals.
"Individuals," 5 00
Southern District, Sunday-school.
San Dimas-Lordsburg, ... 21 93
Individuals.
A Brother and Sister, Azusa, $14.64; Wm. H. Wertenbaker (marriage notice), 50 cents, ... 15 14
Kansas—$26.70.
Northeastern District, Individuals.
Benjamin Forney (marriage notice), 50 cents; W. B. Devilbliss (marriage notice), 50 cents, ... 1 00
Southeastern District, Congregation.
New Hope, ... 2 70
Southwestern District, Congregation.
Monitor, ... 22 00
Individuals.
J. J. Bowser (marriage notice), 50 cents; L. E. Fahrney (marriage notice), 50 cents, ... 1 00
North Dakota—$25.00.
Individuals.
A Brother and family, Kenmare,.. 25 00
Illinois—$20.50.
Northern District, Individual.

L. J. Gerdes, ... $ 5 00
Southern District, Individuals.
M. D. Hershey and wife, ... 15 50
Idaho—$14.00.
Congregation.
Boise Valley, ... 13 00
Individual.
Lizzie Greene, ... 1 00
Ohio—$11.15.
Northeastern District, Congregation.
Chippewa, ... 7 40
Individual.
A Brother, New Bedford, ... 2 00
Southern District, Individuals.
Hazel M. Woolf, 75 cents; E. B. Bagwell (marriage notice), 50 cents; Levi Minnich (marriage notice), 50 cents, ... 1 75
Oklahoma—$11.15.
Congregation.
Washita, ... 4 15
Individual.
C. C. Clark, ... 7 00
Colorado—$6.00.
Western District, Congregation.
Grand Valley, ... 5 00
Individual.
John Kamerer, ... 1 00
Tennessee—$5.75.
Individuals.
Sister D. T. Keebler, $3.50; M. M. Fine, $1; Anna A. Nine, $1; Frank Fine, 25 cents, ... 5 75
Michigan—$5.00.
Sunday-school.
Woodland, ... 5 00
Idaho—$4.93.
Sunday-school.
Nampa, ... 4 93
Virginia—$1.05.
First District, Sunday-school.
Children's Pennies, Pleasant Hill, 1 05
Wisconsin—$1.00.
Individuals.
Mr. and Mrs. J. E. Zollers, ... 1 00
Iowa—$1.00.
Northern District, Individual.
W. H. Lichty (marriage notice), 50
Middle District, Individual.
W. I. Buckingham (marriage notice), ... 50
Canada—$1.00.
Individual.
Mrs. H. M. Long, ... 1 00
Maryland—$1.00.
Eastern District, Individual.
J. S. Geiser (marriage notices), .. 1 00
Oregon—$0.50.
Individual.
Mrs. W. M. Ogg (marriage notice), 50

Total for the month, ... $ 569 93
Previously reported, ... 19,869 19

Total for year so far, ... $20,439 12

INDIA ORPHANAGE.

Pennsylvania—$82.00.
Eastern District.
Green Tree Christian Helpers' Society, ... $ 22 00
Christian Workers.
Parkersford, ... 20 00
Southern District, Aid Society.
Waynesboro Sisters' Miss. Sewing Circle, ... 20 00
Middle District, Aid Society.
Altoona Sisters, ... 20 00
Ohio—$22.00.
Northeastern District, Aid Society.
Jonathan Creek, ... 20 00
Individual.
A Brother, New Bedford, ... 2 00
Indiana—$11.00.
Middle District.
West Manchester Aid Society, ... 11 00
Oklahoma—$9.00.
Aid Society.
Guthrie, ... 8 00
Individual.
C. C. Clark, ... 1 00
Colorado—$5.00.
Western District, Christian Workers.
First Grand Valley, ... 5 00
Kansas—$5.00.
Northwestern District, Individual.
Ella E. Greenough-Bennington, .. 5 00
Tennessee—$4.00.
Individuals.
Anna A. Nine, ... 4 00
California—$1.50.
Northern District, Individuals.
"Two Little Girls," 1 50

Total for the month, ... $ 139 50
Previously received, ... 1,585 25

Total for year so far, ... $ 1,724 75

INDIA MISSION.

Pennsylvania—$35.46.
Southern District, Congregations.
Shippensburg, $17.58; Freespring, $12.38, ... $ 29 96
Sunday-school.
Primary Class—Shippensburg, ... 5 50
Kansas—$5.00.
Northeastern District, Congregation.
Navarre-Abilene, ... 5 00
Oklahoma—$1.00.
Individual.
C. C. Clark, ... 1 00
Indiana—$1.00.
Middle District, Individual.
A Sister in Christ, ... 1 00
Ohio—$0.25.
Southern District, Individual.
Ephraim Eikenberry, ... 25

Total for the month, ... $ 42 71
Previously received, ... 537 46

Total for year so far, ... $ 580 17

INDIA NATIVE SCHOOLS.

Illinois—$34.19.
Northern District, Sunday-school.
Franklin Grove, ... $ 34 19
Maryland—$20.00.
Eastern District.
Washington City Missionary Society, ... 20 00
Missouri—$20.00.
Northern District, Congregation.
Smith Fork, ... 20 00
Illinois—$10.00.
Northern District, Sunday-school.
Bethany Graded Sunday-school, .. 10 00
Iowa—$4.00.
Middle District, Sunday-school.
Hannah C. Badger's S. S. Class, 4 00

Total for the month, ... $ 88 19
Previously received, ... 588 49

Total for year so far, ... $ 676 68

INDIA WIDOWS' HOME.

Pennsylvania—$6.00.
Eastern District, Individual.
Susanna M. Hutchison, ... $ 5 00
Western District, Individual.
Amanda Roddy, ... 1 00

Total for the month, ... $ 6 00
Previously received, ... 100 65

Total for year so far, ... $ 106 65

CHINA MISSION.

Indiana—$12.61.
Middle District, Congregation.
Sugar Creek, ... $ 12 61
California—$5.00.
Southern District, Individual.
Belinda Riley, ... 5 00
Kansas—$4.71.
Southwestern District, Sunday-school.
Primary Class—Salem, ... 4 71
Michigan—$4.36.
Sunday-school.
West Thornapple, ... 4 36

Oklahoma—$1.00.

Individual.

C. C. Clark,	$ 1 00
Total for the month,	$ 27 68
Previously received,	251 09
Total for year so far,	$ 278 77

CHURCH EXTENSION.

Oklahoma—$5.00.

Individual.

C. C. Clark,	$ 5 00
Total for month,	$ 5 00
Previously received,	2 40
Total for year so far,	$ 7 40

SOUTH AMERICA.

Ohio—$1.00.

Southern District, Individual.

Ruth Bigler,	$ 1 00
Total for month,	$ 1 00
Previously received,	3 00
Total for the year,	$ 4 00

BRETHREN SUNDAY-SCHOOL EXTENSION OF CHICAGO.

Following are the receipts of the Extension of Chicago during the month of October:

General Extension Fund.

Indiana.—Will A. Stewart, Buck Creek, $7.08; Julia Joseph, Culver, $1.20; B. J. Miller, Nappanee, $6.46; H. H. Johnsonbaugh, Hagerstown, $11.50; Edna Cripe, N. Manchester, $29.02; Wm. Brubaker, Elkhart, $9.73; Walter Eldridge, Kendallville, $14.75; Mary Brown, La Porte, $11; D. A. Hummer, Portland, $14. Total, $104. 74. **Iowa.**—J. B. Barnhart, Garrison, $2.15; E. E. Rihea, Ireton, $2.75; Pearl Adams, Fredericksburg, $4.40; S. K. Powers, Ogden, $5. Total, $14.30. **Kansas.**—Mrs. R. O. Boosie, Lyons, $10.05; F. A. Vaniman, McPherson, $19.20; Mary Sherfy, Mt. Ida, $8.40. Total, $37.65. **Michigan.**—Arthur Mote, Clarksville, $9.00. **Maryland.**—Noah Arbaugh, Medford, $1.20. **North Dakota.**—A Faithful S. S. $11.60. **Nebraska.**—Nettie R. Myers, Hardy, $5.79. **Ohio.**—Minnie Hollsinger, New Paris, $7; John H. Throne, Pioneer, $1.25; Ira Baker, Greenville, $5.75; W. W. Peters, Tippecanoe City, $12. Total, $26.00. **Pennsylvania.**—Dallas B. Kirk, Rockton, $2.50; John W. Miller, Lewiston, $1.20; H. H. Glover, Uniontown, $1.20; E. D. Book, Blain, $2.10. Total, $7.00. **Virginia.**—D. L. Evers, Bridgewater, $22.67.

Building Fund.

California.—Glendora S. S., Glendora, $10; J. R. Hanawalt, Lordsburg, $4.10; Mrs. J. F. Thomas, Inglewood, $13.30; H. A. Brandt, Lordsburg, $5.50. Total, $32.90. **Canada.**—Cora M. Brubaker, Bull's Head, $5. **Colorado.**—J. E. Weybright, Rocky Ford, $8.60. **Illinois.**—W. S. Gibble, Astoria, $8; C. W. Cosey, Sterling, $10; Ogden S. S. Collection, Chicago, $8.34; Mae Eichelberg, Naperville, $15. Total, $41.34. **Indiana.**—C. S. Berkey, Middleburg, $10; W. A. Young (Class No. 8) Flora, $15.45; Geo. W. Shively, No. Manchester, $10; John A. Stern, Noblesville, $6.80; Chas. E. Weimer, Wabash, $10.Tl. $52.25. **Ia.**—R. W. Button, Eldora $17.50; H. N. Martin, Robins, $13.38; Laura Hoffert, Marshalltown, $2.20; J. B. Barnhart, Garrison, $6.65; Mrs. Zona B. Ott, Panora, $23; Rose Connel, Brooklyn, $10.40. Total $73.13. **Kansas.**—A. L. Lolling, Nickerson, $8.50; F. A. Vaniman, McPherson, $19.20. Total, $27.70. **Maryland.**—Geo. V. Arnold, Burketsville, $10. **Michigan.**—Fannie Albaugh, Bannister, $9.25. **North Dakota.**—Tessie Schwartz, Kenmare, $1.50; A Faithful Sunday-school, $20.44; J. W. Fitz, Cando, $10; Maude Deardorff, Ellison, $17.30. Total, $49.24. **Ohio.**—S. H. Domer, Baltic, $10; G. M. Dick, Bellefontaine, $10; Fanny Schubert, Alvado, $8; Chas. Neff, Dayton, $11.10; Levi Rinehart, Eaton, $5; Lena Shroyer, New Carlisle, $9.60. Total, $53.70. **Pennsylvania.**—W. S. Thomas, Holsopple, $10; Amos Heistand, Salunga, $6; Daniel C. Ribblet, Johnstown, $19.01; Mrs. S. S. Beaver, Centerport, $3; D. S. Guyer, New Enterprise, $6.20; Mrs. Geo. E. Reitz, Friedens, $10; H. H. Rummel, Johnstown, $2.50; W. E. Bittner, Rockwood, $4.31; S. S. Sheffer, Dillsburg, $4.63; H. H. Rascher, Roaring Springs, $10. Total, $65.65. **Virginia.**—A. J. Miller, Bridgewater, $12; D. P. Hylton, Troutville, $10; J. H. Gouchenour, Waynesboro, $7.16. Total, $29.16. **West Virginia.**—Samson Mick, Laneville, $4.

Brethren Sunday-school Extension of Chicago, Per A. F. Wine, Treasurer.

EDITORIAL COMMENT.

(Continued from Page 415.)

and arguments from non-Christian lands, gives to the Christian world a light which should cause the missionary spirit to glow in the hearts of men.

The second part of the book, dealing more particularly with the requirements necessary for grasping the great opportunities now offered for world-conquest, is such as will cause every one who reads it to feel in positive manner the obligation resting on himself. If any chapter of the book is read, especially should it be the chapter "The Superhuman Factor." But to missionaries, students, ministers and churchmembers in general, we believe the book will be of special interest in setting forth the actual status of Christianity in the non-Christian world.

Mr. Mott speaks and writes with authority, he having been Chairman of Commission I of the Edinburgh Conference which reported on carrying the Gospel to all the non-Christian world. While the book as a text for mission study may be rather heavy and scarcely adapted for those who have not previously studied missions, yet it is quite complete and its influence will be strong, in aggressive work for the kingdom of God.

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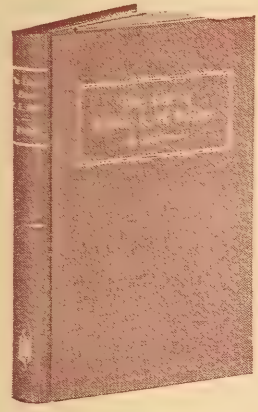

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One of the most prominent characters in the Church of the Brethren during the latter part of the nineteenth century, and one whose life figured most largely and effectively in the affairs of the Brotherhood, was Elder Robert H. Miller. The history of the church would indeed be seriously lacking in completeness were the part which his life helped to make omitted. The author of Elder Miller's life has done a worthy service in gathering into a volume, in such graphic detail, so much valuable information concerning our beloved brother's earthly career. In the years between his Early Life and Ministry and his Later Life and Death, Elder Miller was a power as a debater, an editor, an educator, a leader, and a preacher. Every brother and every sister ought to read the book.

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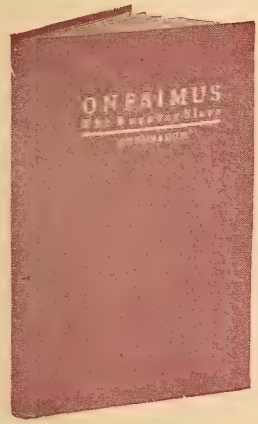

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